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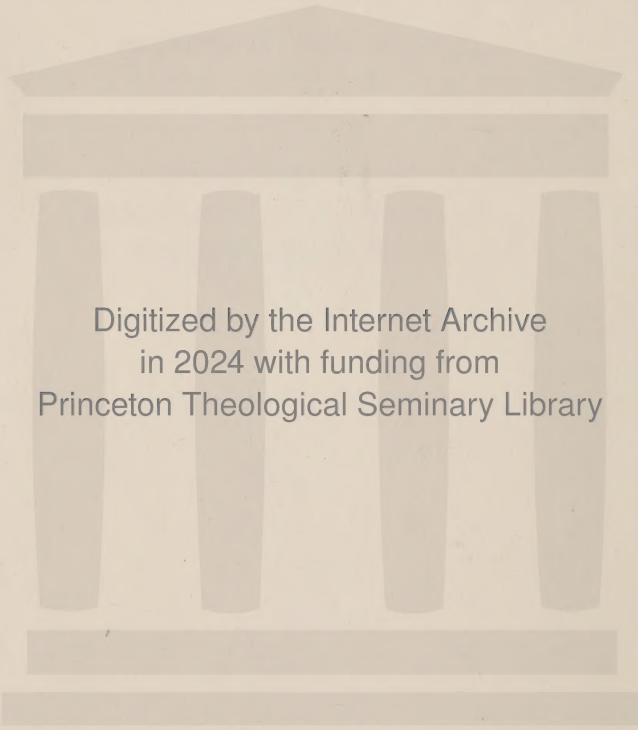


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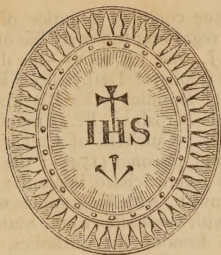




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ments here so carefully collected. . . . Not the least interesting part of these Records are the extracts from the Annual Letters written by the Fathers to their Superior in Rome. These contain most graphic sketches of the state of the country, especially during the Civil War, and carry us back to the times and places with greater power than any formal history can do."—*Tablet*, Nov. 9, 1878.

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RECORDS OF THE ENGLISH PROVINCE  
OF THE SOCIETY OF JESUS.

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HIS HOLINESS POPE GREGORY XIII. '1572 1585),

FOUNDER OF THE ENGLISH COLLEGE, ROME.

*From the vera effigies in the German College, Rome.*

1885

# RECORDS

ENGLISH PROVINCE OF THE  
SOCIETY OF JESUITS

Vol. VI

1885

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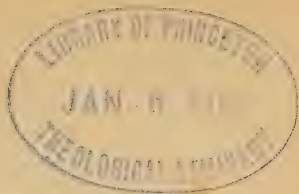


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A.M.D.C.



# RECORDS

OF THE

## ENGLISH PROVINCE OF THE SOCIETY OF JESUS.

VOL. VI.

(SUPPLEMENTAL VOLUME).

THE DIARY OF THE ENGLISH COLLEGE, ROME, FROM 1579  
TO 1773, WITH BIOGRAPHICAL AND HISTORICAL  
NOTES;

THE PILGRIM-BOOK OF THE ANCIENT ENGLISH HOSPICE  
ATTACHED TO THE COLLEGE FROM 1580 TO 1656,  
WITH HISTORICAL NOTES;

ADDENDA TO PREVIOUS VOLUMES.

By HENRY FOLEY, S.J.



LONDON: BURNS AND OATES.

1880.





## INTRODUCTION.

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THE present supplemental volume to the *Records of the English Province of the Society of Jesus* is principally based upon the transcripts of original documents recently procured from the English College, Rome, by the Royal Historical Manuscript Commission, with permission of the Rector, and now deposited at the Rolls House, Public Record Office. These consist of the annals of the College;<sup>1</sup> the personal statements of the students in reply to the list of interrogatories put to them on entering the College;<sup>2</sup> the Pilgrim or Visitors'-Book of the ancient English Hospice of the Holy Trinity and St. Thomas of Canterbury attached to the College; and the Annual Letters or Reports, and other documents connected with that ancient Seminary.

Some details, however, may be expected regarding the College itself, which was so fruitful a nursery of priests for the English Mission and of martyrs in defence of the Catholic faith, and which was, as we shall see, founded by Pope Gregory XIII., and confided by His Holiness to the care of the English Jesuits in 1579, under whom it continued for the space of one hundred and ninety-four years, forming an eventful period in the annals of the Catholic Church in England.<sup>3</sup>

<sup>1</sup> Distinguished in the present volume under the assumed title of *The Diary of the English College*.

<sup>2</sup> Extracts from these replies, in smaller type, follow the entries in the Diary of the respective students who give them. Such parts of the replies as are of no historical or genealogical importance are omitted. Many of them having already appeared in the various volumes of the *Records S.J.* are now given in brief, with a reference to the volume containing the fuller extracts. In many instances some additional historical account of the student and his family is subjoined to the replies.

<sup>3</sup> A portrait of His Holiness Pope Gregory XIII., taken from a fine (*vera effigies*) bust in the German College, Rome, by the kind permission of the Rector, forms a fitting frontispiece to the present volume.

The following brief historical sketch is derived in part from the Rev. Dr. Knox's introduction to the *Diary of the English College, Douay*.<sup>4</sup> He remarks that the history of the beginnings of the English College in Rome is too closely connected with the Seminary at Rheims to be passed by unnoticed.<sup>5</sup> At the time of Dr. Allen's second visit to Rome, in 1575-6, it had been arranged that the first students for the proposed foundation there should be sent from Douay. Allen returned from Rome July 30, 1576, and a fortnight afterwards sent thither William Holt, who had just been ordained priest,<sup>6</sup> and Ralph Standish, an acolyte. They were to wait in Rome until the new College, which Gregory XIII. intended to combine with the English Hospital for pilgrims, was ready to receive them. On October 1st they were followed by John Askew, a deacon, and Thomas Bell, John Mush, and William Lowe, laymen. Four others appear to have been sent in this year, though their names are not specified in the Diary. During the next month Gregory Martin, licentiate in Divinity, left Douay for Rome, to take part in the direction of the new College.<sup>7</sup> During the course

<sup>4</sup> *Records of the English Catholics*, pp. 57, seq.

<sup>5</sup> The English College, Douay, removed to Rheims in 1578, and returned again to Douay in 1593.

<sup>6</sup> Fr. William Holt was born in Lancashire in 1545, became a student at Oriel College, Oxford, and entered the Society of Jesus May 15, 1578. In 1581 he was sent to Scotland, where he resided for two years. Dr. Allen, in a letter to Fr. Agazzari, the Rector of the English College, Rome, dated March 14, 1583, says: "Father William Holt, of your Society, is in excellent health. I received a letter from him, dated Edinburgh, written early in January. He is a man most adapted for that place, and a distinguished missionary." There is a letter from Fr. Holt, dated June 6, 1593, to the Cardinal Protector of England in Rome, in the Lansdowne MSS., British Museum, vol. xcvi. p. 85. Cardinal Allen likewise expresses himself in excellent terms of Fr. Holt in a letter of January 4, 1594. On October 24, 1586, he was declared Rector of the English College, Rome, and in the summer of 1588 was stationed at Brussels. He died at Barcelona in 1599, aged fifty-four (See More, *Hist. Prov. Angl.* p. 270).

<sup>7</sup> This celebrated divine was a staunch and sincere friend of the Jesuits. The late Dr. Oliver calls him a prodigy of learning and piety, adding that he knows nothing better written of the spirit, charity, and labours of the Society of Jesus than Chapter xxi. part ii. of his *Roma Sancta*. Dodd, *Church Hist.*, vol. ii., pp. 121, seq., gives an interesting account of him, citing Wood's *Athen. Oxon*, the *Douay Diary*, Fuller, and other authorities. He was born at Maxfield, near Winchelsea, was admitted one of the original scholars of St. John's College, Oxford, 1557, by the Founder, Sir Thomas White. On July 3, 1564, he proceeded M.A., at the same time with Father Edmund Campion, the martyr, whom he rivalled and kept up with in all the stations of academical learning. He was afterwards taken

of the subsequent year, 1577, six more were sent, and in 1578 six others, making a total of twenty-two within three years' time, before the translation of the Seminary from Douay to Rheims. On Gregory Martin's arrival in Rome he was enrolled among the chaplains or brethren of the English Hospital, and lived with them until Allen recalled him to Rheims in the summer of 1578.

into the family of Thomas, the great Duke of Norfolk, and employed as tutor to his children, and being privately a Catholic, he took all opportunities to keep the old religion alive in the hearts of many of the domestics, the Duke himself not being averse to it. While he remained in this noble family his Grace happened to pay a visit to the University of Oxford, and particularly to St. John's College, where one of the Fellows entertained him with an eloquent speech, in the course of which he thus alluded to Dr. Martin—*Habes, illustrissime Dux, Hebræum nostrum, Græcum nostrum, Poetam nostrum, decus et gloriam nostram*. When he left the Duke's family, he at the same time resigned the interest he had in many great preferments, which his extraordinary qualifications and the friendship of such a patron, were a certain introduction to. He rather chose to obey his conscience, and, in order freely to enjoy the exercise of his religion, crossed over to the English College, Douay, in 1570, where Dr. Allen, and many others of his old acquaintances at Oxford, received him with open arms. He there repeated his studies, and especially applied himself to divinity, and was ordained priest in 1573, at the same time with Richard Bristow, formerly one of the brilliant men at Oxford. He took his degree of D.D. in 1575, and the year following, as stated in the text, was sent to Rome. He made no longer stay in Rome than what was necessary to put the studies under regulation, and then returned to Rheims, whither the College had removed from Douay, spent most of his time in translating the Bible into English from the Vulgate, in which he was assisted by Dr. Allen, Dr. Bristow, Dr. Reynolds, and others well versed in the sacred languages. The work may be entirely ascribed to Dr. Martin, the others being only revisors. He translated the whole Bible, though it was not published all at one time. The New Testament was first put out at Rheims and Antwerp, with Dr. Bristow's notes. The Old Testament was not published till several years after, when Dr. Worthington printed it with his own notes and historical tables. This translation of the Bible was not at all pleasing to the Reformers, it being a means of disabusing many of them who reproached the Church of Rome with keeping the Scriptures locked up in unknown languages, with design of retaining their people in ignorance. They endeavoured also to represent the undertakers as unequal to their task, and the work as abounding with errors and mistakes. Two leading Protestant Divines employed some time in this way, Dr. Fulk, Master of Pembroke Hall, Cambridge, and the noted Puritan Thomas Cartwright, who was engaged by Secretary Walsingham, the great protector of the Puritan party. Those that knew Dr. Martin's abilities considered that he had nothing to fear from such adversaries, and, though death prevented him from exposing their frivolous remarks, his helper, Dr. Wm. Reynolds, gave them full satisfaction in defence of his learned friend. This undertaking, and other useful labours, had much impaired Dr. Martin's health, which Dr. Allen omitted nothing to re-establish. He sent him to Paris to consult the ablest physicians, April 30, 1582, but he was too far gone in a consumption, and returning to Rheims, died October 28th following. He was buried in the parish church of St. Stephen, Dr. Allen preaching his funeral sermon. Mr. Dodd gives a list of Dr. Martin's works, the last and principal one being his translation of the Bible with notes; also a list of the Protestant writers who drew their pens against him.



The students who had come from Douay were at first lodged, by the Pope's command, in some houses near St. Peter's.<sup>7</sup> The next information we have about them is contained in a letter from Gregory Martin to Fr. Campion, dated Rome, May 21, 1578, in which he says: "There is at Rome a colony sent from the Douay Seminary, composed of twenty-six persons, nearly all Divinity students, some of whom live in the Hospital with the brethren, but the greater part are in a house immediately adjoining the Hospital, and by means of a passage which has been opened, forming one building with it. Two Fathers of your Society are there by command of the Pontiff, and at the request of Cardinal Moroni, the Protector. They superintend the studies, that the foundations of the new establishment may be well laid. The Pope assigns them at present a fixed pension of one hundred crowns a month, that is, as much as the Rheims Seminary receives. Our friend Bristow is expected at Rome before Michaelmas, to give the benefit of his experience, and also to help the Seminary."<sup>8</sup>

<sup>7</sup> Dodd, *Church Hist.* vol. ii. p. 49, speaking of the temporal difficulties at Rheims, says: "Soon after a method was thought of to ease the house, which was to erect a College at Rome, to the same use and purpose, and supply it with scholars from that of Rheims." Upon this Dr. Tierney (Dodd, vol. ii. p. 167, note 2) observes: "Dodd, following the received accounts, has dated the foundation of the English College at Rome from the suppression of the Hospital, which he now proceeds to describe. This is an error. The attention of the Pope, Gregory XIII., had long been turned to the situation of England. It was suggested to him by Dr. Owen Lewis, afterwards Bishop of Cassano [his name appears very frequently in the report of the Cardinal Visitor in connection with the turbulent scholars in the English College], that the erection of a seminary in the Roman capital for the education of English priests, might be productive of the greatest good, and tend to keep alive among the people the seeds of the holy faith, the Catholic religion then labouring under the yoke of heresy. And accordingly some houses in the vicinity of St. Peter's were opened, a body of exiles, already resident in the city, was admitted, and the superintendence of the establishment placed in the hands of Dr. Maurice Clenock, who had just succeeded to the wardenship of the Hospital. This must have been in 1578. Soon afterwards, however, the idea of providing for the permanency of the institution by endowing it with the possessions of the hospice, was suggested, and in the following year a Bull was drawn up. It is evident from all this, as well as from the Bull, that the College was established, not, as Dodd says, to relieve that of Rheims, but for the express purpose of providing additional supplies for the English Mission."

<sup>8</sup> Tierney (Dodd, vol. ii. p. 170), says, quoting Dodd, that one of the Fathers acted as procurator and the other as prefect of studies, "Who being Italians, and well acquainted with the language and customs of the place, were at that juncture hugely necessary."

About this time (1578), Dr. Maurice Clenock, who had been nominated to the See of Bangor just before Queen Mary's death, was elected Warden of the English Hospital, and appointed by the Pope Rector of the Seminary. The assistance which the Jesuit Fathers rendered to the College at its commencement was very pleasing to Allen, who, in a letter from Rheims, October 26, 1578, to Fr. Everard Mercurian, General of the Society, thanked him in the warmest terms for having permitted his Fathers to manage and teach the College, and earnestly besought him that the arrangement might continue. At first everything went on successfully. We learn from Fr. Parsons that, "At Christmas, 1578, a Brief came out from the Pope's Holiness commanding all the old chaplains to depart within fifteen days, and assigning all the rents of the Hospital unto the use of the Seminary, which was presently obeyed by the said priests." There is an allusion to this Brief in a letter from Dr. Gregory Martin to Fr. Campion, dated Rheims, February 18, 1579, in which he describes the state of the College at the beginning of this year. "With regard to public matters," he says, "it is worthy of eternal memory that the Sovereign Pontiff, Gregory XIII. has lately confirmed the Seminary at Rome, which has been growing up for more than two years since its excellent beginnings. There are in it at the present moment forty-two of our students, most of whom are Divines, one Rector, three Fathers of your Society, and six servants. They live in the Hospital and the adjoining house. The revenues of the Hospital have been transferred, except what is required for the entertainment of the pilgrims."

But the prosperity of these early days of the English Seminary was soon interrupted by internal dissensions, and the new foundation was in danger of perishing in its infancy. The cause of this was the national rivalry and jealousy between the English and Welsh students. To govern a College which contained members of these two nations required the greatest prudence and impartiality. Unfortunately the Rector, Dr. Maurice Clenock, was deficient in both these qualities. He

was, according to Allen,<sup>9</sup> "A very honest and friendly man, and a great advancer of the students' and seminaries' cause." But he was a Welshman, and seemed to the English students to show undue favour to his own countrymen. "He had admitted there," Allen says, "sent for and called for two up to the Seminary . . . some of his own countryfolks and friends for age, quality, and institution unfit for the study and the Seminary." The English in the College were thirty-three or more in number to seven Welshmen. Murmurs and complaints were heard among them, till at last they broke out in open mutiny (February, 1579), and declared to the Cardinal Protector and the Pope that they would leave Rome in a body and beg their way home, if necessary, unless another Rector were appointed in Dr. Clenock's place. At the same time they petitioned the Pope to intrust the College to the care and government of the Society of Jesus. There is no need (observes Dr. Knox) to enter minutely into the history of their rebellion. It is sufficient to say that the Pope, as an indulgent and loving father, bore with them patiently, and, condescending to their will, gave over the College to the entire management of the Jesuit Fathers. When Dr. Allen heard of the disturbance that had taken place he was greatly distressed at it, fearing lest it should lead to the dissolution of the College and the loss of so many missionaries for the English harvest. In his letter (referred to above), written from Paris, to Dr. Owen Lewis, then in Rome, he greatly blames the conduct of the students; "though many of themselves be not of ill-nature, but have been by zeal rather than malice carried into this action. . . . This disorder was exceedingly misliked of all the wise, and myself here, though the committing the house to the Society was all our desires. And right sorry we were of that error that Mr. Maurice [Clenock] was made Rector; and gladly would have had, if the Jesuits might not or would not have been, rather Dr. Bristow. For that both his quality was excellent, and his person grateful, and [he] was a Divine,

<sup>9</sup> See Dr. Allen's letter to Lewis, dated Paris, May 12, 1579. Tierney's Dodd, vol. ii. appendix, p. 366.

which had been more fit than one of another profession ; besides the country, which, you know, many respect, how well and wisely I do not say. Therefore, that he, or some other like, was not chosen or first appointed at the beginning, it was, as I told you, an error." Allen's dread was lest, "in fine, it will come to pass that our nation, and that begun good work will be forsaken, both of the Jesuits and ourselves, and all our superiors else. And thus I shall be weary of my life, which already by these unhappy bustles of our own country is more tedious to me than ever before." He was therefore most thankful to see the affair satisfactorily ended, and feared above all things the reopening of the question, as some desired.

The events here related took place during the first three months of 1579. On April 23rd of that year Fr. Alphonsus Agazzari, of the Society of Jesus, was appointed Rector of the College. In a letter to Dr. Allen, dated June 13, 1579, he thus expresses himself: "Although we took upon ourselves this burthen very unwillingly, now, however, that it has been laid upon our Society by holy obedience, we can none of us do otherwise than further it with all diligence ; the more so, since we have most certain hope that God's honour will in a short time be greatly increased by this College." The English Jesuits retained the charge of the College until the year 1773.

In the summer which followed these disturbances, Dr. Allen was again summoned to Rome on the affairs of the two Colleges. He set out on the 27th of August, 1579, accompanied by his brother, Gabriel Allen, and others. At Rome he was received with great honour and kindness by His Holiness, who assigned him two rooms at the English College, with a table to himself, and permission to invite whom he would ; the Pope defraying all his expenses, which, according to Allen's computation, must have been not less than thirty crowns a month. In a letter to Rheims, Allen speaks of the great consolation he experienced at seeing again his old disciples, the students of the English College, and marking the admirable order manifest in the refectory and church. When he



expressed to the Pope, at his first audience, the longing desire he had felt to see the students of His Holiness before he died, the Pope answered: "They are thine, Allen, not mine."<sup>10</sup>

Father Knox gives one reason for Dr. Allen's visit to Rome in a note, quoting Dr. Humphrey Ely's *Certain Brief Notes*, &c., p. 75: "The second [trouble in the English College, Rome], happened the next year, 1579, which was rather a certain murmur than dissension, the which, if by Father Parsons' wisdom and industry it had not been prevented, would in time have grown to an open sedition. The cause was this. Our scholars, having obtained their desire,<sup>11</sup> and falling to their studies, used very zealously all the godly exercises of mortification in such sort, as some one or two of them became so contemplative that they would needs be Jesuits. Which when their companions understood, they began to mislike of those spirits, alleging that the College was founded for the education of virtuous and learned priests to help their country, and not to bring up men to enter religion and leave the harvest at home. Whereupon Father Parsons procured Dr. Allen's coming up to Rome, who obtained of the Pope to command the General of the Jesuits to send some of his religious into England, the which appeased all this murmur. 'For,' quoth the scholars, 'let as many now enter the Society as will, for when they have been sufficiently brought up therein, they shall be sent into England.' And thus each party was pleased; the Fathers, for that they might receive the scholars into their Society without grudge, or mislike; and the scholars, because such as entered, most of all (if not all) should in time be employed for their country."

Some discontented scholars succeeded in raising discord in the College during 1588. Cardinal Sega was in consequence appointed to visit the Seminary, and refers to it in a few words in the commencement of his report in 1596, given below. On that occasion an address, reprobating the affair, and signed by forty-nine or fifty scholars, was presented to the Cardinal Protector. A copy of this address is given in page 507.

<sup>10</sup> Dr. Knox, as above, p. lx.

<sup>11</sup> Of Jesuit Superiors.

Another disturbance broke out in the English College in 1596. The copious report of his Eminence Cardinal Sega, now published for the first time, has special reference to this event. He had been appointed by the Sovereign Pontiff as Visitor of the College, to examine into and report upon its condition, as also on the disturbances, and the best remedies to be applied.<sup>12</sup>

Several letters are extant regarding this disturbance; among others are two from Dr. Barret, President of the English College, Douay, to his old and affectionate friend, Father Robert Parsons, dated April 10 and September 26, or 28, 1596. The former is given in Tierney's *Dodd*, vol. iii. app. n. 15, p. lxxiii.; and the latter in the *Records of the English Catholics*, p. 384. In the former Dr. Barret says :

Loving Father,—The causes of these shameful flames I find to be *imprimis*; the scholars were permitted to deal in public

<sup>12</sup> Philip Sega was the first of two Cardinals created by Innocent IX. He was son of George Andrew Sega, a Bolognese, born at Ravenna in 1537. He studied law in his native University, and took the doctor's cap in that faculty in 1560. He went to Rome with a high character for learning, prudence, and virtue, especially for a talent for administration, and he governed several towns in Italy, under Pius IV. and V., with great repute for justice. On May 20, 1575, he was consecrated Bishop of Ripa, and thereupon exchanged the secular for the pastoral rule. In 1577, Gregory XIII. appointed him Apostolic Nuncio to Don John of Austria, brother of Philip II. of Spain. In 1578, Gregory XIII. translated him to the bishopric of Placenza. In 1581, he was appointed Papal Nuncio to Spain, and, having successfully accomplished his mission, returned to his diocese, but for a very short stay; for the Pope, in 1583, sent him on a new mission to Spain. He remained there six months; and it was at this time that, having been informed regarding some opposition to the Carmelite reform undertaken by St. Teresa, he aided her work by all his authority, in the controversies of the Order. Restored to his diocese, he applied himself to model it according to the regulations of the Council of Trent. Whilst proceeding on this work, he was deputed by Pope Sixtus V. as Papal Nuncio to the Emperor Rudolph II. at Vienna. Recalled to Rome, he was appointed Visitor General and Reformer of the Churches and Monasteries of the City. In 1589, he accompanied Cardinal Gaetani on his embassy to France, on important affairs connected with that kingdom, where he remained during the brief Pontificates of Urban VII. and Gregory XIV. On the elevation of Innocent IX. he was raised to the Cardinalate, December 18, 1591. At length, worn out by long and arduous application to business, he retired from the city to a suburban villa, where he died May 1, 1596, in the fifty-ninth year of his age, beloved by all for his virtues. He was buried in his titular Church of St. Onofrio, in Rome. His death must have occurred soon after the completion of his visitation of the English College, and the presentation of his elaborate report, which was probably one of the last, if not the concluding act of this great Cardinal's life (See Moroni's *Dizionario Ecclesiastico*; also Ciacconius' *Vitæ Pont. Rom. et S.R.E. Card.*).

affairs, for a Cardinal, for faculties, &c.: wherein, being persuaded that the Society was of a contrary mind, they conceived an indignation and aversion, as though the Fathers were enemies to them, to their cause, and their country ; and so the foundation of peace and unity clean overthrown, and a faction cunningly brought in, before the Rector suspected. Yea, the Rector, of ignorance, was as earnest as the others, until they were gone so far, that it was too late to recall them. (2) Some of the same faction here in Rome were in hope to have gotten the fingering of the rents, under the name of a congregation, and promised the heads of this trouble in the College, offices, and rooms to their contentment, and many privileges to the scholars. (3) There is one vehemently suspected for a false brother, sent of purpose. (4) I find such here as I expelled out of Rheims. (5) I find very many received at all adventure. (6) During these troublesome broils, where neither study of learning, nor exercise of virtue keepeth them occupied, no marvel if some young men would willingly look back to the world, and take any occasion to be gone with the rest. (7) I find their heads full of false bruits and differences betwixt yours (Jesuits) and ours (secular priests) in England. (8) They are gone so far, and have committed so many outrages, that they despair to go back, either in yielding here, or going hence : and the multitude being sworn together, maketh them more bold.

These causes, and some others, I showed to His Holiness in more ample mode than I can stand to write now ; and withal made it plain that many of those youths were pitifully deceived ; craving pardon most humbly for such as would come to acknowledge their faults, and beseeching also His Holiness to have consideration of those that have been brought up heretofore, or may be hereafter, in the College ; lamenting their madness that under the colour of doing good to the College and our country, do take the ready way to overthrow both this and all other Colleges ; yea, and the work so well begun in England : the which I showed to consist in the concord of the workmen, and these men to make a division, not only betwixt us and the Fathers, but betwixt ourselves. And concerning the first part, I told my mind of the obligation and duty, wherewith for many respects, we are most bounden to the Society, and could not break with them without wonderful shame, and the undoing of God's cause in our country. Concerning the second, I declared to be against these factious heads the whole College at Douay, the Colleges in Spain, and at St. Omer, the priests in England, and generally all our nation Catholic, a few only excepted, by whose ill counsel these youths were deceived.

This was the effect of my speech to His Holiness, who answered much to my contentment, willing me to attend to the remedies, and to consult with the Cardinal Protector ; and His Holiness would allow of that we should conclude. So, upon Thursday last, the Cardinal, Father General, Father Tyrie, the Rector, and myself,

have agreed upon the remedies, expecting His Holiness' authority for the execution of the same.<sup>13</sup> Thus it standeth, and within few days we hope for an end. . . .

Your own,

Rome, April 10, 1596.

R. BARRET.

The second letter begins :

Reverend and my loving Father,—The death of Cardinal Toletto hath been the cause of my longer abode, for that it importeth much to leave in his place such an one as will be content to understand our cause and the state of our country, and to concur accordingly. And these busy-headed fellows began to conceive some hope of removing the Fathers. Besides, Father General made suit to His Holiness to have the Society delivered of this government. The which his request, together with the inclination of His Holiness, and the desires of these scholars, put me in great fear lest His Holiness would have granted, seeing both parties so willing thereunto. Wherefore having obtained audience, I spoke and made supplication after this sort.

Dr. Barret then proceeds to relate what occurred on the occasion. Having thanked His Holiness for the favours, both spiritual and temporal, lately conferred upon the English College of Douay, he turned to that of Rome, declaring that unless a speedy remedy were immediately applied by His Holiness, not only would that College, and all the Seminaries founded for the conversion of England, but the entire body of English Catholics, be exposed to great and manifest danger. The danger was this: the Father General, wearied with the troubles and insults to which his subjects had been of late exposed by the turbulent spirits in the College, was about to supplicate His Holiness to accept his resignation, and free him from such an irksome responsibility. But, continues the Rector of Douay, should this resignation be accepted, it is to be feared that the College itself will before long, either collapse, or (what is worse) become an abode for seditious spirits. For, if the Fathers retire, the

<sup>13</sup> Father James Tyrie is noticed in *Records S.J.* vol. iii. series viii. pp. 726, seq., note. He was of a good Scottish family, joined the Society in Rome, and eventually became one of its most distinguished ornaments; and was elected Assistant for the French Province at the Fifth General Congregation of the Society, in November, 1593. He was prematurely carried off by a short illness, March 20, 1597, æt. 54.



good and obedient will follow them. Henceforth, no well-disposed subjects would come from England: and even in Rome, under the very eyes of His Holiness, altar would be raised against altar. The expulsion of the evil-disposed would cause much less scandal in Rome than to allow the virtuous to retire. In England, the result would be most fatal among Catholics. Amidst the plunder of their goods, imprisonment, and the other sufferings which they cheerfully endured for the cause of Christ, and the authority of the Holy See, they were sustained by this great consolation, that they had Colleges under the charge of the Society, to which they could send their children for education. At Seville there were seventy English students, as many at Valladolid, and forty at St. Omer, all under the Society. Douay College, though not under the government of the Society, had always been on the most affectionate terms with the Jesuits, without whose assistance (in the opinion of Dr. Barret, the Rector) it could not continue to exist. In conclusion, speaking not only in his own name, but in the name of his brother priests, who laboured and shed their blood with the Jesuits in the English Mission, in the name of all the Catholics in that realm, in the name of all the other Colleges, which are upon terms of the most intimate union with the Jesuit Fathers, in the name likewise of the holy martyrs (upwards of one hundred in number) who had gone forth from the Colleges of Rome and Rheims, and finally in the name of the whole English Church, Dr. Barret implored His Holiness not to suffer them to be deprived of the Fathers, nor to sacrifice the true interests of the English College to the small knot of turbulent youths, who set themselves up against the Society and against the other Colleges. The Holy Father listened attentively, and conversed with Dr. Barret, who again assured His Holiness that in what he had ventured to say he had expressed the general feeling of the entire Church of England, as well as his own; that he had spoken nothing but the truth, and had followed the dictates of his conscience. The Pope took time to consider, and made some promises on the spot. In the end of the letter, Dr. Barret says :

Since, Father Rector hath had a very gracious audience, and hath written to you thereof, we are now in great hope that all will be well. This Benet [one of the ringleaders] is the greatest dissembler and most perilous fellow in a community that ever I knew

...  
Your own,  
R. BARRET.

Upon this subject the reader is referred to a remarkable letter proceeding from Dr. Barret, as President of Douay College, and from the priests of the College, addressed to the Father General of the Society, earnestly imploring him not to resign the direction of English College; it is quoted by Cardinal Sega in pp. 51, seq., of his report.

Tierney<sup>14</sup> observes that Dodd seems to refer all the disputes and dissensions which distinguish the early history of the English College, Rome, to the embittered feelings resulting from the transfer of that establishment to the hands of a Jesuit Rector; but adds: "I am inclined to think that this is a mistake." He then goes on at some length into the causes, gives the above two letters, and proceeds:

At the same moment, letters containing a similar petition [for retaining the Jesuits] arrived from various quarters. Stapleton addressed both the General and the Protector from Louvain; the Professors of Douay wrote from that Seminary; the Duchess of Feria, Englefield, and the leaders of the party of Spain, joined in the entreaty, and the matter was still in suspense when Parsons, who considered the removal of the Jesuits as likely to prove destructive to the best interests of England, arrived in Rome. This was in the beginning of the year 1597. His influence and his address seemed to have revived the hopes and won the confidence of all parties. He listened to the complaints of the scholars; discussed with them the subject of their grievances; and, having promised them redress where it was practicable, engaged them ultimately to acquiesce in cheerful submission to his judgment. Of the scholars, three, by his advice, were afterwards despatched on the English Mission; ten were removed to Douay to finish their studies in that Seminary; and in the meantime, the thanks of the students and the congratulations of his friends acknowledged the service which he had rendered to the cause.

The report of Cardinal Sega names some of the ringleaders of the disturbances, more than one of whom afterwards basely sold themselves to Walsingham and Cecil, those cruel and

<sup>14</sup> *Dodd*, p. 38, note.

bitter enemies of Catholics. The Cardinal mentions the fact (as will be seen in the report) of the brother of one of these miserable spies, who apostatized, and soon after, goaded by the stings of conscience, made away with himself in a fit of despair. The account of these men given in the report, throws much light upon the true character and motives of the infamous spies employed by the Government of the day, and of the amount of credit to be attached to their lying "advertisements," the main object of which was to blacken the fame of the Society, and to render its very name, especially that of Father Robert Parsons, odious to their fellow-countrymen. Modern research, by dispelling the mist of falsehood and calumny, is clearing the way for a favourable reception by Englishmen of the biography of that great man.

In fact, Elizabeth and her cruel and unscrupulous ministers, Cecil, Walsingham, and the rest, dreaded the Seminary priests and Jesuits, regarding them both in their continental Colleges and in their arduous missions at home, as the greatest champions of the ancient faith of the nation, and consequently the most dangerous foes to the new religion as by law established; and, failing to crush them by bloody edicts, they resorted, in addition to these, to the more subtle and dangerous course of sending forth emissaries and spies, and by bribery, and even by employing sham students to assume the scholar's gown, to breed dissensions and foment discontent in the very heart of the Seminaries themselves. Cardinal Sega ably exposes this disgraceful system of treachery, and gives a case of an attempt by a youth named Vane, sent from England to Rheims, where he was admitted as a student, employed by Dr. Allen in a responsible post, and ultimately attempted by means of poison to murder both the President himself and the whole College. It was treacherous influence of this nature that led to the disturbance in the English College, Rome, in 1595, and produced the insolent petition of a body of the scholars to the Holy Father, which is the subject of the Cardinal's report.

The volumes of State Papers in the Public Record Office teem with the falsehoods of these unhappy men. The Privy

Council employed numbers of them. No college, convent, or even private house was exempt. They were generally men in the most straitened circumstances; many of them were apostates, who, having abandoned their faith, had thrown aside also the Commandments.<sup>15</sup>

<sup>15</sup> The following may be taken as specimens:

*Dom. Eliz.* vol. ccli. n. 49, 1595, is a letter from William Atkinson, the betrayer of the martyr Tichborne and others, to Cecil: “. . . I did not abuse your name to purloin goods on pretences of search, only to enforce search, when needful. I have lost millions of Catholic friends who maintained me before, by adhering to my honour. I had obtained letters of introduction to Ireland from Blackwell [Archpriest] and Father Whalley [Garnett], &c., and hoped to do some service *worthy of a good reward*. *I could easily poison Tyrone through a poisoned Host*, being in the country to which he resorts, *and pretending* to be a Franciscan friar, under Bishop Macraith, who is one, and is daily with Tyrone, being his ghostly father.” Two of this man’s special patrons were Popham, Chief Justice of England, and Bancroft, Bishop of London (See *Records*, vol. i. Rivers’ Letters, pp. 12, 29, &c.).

*Dom. Eliz.* vol. cclxxxiii. n. 43, 1601. William Smith writes to Cecil, telling him that he went to Rome to get a letter from Father Parsons to the Archduke. “But Parsons threatened to have me put in the Inquisition, as being come from your honour, so I was forced to depart.” He then complains to the Secretary of extreme poverty, &c., and promises to discover many notable things, such as a boat which the Jesuits have in Hampshire to transport their money; for the greatest maintenance of the Seminaries comes from England. “I will be the greatest plague the Papists ever had, *and do whatever you command* me, and die at your feet,” &c.

*Dom. James I.* vol. xxx. n. 62, 1608. “Discovery,” by Francis Tillotson, a fallen priest, to Lord Danvers, of a conspiracy of Parsons at Rome, Cresswell at Madrid, Henry Floyd at Lisbon, and Baldwin in the Low Countries, to revenge the death of Garnett on the King and Prince, by sending five disguised Jesuits to England to kill them, &c. This letter of advice Lord Salisbury himself calls a *most unlikely and absurd discovery*; adding, among other things, that he *knows this man* [to be] a *knave*.

A fourth and very striking instance is that of James Young, also a fallen priest, a native of Durham. His autobiographical statement is of historical interest, and the following extracts from the State Papers are subjoined. As will be seen, he states that Father Parsons was the only man England need fear, and advises his “displacing,” and offers “diligence and secrecy” in effecting the directions of the Privy Council therein; in other words, offers to murder him.

*Dom. Eliz.* vol. ccxlii. n. 121, August 27, 1592. Letter from James Young, *alias* George Dingley, *alias* Thomas Christopher, to Burleigh. He states that he was born at Eylescliffe, Durham; his father, Thomas Young, died twenty-five years ago; he was brought up at Durham College until 1579, where he was a Queen’s scholar, and received five marks a year from the College. Left under pretence of going to Cambridge, but really to go beyond sea. Staid in London with Richard Barret, an old M.A. of Oxford, for two months [afterwards President of Douay College]. They went to Paris, and Father Thomas Darbyshire, Jesuit, advised him to go to Rheims. He there, though with great repugnance, applied to be admitted for the priesthood, and was soon after sent to Rome, where he studied for seven years, defended theses of theology at the Roman College, preached a sermon in Latin before the Pope Sixtus and the Cardinals in St. Peter’s Chapel upon St. Stephen’s day, in the year that the Duke of



After the foundation of the English College of the Society at St. Omer by Father Robert Parsons in 1593, the scholars of that at Rome were in great measure supplied from it. An old, but unfounded calumny against the English Province of the Society, was that of influencing or decoying the students entrusted to their care at the English College, Rome, to enter the Order. Dodd asserts it, charging the Fathers with "culling out such youths as they think proper for that education." The charge is also alluded to by the Rev. T. E. Gibson in *Lydiat Hall and its Associations*. In his account of Father Waldegrave, pp. 277, seq., he says :

The number of Jesuits on the mission of England was much increased by the frequency with which secular priests, for their own Guise was put to death. He was ordained priest in Rome at Michaelmas, 1589[7], and then went with four other priests to the new College founded by Father Parsons at Valladolid.

In his examination before the Privy Council, August 27, 1592, he says that he was ordained priest on the motion of Father Holt, the Rector of the English College, in 1587, was sent to England from Valladolid by Father Lopez, the Rector, with Dudley of Carlisle, John Fixer of Hampshire, John Cecil of Wales, Oliver Almond of Oxfordshire, and John Roberts of Northamptonshire, to let the Spanish benefactors of the new College see what fruits it had brought forth in little more than a year. They were to teach the faith and administer the sacraments. On coming to London he went to Thomas Wiseman's, Garnet's rents, Lincoln's-Inn-Fields. After two or three nights there, he was entertained at Lady Throgmorton's at Upton, near Stepney ; she was told that he was a priest ; was kept very secretly there for a month, his diet being brought to him by her servant ; often said Mass there at which her ladyship attended. Went thence to Mr. Mompesson's ; said Mass every Sunday for Mrs. Mompesson, as did Patenson, another priest, since executed, to the rest of the household, Mr. Mompesson standing behind the door to hear and not be seen by the servants. While there, was visited by James Jackson of the bishopric of Durham, and Firbeck of Durham, who persuaded him to go down to the north and exercise his functions of a priest there, that being a dangerous place. A search being made in the house, he escaped and returned to Wiseman's, who sent him to Coles, a schoolmaster at St. Giles', Holborn ; was visited there by Mr. Stamp, of Derbyshire, for whom and for Mary Felton, of Highgate, and Mr. and Mrs. Coles he often said Mass. While at Wiseman's he often said Mass. Wiseman gave him the keys of his lodging to come in and out at his pleasure ; but they being found upon him when apprehended, he sent Wiseman word to alter his locks. . . . Mushe and Bell, two priests, went into Yorkshire to remain about York. Mushe told him that the gentlemen thereabouts had fallen off from the priests, but the gentlewomen stood stedfastly to them. He knew all the priests that had come from Rome those seven years ; Oldcorn, Cowper, Garnett, Southwell, Holtby, and others . . . Smith, Mr. Wiseman's man helped the examinant to his apparel.

August 31, 1592. The same spy writes to Lord Keeper Puckering. After giving Spanish information he says : " As to the priests in England, many of his acquaintances are executed, and many remain in prison at Wisbeach. The following were free, Robert Gray, John Shafto, and Thomas Stephenson, of Durham ; James Bolland, Peter Fletcher, William

sanctification, and the benefit of souls under their charge, embraced the stricter rule of St. Ignatius. This spirit was considered to be fostered by the Jesuit Fathers who had commonly the spiritual charge of the youths at secular colleges, and gave rise to much of the heart-burnings and jealousies of which we find so many indications in the pages of Dodd and Tierney.

This calumny is ably touched upon and refuted in the same report of the Cardinal Visitor, as will be mentioned below ; but the most complete answer is given by the results of the Annals of the College themselves, which show that, even including those scholars who in after life entered the Society (scarcely a fair item in such a computation), the numbers becoming Jesuits are far less on an average than

Johnson, Peter Busby, Thomas Bell, Richard Cowling, — Burden, William Hart, of Yorkshire ; Thomas Hawksworth, Garnet, Garlick, a banished man who had returned ; Francis Clayton, William Chaddock, of Lancashire ; Robert Charnock, Anthony Major, William Hatton, and Benjamin Norton, of London ; and Samuel Kennett, of Kent and Hants. He does not know their abodes, but could easily learn in his own country, and promises diligence."

"The imprisonment of one of those he names would disclose the person through whom they were committed ; and he would then be unable to do further good ; other means will be offered by which hereafter they may be committed. If employed, the event shall prove that he is not unworthy.

Same vol. n. 127, August 27, 1592. Is a list of priests and others in England, ill-affected towards the Government, named by Dingley, viz. : "Priests and others in England, ill-affected." Dingley, priest ; Dudley, priest in the north ; Bell, priest ; Oldcorne, priest ; Cowper, priest ; Holtby, priest ; Darbyshire, priest ; Barrett, Holt, English Jesuit ; Creighton, Scotch Jesuit ; Morgan, traitor, France ; Lewis, Bishop of Cassano ; Dr. Allen, Cardinal ; Dom. Parsons, priest ; Standen, Stanley, Semple, Rishton, Owen, Fitzherbert, Gray (priest), Thomas Stephenson, James Ballard, Peter Fletcher, Jansen, Peter Busby, Thomas Bell, Richard Cowley, Burden, Thomas Hawkesworth, William Hart, Garlick, Francis Clayton, W. Chaddock, Robert Charnock, Anthony Major, William Halton, Benjamin Norton, Robert Tempest, Samuel Kennett.

*Dom. Eliz.* vol. ccxliii. n. 11. An examination of the same spy, September 14, 1592, before Lord Keeper Puckering, Lord Buckhurst, and Sir John Fortescue ; after speaking of Spanish affairs and the invasion of England, he adds : "Yet Parsons is the only man England need fear ; he by his travel and credit with the Spaniard, solicits the King and his councillors by all means possible, and maintains the Cardinal and Stanley with accounts ; and there is not a man executed in England for religion who is not known there, and sermons openly preached in his praise, and with bitter inveighing against the cruelty of the present governors. If Parsons were displaced, the forwardness of the Spaniard would cool of itself, and he (the spy) offers diligence and secrecy in effectuating his lordship's directions therein. . . . On their departure from Spain for England, Parsons did not counsel them to comfort Catholics in England with hope of help from Spain shortly, but persuaded them to be resolute and not to fear death, and to withstand the opinion of some priests in England, that it was lawful to resort to church at the command of the Prince, upon which question divers pamphlets were sent beyond the seas, on both parts to confirm their opinions.

two for each year in the whole period of one hundred and ninety-four years during which the College was governed by the English Province, while those students who entered direct from the College are below an average of one each year—a small proportion, considering the number of students, and far below what might have been reasonably anticipated, taking into account the circumstances connected with many of the scholars themselves, who were destitute exiles from their native land, and would very naturally have sought an asylum in religion; and especially when it is further considered that, as observed before, from the period of the foundation of the English College of St. Omer, the greater number of the students were supplied to Rome from thence, where they had been trained up by the English Fathers from early childhood; to say nothing of the sentiments of gratitude and affection which these students and their afflicted, and in many cases ruined, parents would naturally entertain for their protectors and benefactors.

The attention of the reader upon this point is specially directed to the report of Cardinal Sega, who, in page 60, states that in seventeen years (from the opening of the College until the date of his report), out of three hundred and three students admitted, thirty-one had joined the Society, of whom twenty-three had been sent to the English Mission, “that is, more than two-thirds; so that despite the complaints of these memorialists, the entering the Society does not prevent them from doing their country good service. . . .”<sup>16</sup>

Lancashire, in the diocese of Chester, is prolific in its contribution to the students of the English College, Rome. No less a number than considerably beyond two hundred may be counted in the Diary. The nearest approach to this is the county, or diocese, of York, which contributes upwards of one hundred and thirty. About thirty-six martyrs for the faith in England went forth from the College, exclusive of those who

<sup>16</sup> About seventeen students joined the Benedictines from the English College; fourteen, the Order of St. Dominic; ten, the Order of St. Francis; five, the Carmelites; and four, the Carthusians. The number of students admitted to the Society by special licence, at their own earnest solicitations *in articulo mortis*, was about fifteen during the one hundred and ninety-four years.

died in chains. A list of them is given later on, as also of the Cardinal Protectors and Rectors of the College.

The useful practice of submitting interrogatories to the students appears to have commenced in the month of November, 1598. The transcripts procured by the Historical Manuscript Commission extend from that date until the year 1686, inclusive. We are informed that a few subsequent entries still exist, but it is observable that the practice had evidently greatly fallen off for some years previously. This, however, is in some measure compensated for by the fuller entries in the Diary itself, which in most cases adopts a new practice of giving the parents' names and place of birth, and in some instances a more detailed notice of the students themselves.

Visitations of the College appear to have been periodically and strictly made. In *Anglia*, Stonyhurst MSS. is a copy of "Decrees made upon the Visitation of the English College, Rome, commenced as late as the year 1736, and finished October 31, 1739, under a commission granted by Pope Clement XII., to their Eminences the Cardinals, Dom. Antony de Via, the Protector of the College; Dom. Rivera, the Protector of the Scotch College; and Dom. Philip de Monti, Secretary of the Propaganda."

It goes through every portion of the establishment, commencing with the church and sacristy, and ending with the temporal administration of the College. It embraces also the Hospice of the Pilgrims, and directs that no one shall be admitted unless he is an Englishman and a Catholic, and is furnished with a letter of recommendation from a Vicar Apostolic in England, and visits Rome for the sake of devotion. It renews the ancient decree that the noble, or higher class, shall be entertained for three days, and the poorer class and priests for eight days. In the daily distribution of broken victuals the English poor are to be preferred.

It also decrees that, as not only the domestic discipline of the College, but also the due application of its revenues, appertains to the Rector, in the financial department of which special skill is required to prevent fraud and carelessness (on



both which accounts the College had suffered), the Rector should in future be an Italian, provided that no English Father who had resided for some time in Italy, and was competent for the office, was at hand. Father Henry Sheldon, however, whose zeal and industry were well known to their Eminences, was confirmed in his office of Rector for another three years after the expiration of his present term.

A competent English Father appears always to have been found as long as the College remained under the care of the English Province.

Regarding the reception of scholars, it reduces them from the original number of fifty, prescribed by the original Bull of Foundation, to thirty, including two students upon the Foundations of Hugh Owen and Bernardine Pipi.

The Annual Letters, or Reports of the College, contain much information regarding some of the earlier English martyrs, and the sufferings of Catholics in England are exemplified in the cases of some of the students of the College. The Rev. Ralph Sherwin, for example, suffered at Tyburn, December 1, 1581, with Fathers Edmund Campion and Alexander Briant. Ralph Sherwin stands as number one in the English College Diary, April 23, 1579. He left it April 18, 1580, after receiving the benediction of the Holy Father, accompanied by other priests, among whom was the Rev. Luke Kirby, who suffered at Tyburn, May 30, 1582. An account of the Rev. William Hart, martyr, will also be given. The information regarding the martyrs will form a valuable addition to Bishop Challoner's faithful memoirs.

We learn from these reports that many of the students, young as they were in years, were nevertheless already veteran confessors of the Catholic faith, ere they assumed the scholar's gown. Thus the writer of the Annual Letters observes in page 71 :

It is indeed amazing to behold such fervour in these young men, of whom not a few have, in the cause of religion, tasted of threatenings, outrages, and crosses, thus experiencing the sweetness of suffering for the name of Christ. It is scarce two years since one of them was cruelly flogged, his ears bored through with a red-hot iron, and he himself thrust into a foul dungeon, whence, in con-

sideration of his youth, he was released after a confinement of some months. From that prison he wrote a letter in answer to his father, who sought by threats and reproaches to force him back from the Catholic faith. His reply having been deemed worthy of publication by Cardinal Paleotti, can be read by all. It is a wonderful expression of the fervour and joy in suffering that inspired its youthful writer, whose conduct at present in this College proves the abundance of Divine grace he has earned by these torments and afflictions.

Again we read in page 75 :

A young student was arrested at the same time as his patron, a nobleman and a Catholic, and that glorious martyr of Christ, Sherwin. As neither threats nor promises could extort from him a word of information against Catholics, he was cast into a filthy hole, and deprived of all the necessities of life. In the darkness and squalor of this dungeon, the young man was visited with the sweetness of heavenly consolation, even so as to have a vision of the death-agony of Christ, by the contemplation of which he was greatly strengthened. After some days he was again led out to be examined, but, as they could not get a word from him, they struck him in the face, adding threats of scourging and the rack. He was thrust again into his dungeon, where he suffered sharp rheumatic pains from the damp. Being brought before the court a third time, he was again plied with questions, but without result. At length, the judge being exasperated, ordered him to be thrust into his noisome den, to rot there unless he would inform. It was also hinted that, should he remain obstinate, he would be sent to Bridewell, a house of correction for malefactors and vagabonds, to be daily flogged there. He passed many weeks in this deplorable plight, when, having been set free by the Divine Goodness, he joined us here.<sup>17</sup>

But we must not further anticipate the contents of the Annual Letters given below.

It is a matter of much regret that, from some unexplained cause, these deeply interesting reports appear to have fallen into gradual disuse after the year 1593, when the more violent and bloody persecutions of Elizabeth began somewhat to

<sup>17</sup> Mention has already been made in *Records S.J.* (vol. iii. series vii. p. 500) of the tender devotion with which the great Apostle of Rome, St. Philip Neri, used to salute the students of the English College, when he met them, with the words of the Church's hymn on the feast of the Holy Innocents : *Salvete, flores martyrum*. That holy friend of St. Ignatius, at least, would have rejoiced at seeing the College under the direction of the Society.

decline. The letters altogether cease after 1659. The same cessation occurs with regard to the annals of the English Province of the Society, after the termination of the execution of Catholics in 1681, and the sufferings of the Province under the Orange Revolution of 1688, as though the daily routine of college and missionary life, which present but little of public interest to record, was then allowed to be more quietly pursued.

Regarding the ancient English Hospital, Stowe, in his *Annals*, speaking of Sir Robert Knowles, says: "This Robert was also one of the founders of the Hospital in the city of Rome in manner following—for that there was no nation of the world but had some kind of hospitality in Rome, save only the people of England—certain Englishmen living in Rome procured licence of the Pope to build a hospital in a place where Thomas Becket, Archbishop of Canterbury, had some time builded a chapel of the Holy Trinity. In this Hospital which they builded was to be relieved a gentleman three days, bread, wine, and ware; a commoner eight days and nights, meat, drink, and lodging; and if any woman happens to be near her time of deliverance, so that she dare not take her journey, she to be honestly kept till she be purified; and if she be of power, to take her child with her; if not, to be kept there till it was seven years old.

"The founders of this Hospital were Sir Robert Braybroke, Bishop of London, Thomas Brampton, Bishop of Rochester, Sir John Philpot and his wife, Sir Robert Knowles, Sir Hugh Calveley, Sir John Hawkwood, Sir John Thornham, Knights; John Twiford, John Shepherd and Alice his wife, Robert Christal and Agnes his wife, Robert Windleront, Walter Whithers, Robert-at-Pyne, Adam Staple, Henry Line Draper, and other citizens of London, A.D. 1380, in the reign of Richard II.; which Hospital was again re-edified and made a goodly house, A.D. 1449, towards the charges whereof was money gathered in every parish in England, but that came to small effect, the charges of collecting and conveying was such,

that there came towards the work not past one thousand ducats in one whole year.”<sup>18</sup>

The late Dr. Oliver says,<sup>19</sup> “That the English Hospital was highly favoured, encouraged, and supported by the Bishops of England, is manifest from a document in the register of Edmund Stafford, Bishop of Exeter.<sup>20</sup> It bears date November 30, 1398, and the Bishop says, ‘Hujus hospitalis foundationem, constructionem, ac dotationem, Gregorius Undecimus, auctoritate Apostolica confirmavit (1370–1378).’” Oliver adds: “The best description I have seen of it is in the *Roma Sancta*, by that prodigy of learning and piety, Dr. Gregory Martin, the original folio MS. of which is at Ugbrooke, containing about 368 pages, and was finished April 9, 1581. He dates the foundation from 1361, in the Popedom of Innocent VI. “The church was very commodious, with six altars; chaplains and brethren within the house to say Mass, and other service there eight, with their Custos or Principal. Here are received all Englishmen without exception (especially pilgrims and the poorer sort) for eight days; and, upon consideration for the parties’ necessity, for double and triple and longer, with meat, drink, and lodging, very competent and honest; and money also according to the parties’ necessities. Here are received the sick of our nation, if there be some. The revenues are by the year about 1,495 crowns, rising of houses especially. The government pertaineth to the Cardinal Protector of our nation, and to the chaplains or brethren within the house, which have their Custos, and to them of our nation abroad in the city of the better sort, which, by order of statute, are made brethren. All which made a solemn Brotherhood and Congregation, and meet together diverse times about matters of the Hospital. For the greater benefit of our nation, the Seminary has been placed by His Holiness in the Hospital, and the Custos, with certain other officers, removed to another house of our nation hard by, where he hath to receive the pilgrims and travellers

<sup>18</sup> In page 122, a memorandum taken from Clark’s *Mirror* appears at the end of the Annual Letters, stating that Sir R. Knowles was of “low birth in Cheshire.” This more probably applies to his wife Constance, who, according to Stowe, as above, “was a woman of mean birth.”

<sup>19</sup> *Collectanea S.J.*, Introduction, p. vii.

<sup>20</sup> Vol. i. fol. 22—3.



as before. So that for the Hospital, there is both Seminary and Hospital. God be blessed for His unspeakable gifts."

Dodd<sup>21</sup> professes to give a description of this ancient national hospice, which is, however, shown to be erroneous, and is corrected by Tierney: "There was in Rome a small community called the English Hospital, which had been built and endowed by the Kings of our nation in the time of the Saxon Heptarchy, chiefly for the entertainment of pilgrims and travellers, who constantly visited that city out of devotion. It continued under this regulation until the reign of King Henry VIII., when, the rupture happening between England and the See of Rome, several persons, both laymen and ecclesiastics, who fled out of England, were entertained there, as to lodging, diet, and other conveniences. In the beginning of Queen Elizabeth's reign, Sir Edward Carne, formerly agent at Rome for Henry VIII., in the cause of the divorce, was made Master, or Custos, of the Hospital; and about the time that Dr. Allen removed his College from Douay to Rheims, it was in the possession of Dr. Thomas Goldwell, Bishop of St. Asaph, who, with about eight or nine of Queen Mary's priests, and two or three lay persons, made up that community."

Tierney<sup>22</sup> observes upon the above account: "Dodd has followed Polydore, Harpsfield, Spelman, and other historians who have spoken of it. It is incorrect, however, in almost every particular. (1) The establishment founded in the time of the Heptarchy was the Saxon school, or hospital for Saxon pilgrims. It was erected by King Ina in 727, and was situated beyond the Tiber. Having been thrice burned, and frequently destroyed by the violence of war, it was at length abandoned. In 1204, Innocent III. transferred its revenues to the brethren attached to the Church of Santa Maria in Saxi; and on its site was then raised the present Roman Hospital of Santo Spirito.<sup>23</sup> (2) The institution, or revival, of the Jubilees in 1300 and 1350, thronged Rome with visitors and pilgrims from

<sup>21</sup> Dodd, *Church History*, vol. ii. p. 49.

<sup>22</sup> *Ibid.*, vol. ii. p. 168, note.

<sup>23</sup> Bullar, tom. i. Const. vii. Innocent III. &c.

every part of the Christian world. The English now felt the loss of their national hospice; to supply it, John Shepherd, a merchant of London, purchased several houses in the Via Monserrato, in the vicinity of the Piazza Farnese, and, having converted them into an establishment for the reception of pilgrims and travellers, under the patronage of the Blessed Trinity and St. Thomas, became, with his wife, the first superintendent of the new institution.<sup>24</sup> This was about the year 1362. In 1396, another hospital, appropriated to the same purpose, was founded by John Whyte, Thomas Polton, afterwards Bishop of Chichester, and others. It was dedicated to St. Edmund, and was situated near the Church of San Crisogono, in Trastevere; but in 1464 it was united with the elder establishment in the Via Monserrato;<sup>25</sup> and for the next fifty years the Hospital of St. Thomas seems to have been regarded as an object of national importance. It was during the dispute between Henry VIII. and the Roman See that it first began to decline. As the schism advanced, its resources gradually failed; the supplies which it had hitherto received from England ceased; the pilgrims who had frequented it no longer appeared; and, in 1538, almost all the resident members were dead. In that year, Pope Paul III., anxious to preserve the Hospital for the English nation, ordered the vacant places to be filled up, and committed the wardenship to Cardinal Pole.<sup>26</sup> Still the institution continued to languish. Even the restoration of religion under Mary failed to revive its fortunes; and, at the accession of Elizabeth, it had so far ceased to answer its original purposes as to threaten a speedy dissolution. It was about this period (1559) that Sir Edward Carne was nominated Warden; but, in the following year, the appointment was revoked. Carne, for some unknown cause, was expelled the hospital, and at the end of a few years, died in Rome.<sup>27</sup> In 1561, Dr. Goldwell, Bishop of St. Asaph, became Master. He was succeeded, in 1567, by Edward

<sup>24</sup> Original deed in the Archives of the English College, Rome, an. 1360 and 1362.

<sup>25</sup> *Lib. Hosp. S. Edm.* 272, p. 77.

<sup>26</sup> *Ospedale degl' Inglese*, an. 1538, lib. iv. p. 370.

<sup>27</sup> *Ibid. Cassetto delle Pergamene*, n. vi.

Taylor; Thomas Kerton and Henry Henshaw followed at different intervals; and, some time in the year 1578, Maurice Clenock, the last Warden, was appointed.<sup>28</sup> Such was the situation of the English Hospital when the alterations mentioned in the text took place." To return to Dodd: "About the same time, Pope Gregory XIII., at the instigation of Dr. Allen, but chiefly of Dr. Lewis, Archdeacon of Cambray, thought proper to make some alteration as to the use of this house; which was to make it a College for the education of English clergymen. And accordingly afterwards, viz., 9 calend. May, 1579 (April 23, 1579), it obtained an establishment by an express Bull of Pope Gregory XIII., His Holiness adding very plentifully to the old rents, so that by computation the whole yearly revenue amounted to £1,500 sterling; a sufficient fund, as it was thought, for the maintaining of sixty persons. Dr. Lewis, who had the chief management of this new establishment, procured considerable benefactions towards furniture and other conveniences, and contributed very largely out of his own substance." Tierney<sup>29</sup> gives the Bull of Foundation, and in the same vol. p. 169, the following concise abstract: "The Bull was dated April 23, 1579, but for certain reasons subsequently given, was not published until December 24 of the following year. The Pontiff begins it by stating the motives and object of the new foundation. He has remembered the claims of England on the attention of the Holy See; he has seen its youths flying from persecution in their own country, to seek instruction in the Roman capital; and he has determined to assist them in their holy purpose, to provide for them the means of education, and thus to qualify them for the arduous and important duty of announcing the truths of religion to their deluded countrymen. With this view, therefore, he erects a College in the Hospital of St. Thomas, wherein not less than fifty English students should be constantly instructed in whatever may tend to fit them for the exercise of the sacred ministry. For their residence he gives them the Hospital and two contiguous houses, hitherto occupied by the chaplains, or

<sup>28</sup> MS. in the English College.

<sup>29</sup> *Dodd*, vol. ii. Appendix, n. lvii.

brethren, of that establishment; for their accommodation and support, the Church of the Blessed Trinity and St. Thomas, an annual pension of six thousand crowns, and whatever property in rents, houses, and other possessions, the members of the Hospital have hitherto enjoyed. At the same time he exempts them from the payment of all taxes, places them under his own immediate control, and, having invested them with all the privileges of a University, appoints the Cardinal Moroni as the Protector, through whose intervention whatever difficulties they may encounter shall be adjusted. By whose influence, or at whose suggestion, this Bull was issued, there is no direct evidence to prove. In the Acts of the Visitation, the Pope is merely said to have acted with the advice of Cardinal Moroni; but it is not impossible that Lewis, and perhaps, through Lewis, Dr. Allen, may in the first instance have proposed the matter to the Pontiff. I ought to add that, at this period, the rents of the Hospital amounted to 1,460 crowns, which, with the additional grant stated in the Bull, gave to the new establishment an annual income of 7,400 crowns, or rather more than £1,800 sterling.”

The Pilgrim-Book of the Hospice, besides other features of interest, may be of service in tracing the names of many English families, some of whose members may have visited the “Eternal City,” as pilgrims or as tourists. Its hospitable gates appear to have been equally open to Catholics and non-Catholics, provided the visitors were Englishmen, and brought letters of recommendation.<sup>30</sup>

The entries display a very large number of visitors of every rank and condition. Thus we find the first entry in the book :

1580, December 29. The illustrious Dom. Thomas Arundel, an Englishman of the Diocese of ..., was this day admitted as the first guest, and remained with us for three days.

<sup>30</sup> A copy of the transcript of the Pilgrim-Book will be given. It is a complete volume in itself, commencing December 29, 1580, the date of the annexation to the English College, and ending in 1656. This copy will be prefaced by some entries of a much earlier date, abbreviated from a selected list published by John Bowyer Nichols in 1834 in vol. v. pp. 62, seq. of his *Collectanea Topographica et Genealogica*, the earliest date being 1446. Other entries, we are informed, exist in the Archives of the College. In fact, guests appear to have been received as late as 1773, the date of the suppression of the Society.



This was the celebrated Sir Thomas Arundell (son of Sir Matthew Arundell and his wife Margaret, daughter of Sir Henry Willoughby of Wollaston, county Notts, and Anne Grey, sister of Henry, Duke of Suffolk), surnamed the "Valiant," who distinguished himself by his daring bravery at the battle of Gran, when he took with his own hands the famous Turkish standard of Mahomet, and was created a Count of the Holy Roman Empire in 1595, and first Baron Arundell of Wardour in 1605. At the date of his visit to the English Hospice, he was a youth travelling in Italy and other parts. Some interesting particulars regarding him will be given in their proper place, and an autograph letter of introduction from Queen Elizabeth herself, to whom he was related by marriage, and who styles him her kinsman, to the Emperor Rudolph II., and a similar autograph letter from the latter to the Doge of Venice.

We also meet with the Duke of Buckingham and his suite ; the Earls of Carnarvon, Devon, Bolingbroke and his son, Lord St. John ; Banbury, Stanhope, &c. ; the Lords Berkeley, Petre (John), Paget, Compton, Kensington, Mowbray, Sherwood, Howard, Stafford (brother to the Earl of Arundel), Hamilton, Herbert (John), son of the Earl of Pembroke ; Plantagenet [Henry], eldest [only] son of Edward, the second Marquis of Worcester ; Lords Thomas and John Somerset, the former son of the Earl of Worcester, and the latter (his nephew), second son of Henry, the first Marquis of Worcester, regarding whom a note is appended : " 1649, December 20. This most noble pilgrim came to us, and remained until February the 14th following, affording a remarkable example to all the College from his habit of constant prayer, spiritual conversation, and humility. On leaving us he thought of proceeding to Jerusalem."

The name of the Crown Prince of Tunis also occurs. He is stated to have fled away to Rome, to be instructed in the Catholic religion. The Hospice received likewise many of the old Catholic families ; *e.g.*, Pole (Sir Geoffroy Pole, with his boy, an exile), Paston, Cansfield, Fortescue, Yelverton, Shireburn, Walpole, Bedingfeld, Gage, Digby, &c. ; not to omit a

son of the Protestant Bishop of Chichester; a brother of the Secretary of the First Lord of the Treasury; a son of the Secretary of State; and lastly, the King's physician, Dr. Hervey. Perhaps the most remarkable of the visitors to the Hospice were the two celebrated poets, John Milton and Richard Crashaw.

John Milton, on October 30, 1638, became a guest, and with the Honourable Mr. Carey, brother of Lord Falkland, Dr. Holling of Lancashire and Mr. Fortescue, "English gentlemen," dined with the Jesuit Fathers and students in the College refectory. Milton was then making his travels in Italy, which he commenced in 1637, upon the death of his mother.

Richard Crashaw was son of William Crashaw, B.D.; born in London, 1612<sup>2</sup>/<sub>3</sub>. His father was "preacher in the Temple." Richard was a student at the Charter House, London, and on July 6, 1631, entered Pembroke Hall, Cambridge, and was elected a fellow of it on March 26, 1632. In 1636 he passed from Pembroke Hall to Peterhouse, Cambridge, of which he was made Fellow in the following year, and in 1638 took his degree of M.A. Crashaw was expelled from Cambridge with four other Fellows on June 11, 1644, by the rebel Parliament, the writ being signed by the Earl of Manchester. The offence was a refusal to sign "The Solemn League and Covenant." He soon afterwards embraced the Catholic faith, and retiring to France, received letters of recommendation to Italy from Queen Henrietta Maria of England, then a fugitive in Paris, to whom he was introduced by his friend and fellow poet, Cowley. On his arrival at Rome in the pilgrim's habit, he went to the English Hospice, and we find the following entry in the Pilgrim-Book: "Richard Crashaw, a pilgrim, arrived November 28, 1646, and remained fifteen days in the English Hospice." Three subsequent entries appear, the last being April 4, 1649, on which occasion he dined in the College refectory. He appears to have entered the household of his Eminence Cardinal Paleotti, who procured him a canonry in our Lady's Chapel of Loreto, where he died of fever, after a

few weeks' residence, and was buried within the chapel there in 1650.<sup>31</sup>

On account of the great number of names in the Pilgrim-Book, it has been found more convenient to give it a distinct index.

It should be observed that the term "heretic" is adopted as used in the original manuscripts. Formerly three denominations are generally found in use. (1) Catholics, or the professors of the ancient orthodox faith of our forefathers. (2) Schismatics, or bad Catholics, time-servers "for fear of the Jews," though Catholic in heart, preferring their lives, liberties, and estates to their religion. (3) Heretics, or those who deny the Catholic faith, in later times known under the wider appellation of Protestants.

The volume concludes with several transcripts of State Papers from the Public Record Office, which will be found of some historical interest on account of the lists of Catholic clergy and gentry contained in them.

Regarding the documents in this volume which are presented to the public in English, the Editor is fully aware that to the antiquarian the Latin of the original would have been preferable, and certainly far less laborious to the compiler himself; but, after giving the matter the fullest consideration, it was decided that to adopt the English would be much more practically useful, and more consonant to the wishes of the large majority of the subscribers to the *Records* Series, and thus make the Supplemental Volume uniform with the others. And he had the less difficulty in arriving at this conclusion from the reflection that any one wishing to consult the original transcripts may readily inspect them at the Rolls House, Public Record Office.

*London, Easter, 1880.*

<sup>31</sup> Grosart's complete works of Richard Crashaw. Fuller's *Worthies Library*, 1872.

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## ANNOTANDA ET CORRIGENDA.

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Vol. I.—P. 649, twelfth line, *for* "Butthorpe," *read* "Bowthorpe."

Vol. III.—P. 492, twelfth line from bottom, *for* "Lancashire," *read* "Sussex."  
 P. 728, sixth line, and Index, p. 837, *for* "Mapledurham," *read* "Mapledurwell."  
 Index, p. 827, *for* "Hodgson, confessor of nuns, and Hodgson a nun," *read* "see Forster, p. 188."

Vol. IV.—P. 33, the paragraph (lines 25 to 29 inclusive) is misplaced, and refers to Grafton, p. 32, at bottom.

P. 425, Biography of Fr. Richard Wigmore, *dele* the last two lines identifying him with Richard Whitmore.

P. 471, Pedigree. John Somerset was second son of Henry, first Marquis of Worcester.

P. 606, Sulyard Pedigree, *dele* "Mary, daughter of Henry, Lord Grey of Groby." The William Sulyard who married a Grey was son of Sir Edward Sulyard, of Flemings, in Essex, by Ann Eden, his wife.—*[Communicated.]*

P. 714, note, sixth line from bottom, *for* "1746," *read* "1715."

Vol. V.—P. 1, *for* "Richard," *read* "Roger" L'Estrange. He was a convert.

P. 36, fifteenth line, *dele* "the Honest William of Oates' narrative."

P. 44, note, second line, *for* "Holt" *read* "Hall."

P. 115, tenth line, *insert* "been" *before* "wrongfully."

P. 215, *for* "Charles II.," *read* "Charles I."

P. 320, also Index 1023, *for* "John," *read* "James" Cannell (or Canell).

P. 323, eleventh line from bottom, *dele* "W. Scarisbrick."

P. 337, twentieth line, Thomas Starkie was a Protestant, but in the confidence of many Catholics.

P. 342, nineteenth line, *for* heir of "Nicholas," Blundell, *read* "William."

P. 344, *for* "Hardkirke," *read* "Harkirke," fourteenth line, *for* "Sprowl," *read* "Liverpool;" twenty-eighth line, *for* "Saonx," *read* "Saxon."

P. 347, ninth line, *for* "Worrall," *read* "Wirrall."

P. 350, sixteenth line, *for* "Hopcut," *read* "Hopcar." Edmund Neville was *vere* Sales. See *Diary*, p. 406, No. 886.

P. 357, seventh line from bottom (text), *for* "Whalley," *read* "Manchester;" note, *for* "Titcup," *read* "Titeup."

P. 434, second line, *for* "1678," *read* "1680."

P. 476, note, "In arce Calydoniensi," represents Caloughton, or Callowdon Castle.

P. 516, last line (text), *for* "1692," *read* "1592."

P. 528, note 20, last line, *for* "grace," *read* "grave."

P. 549, last line (text) *insert* "years."

P. 556, twentieth line from bottom, *for* "no," *read* "me."

P. 568 (Addenda, note), ninth line from end, *for* "Johanna," *read* "Frances," and omit "created Baron Caryll," &c.

P. 604, note, second line, *for* "London," *read* "Loudon."

P. 639, *dele* note 17.

## *Annotanda et Corrigenda.*

- P. 640, twenty-fifth line, *for* "Blenkey," *read* "Blankney."  
P. 705, fifteenth line from bottom, *for* "grandson," *read* "great grandson."  
P. 708, note 2, in the last two lines, *read* "Seven priests (*four* O.S.B.) . . and *fifteen* nuns."  
P. 716, fourth line, *dele* Lawson.  
P. 753, note, ninth line, *for* "1679," *read* "1678."  
P. 757, note 58, third line, *for* "1670," *read* "1674."  
P. 758, note, second line, *for* "Postage," *read* "Postgate."  
P. 791, note, two lines from end, *for* "Mapledurham," *read* "Mapledurwell."  
P. 899, twenty-second line, *for* "Evans," *read* "Baker."  
P. 955, note 8, fourteenth line, *for* "the Poet," *read* "son of the Poet."  
P. 961, Fortescue Pedigree, the Rt. Hon. John Fortescue died 1597 *not* 1697; Webbe-Weston Pedigree, Thomas Webbe = Ann, daughter of Charles Tancred, brother of Sir Thomas, third baronet.  
P. 980, *for* "Mr. Rowe's," *read* "Rawe's;" Clifford Pedigree, *for* Hugh the "third," *read* "second" Baron, and change the Pedigree accordingly.  
Vol. VI.—Page 80, eighth line, *for* "Glennock," *read* "Clenock."  
P. 310, No. 603, *for* "March 15, 1651," *read* "1633."  
P. 708—9, *for* "Mr. Blundell's Diary," *read* "MS. Notes."  
P. 709, fifteenth line, *for* "nuns," *read* "religious."

REPORT UPON THE ENGLISH COLLEGE, ROME,  
BY HIS EMINENCE CARDINAL SEGA.

A.D. 1596.

*Bibl. Vat. MS. Ottoboni 2,473. fol. 185.<sup>1</sup>*

MOST BLESSED FATHER,—

It is now eleven years since, by commission from Sixtus V. of happy memory, I held a visitation in the English College, which was then in great trouble.<sup>2</sup> In obedience to the commands of Your Holiness, I have of late been unsparing of my endeavours to remedy the still greater evils under which it is now labouring. The charge was doubtless onerous, and involved greater difficulties than may well be imagined; yet have I willingly and cheerfully undertaken it, both because it was laid upon me by Your Holiness, whose commands can never fail to inspire me with renewed courage and vigour; and because the business committed to me has ever seemed to my mind worthy of the strenuous efforts of even the most gifted. For, great as is the glory of those who adorn a city with splendid buildings, yet a share in it may be claimed by their successors, who keep these works in repair and arrest the progress of decay. Nor is he who casts the seed into the furrows the only public benefactor; our gratitude is no less due to the care that waters and tends the rising plants, and rids the soil of noxious weeds. Thus, too, will future generations never weary of lauding the most blessed memory of Gregory XIII., the munificent founder of this, as well as of so many other Seminaries. Yet it is not the least glory of Your Holiness' reign, that you should have shown such fatherly solicitude for the wellbeing and efficiency of these establishments, and of the English College especially.

As to the results of my recent visitation, Your Holiness will be better able to appreciate them, if in the midst of

<sup>1</sup> Translated from a transcript of the original text in the Vatican Library.

<sup>2</sup> It was on this occasion that the address of the scholars who remained faithful to their Superiors was presented to the Cardinal Protector.



the crushing burthen of the care of all the Churches, you deign to read the several summaries of my report on a matter of whose importance the wisdom of Your Holiness needs no reminding. In the performance of the task intrusted to me, I may claim the merit at least of unwearying diligence and unswerving fidelity. To this I have been urged by the example of Cardinal Gaetani, the Eminent Protector of the English College, whose diligence may be equalled, but cannot be exceeded.

That Your Holiness may be enabled to take in at a glance the contents of this report, I have prefixed to it the following index.

In conclusion, I crave for this production, such as it is, of my labours and efforts, the gracious approval of Your Holiness, whom I pray God to preserve for many a year in health and prosperity, for the good of His whole Church.

At my residence this 14th of March, 1596.

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1. A narrative of the disturbances at the English College.
2. A summary of the charges against the Fathers of the Society, set forth by thirty-seven students.
  - (a) Of the Superiors of the English College.
  - (b) Of the General of the Society.
  - (c) Of the Rector of the English College.
  - (d) Of the Confessors, the Sacristy, and whatever else regards the service of God.
  - (e) Of the novices and others admitted to the College.
  - (f) Of the tutors, extern prefects, and whatever else pertains to the studies.
  - (g) The rooms, board and clothing, the infirmary, and other points of economy.
  - (h) The petitions of the insubordinate students.
3. The manifesto of the ten students who kept to their duty.
4. The petitions of the same.
5. My view of the whole case.
  - (a) The Jesuit Fathers should in no wise be recalled from England.
  - (b) The Fathers should not be removed from the direction of the English College.
  - (c) The remedies to be used with the insubordinate.
  - (d) How such disturbances may be prevented in future.
  - (e) The manner of admitting and dismissing the students.
  - (f) The Confessor ought not to be chosen from among the students.
  - (g) Examinations should be held yearly in the College.
  - (h) It is inconvenient to appoint tutors from among the students, nor is it advisable.
  - (i) On matters pertaining to domestic management.
  - (j) Of the English residing outside the College.

LIST OF THOSE WHO HAVE TAKEN PART IN THE  
DISTURBANCES IN THE ENGLISH COLLEGE.<sup>3</sup>

Pr. Richard Button.	Antony Champney.
Pr. Silvester Norris.	Robert Fisher.
Robert Benson.	John Jason.
Pr. Edward Tempest.	Cuthbert Troloppe.
Pr. Thomas Hill.	Francis Robinson.
Andrew Dorrington.	George Bannister.
John Siclemore.	Walter Hassal.
George Wolley.	John Pole.
Francis Foster.	Francis Barnaby.
Francis Fowler.	Charles Floyd.
Robert Gesson.	Robert Pitt.
Gaspar Lobb.	Francis Isham.
Hugh Wittolf.	Francis Grimston.
Henry Pitt.	Humphrey Hughes.
William Ellis.	Erasmus Sanders.
Edward Millington.	Richard Powell.
Robert Shephard.	Ralph Hyde.
George Askew.	Arthur Beckwith.
Gervase Pole.	

LIST OF STUDENTS WHO HAVE REMAINED DUTIFUL.

Pr. James Chamber.	John Lascelles.
Pr. William Blundell.	Richard Golden.
Pr. Reginald Bott.	Henry Percy.
Thomas Talbot.	Richard Smith.
Thomas Cornforth.	Philip Dracott.

A NARRATIVE OF THE DISTURBANCES AT THE ENGLISH  
COLLEGE.

As other Colleges for Catholic youth under the direction of the Fathers of the Society are governed by them in peace and quiet, and the students submit willingly and without complaint to the government of these Fathers, it is quite evident that the disturbances which have hitherto so troubled the English College in this Holy City, cannot be accounted for by any defect in its government by the Fathers, or by the native peculiarities of the English character. Having carefully scrutinized the cause of this deplorable state of things, I have not failed to discover that it may be traced to an external cause; that these turbid streams flow from an unclean source, stirred up by the wiles and envy of the foul fiend. To show this the more plainly, and at the same time the quicker to apply a remedy to this grievous and lingering disorder, I will commence *ab initio*.

<sup>3</sup> Several of these students afterwards atoned for their conduct by entering the Society of Jesus. Among them were Silvester Norris, Gervase and John Pole, and Erasmus Sanders. The letters *Pr.* prefixed to some of the names clearly signify *Presbyter*, Priest.

No sooner had that infamous Jezabel usurped the throne of England, to the lasting shame and disaster of Christendom, than many Catholics, who by God's help had escaped her hands, sought refuge in neighbouring and more civilized lands. Of these a certain number, though driven from their country, spared neither pains nor labour for its welfare; both by word of mouth and in writing, they waged a truceless war against heretical misbelief, ever striving to bring back their fatherland, and to win it to Christ; thus proving themselves, even in exile, excellent patriots, and displaying throughout the world the unconquerable valour of the champions of the Catholic faith. Others, led by a far different spirit, caring little or nought for their country, looked in their exile but to themselves, and to their own advantage, striving to make money, and thus amass riches, to gratify their ambition. Gladly would I pass over in silence the names of these unhappy men; but I am compelled, under present circumstances, to mention one whose memory I would fain spare, seeing he has departed this life, viz., the late Bishop of Cassano.<sup>4</sup>

Far more gratifying is it to me to recall the names of those whom the lustre of their rare virtues rendered conspicuous in the above-mentioned heroic band, to speak of Cardinal Allen, of Smith, Harding, Sanders, Dormer, Stapleton, Marshall, of the brothers Rastall, and of Vaux, who, together with others no less distinguished for learning and piety, have won for themselves unfading honours. But this is the main achievement of Allen, that in the year of our Lord 1568, arriving at Douay with a few others of his nation, he set about founding a College, his purpose herein being, as may be learnt from one of his letters, to gather his scattered fellow-exiles, in order that, living and studying together, they might effect more than each could hope to do singly. Besides as he deemed it a most excellent plan to hold in reserve a band of learned men who, as opportunity offered, would be ready to restore to their native land its ancestral religion, this most wise and godly man had provided for the continuance and stability of the College by an uninterrupted succession of comers and goers, lest, if the schism lasted much longer, on the death of those who, by reason of their faith, had been expelled the English Universities, no seed should be left his countrymen whereby to restore religion, and thus heresy should take root, unchallenged by any, unless, indeed, some favourable occasion

<sup>4</sup> Doctor Owen Lewis, already mentioned in the Introduction.

offered itself in the death of the Queen or otherwise. Having started with a goodly number, the fame of the new College for religious earnestness attracted thither many young men from the English Universities, as well as others of noble birth. This suggested to Allen that, besides the preservation of the faith and piety of those whom it educated, and the fostering the germs of a future growth of Catholicity, it might be of present use for the restoration and spread of religion, and for filling up the ranks of the clergy who were dying out, if duly adapted to those ends. This happy thought of his was destined to bear fruit, thanks to the Divine Goodness, to the efforts of himself and his fellow-workers, and the favour of Gregory XIII., whose open-handed munificence was displayed not only by the abundance of spiritual gifts and the ample faculties granted to the English missionaries, but by a monthly subsidy of one hundred crowns to the funds of the infant establishment. Nor did the good offices of the Fathers of the Society of Jesus fail Allen at this period: it was by them that he was introduced, stranger and exile though he was, to the Catholic King and to the princely houses of the Guises and of Parma. Furthermore, the Society collected in every part of Christendom immense sums of money in aid of the College, then reduced to straits by the numbers that flocked to it, and thereby saved it from being closed at a time when Allen was about to break down under so onerous a burthen. There are Englishmen now living who can bear witness to the assistance rendered by the Society to Allen when, expelled from Flanders at the command of Queen Elizabeth, he transferred the College to Rheims;<sup>5</sup> and again, when the King of France, yielding to the importunities of the English monarch, was about to suppress the Rheims establishment, it was owing to the influence brought to bear by the Society that he stayed his hand. This much concerning the commencement of Douay College.

When the number of the students had become so great that one college could not conveniently accommodate them all, Allen bethought him of sending some of them to Rome. By the order of Gregory XIII., and of Cardinal Moroni, at that time Protector of the English nation, the new comers were lodged and entertained in the old English Hospital. Allen himself came about this time to Rome, probably on

<sup>5</sup> The members of the College were expelled from Douay in March and April, 1578, and returned again in 1593.



another errand, when for the first time he began seriously to treat of the change of the hospice into a college with the parties interested in it. But, being obliged to return to Flanders, he left the completion of the business, which was all but finally settled, to the Bishop of Cassano. The latter devoted himself ungrudgingly to the task, yet for purposes quite foreign to those which Allen had in view. As we have already shown, Allen's sole aim was the interests of religion, and of his native land; the Prelate is said to have had an eye to his own private advantage, and as even then he aspired to the Presidentship of the new College, he got the credit for having sown division among the students, and besides of prejudicing the Cardinal Protector Moroni against such as held aloof from his party, and this to such an extent, that the new foundation was well-nigh strangled at its birth. To him may we trace all the quarrels and disturbances of which the College has been the theatre. Finding, however, that it was the intention of His Holiness, and the wish of nearly all the students then in residence, that the Fathers of the Society of Jesus should be intrusted with the direction of the College, he saw fit to yield for awhile, and of his own accord summoned two Fathers of the Society, to whom he pledged himself that on the departure of the priests who had heretofore served the hospital, he would take care that the entire government and administration of the College should be handed over to the Society. Subsequent events tended to show that this was a mere feint. On the departure of the other priests from the hospital, he retained an intimate friend and confidant of his, named Maurice [Clenock], because like himself a Welshman, the native of a country distinct from England, and differing from it in no slight degree as to manners, characteristics, and language. This was the man whom the Bishop, despite the objections of the students, laboured with all his might to appoint Rector of the College. He had so far succeeded by his artifices in winning the good graces of the Cardinal Protector, that the latter, in a public address to the students, not only commanded them to obey the said Maurice, but allowed any of them to continue their stay in the College as long as they liked. This last point was thought to have been added in behalf of some whom the Bishop favoured because they were his countrymen, and who preferred an easy indolent life in the College to going forth to brave the toils and

sufferings awaiting them on the English Mission. This was taken so ill by the main body of the students, that thirty-three of them, having arranged their plans together, left the College in one day. Gregory XIII. hearing of this, commanded them to wait upon him, inquired into their case, and sent them back to the College, promising at their request, as in fact he did, to remove Maurice, and to give them Jesuit Superiors. The Bishop, seeing all his plans for the government of the College thus frustrated, resisted the new *régime* by sowing fresh discord among the students, and seeking to terrify them by empty threatenings, so that it became necessary to summon Allen from Rheims, whither the Douay Establishment was at that time transferred. The machinations of the Prelate were rendered harmless for a time by Allen's arrival, and still more so by the authority of His Holiness. It was then that Allen first suggested to the Sovereign Pontiff to send the Fathers of the Society into the English Mission. The results of this suggestion are sufficiently obvious in the sanguinary laws passed by that Jezebel, not only against the Fathers of the Society and the Seminary priests, but against all who should harbour or in any wise favour them, and in the numerous martyrdoms which followed on these blood-stained edicts. Finding, however, that despite their laws and executions, the constancy of the Catholics was more than a match for their cruel atrocities, the heretics resorted to more hidden means, by witchcrafts and treachery, to assail and overturn these citadels of the Catholic faith. Thus, for instance, at Rheims a wicked youth was discovered named Vane, who, disguised as a student, had been sent from England, and had attempted to poison Allen and so to ruin the College.<sup>6</sup> He was followed by countless imitators, who, feigning themselves Catholics, set about sowing broadcast the seeds of discord in the several Seminaries. The old enemy of

<sup>6</sup> Bishop Challoner refers to this atrocious attempt at wholesale murder in his *Memoirs of Missionary Priests* (see the heads Duke, Hill, Hogg, and Holliday, four priests who were hanged for the Catholic faith at Durham, May 27, 1590). The Bishop adds: "This year (1590) put an end to all the plots and stratagems of that unwearied persecutor of the English Catholics, and capital enemy of the missionaries, Sir Francis Walsingham, Principal Secretary of State to Queen Elizabeth. He died miserably on the 6th of April, 1590, of an ulcer and impostume in his bowels, which reduced him to that wretched condition that, whilst he was yet alive, the stench from his body was so insupportable, that scarcely any one could bear to come near him. Ribadeneira and Champney relate that, among other attempts to ruin the Seminaries abroad, he once, by his emissaries, procured to have the well poisoned which supplied the College of Rheims

mankind waging war against every good undertaking, took special care that favourable opportunities for the working out of their wicked designs against the Seminaries should not be wanting. Thus, the Bishop of Cassano, deeming the intimate relations of Allen with the Fathers of the Society a reflection on himself, proceeded to put himself in opposition to Allen, the Fathers, and the Seminaries, and to form a faction against them. He had no difficulty whatever in gathering partisans both in Rome, in France, Flanders, and elsewhere. Of these, as we have hinted above, some were bribed by the heretics; others, prompted by their innate malignity, rushed into the fray. Both sections, however, united in opposition to the Fathers, and in their attempts to raise disturbances in the Colleges. The most conspicuous among these were Aldred, Morgan, Gifford, Gratley, and Fitzherbert, of each of whom it will be to our purpose to append a few observations to this report. Meanwhile, the Bishop from the very outset had his creatures in the College, by whose means he was enabled to keep up perpetual strife. This was so well-known to Gregory XIII., that out of his solicitude for the College, as a good father and watchful shepherd he commanded the Bishop to withdraw from Rome. And this was proved by experience, for during his absence, his partisans durst make no stir; hence peace was restored to the College, and there seemed to be an end to all discord, though it afterwards revived immediately upon his return. About this time there lived in the College a notorious traitor, the above-named Aldred, who by secret junketings and other

with water, in order to destroy by poison all the priests and students; and that at another time he caused poison to be given to Dr. Allen, the Instructor and first President of that Community. But the providence of God defeated these and many others of his plots. He maintained so many spies abroad, and was at such expense to bring about his wicked enterprises, that he not only spent what was allowed him by the Queen for that purpose, which was very considerable, and the salary of his office, but also his whole estate, leaving nothing to his only daughter, but his debts, who, says Dr. Champney, in his manuscript, having renounced heresy, embraced the Catholic faith." As will be seen later on, the murderer Vane played the hypocrite so well, as to have completely blinded Dr. Allen, the President, who had actually assigned him the important post of Catechist in the College. The above is not the only instance on record in proof of Walsingham's murderous disposition. In the *Harleian MS.* 260, p. 178, (printed in *Records S.J.* vol. iii. series viii. pp. 717 seq.) is a letter from him to Burleigh, written from Paris, March 15, 1572, recommending in very unmistakeable terms the getting rid of Mary Queen of Scots, "that dangerous woman, whose life is a stepp vnto Her Maties. deathe, for that they repute her for an vndoubted successor, or rather, which is a more danger, for a right inheritour."

enticements sought to ingratiate himself into the affections of the younger students, and to seduce them from due subordination to a dissolute and loose mode of life, thus paving the way to grievous and shameful excesses. He flattered their vanity by enlarging on the indignity of subjecting high-born youths to so strict a discipline, and of being so obedient to such Superiors. Gifford was the first to be seduced by these devices, and, for his constant offences against morality and discipline, was judged by the Rector deserving of expulsion, and was in fact expelled the College. This gave rise to serious quarrels and insubordination; for the Rector found himself openly opposed, not only by Gifford and his followers, but by some of the guileless ones, as yet ignorant of the tendency of their machinations.

We may here call attention to the wretched end of two of the ringleaders in these disturbances, viz., Gore and Tyrrell, of whom the first went out of his mind, the other became an apostate.<sup>7</sup> We will add details hereafter concerning Gifford and his boon-companion Gratley. For the present, we will only say that the two went to Paris, where they betook themselves to a certain Morgan, by whom they were persuaded to deal with Allen and the Fathers of the Society as with implacable and deadly enemies, and that if they would have a real protection against such foes, nothing seemed more effectual than to enlist on their side as many students as possible of either College. Having thus primed them with these and other more secret instructions, and recommended them by letter to the Secretary Walsingham (the secretary of Jezabel and a most ruthless enemy of the Catholic religion), Morgan sent them to England. There Walsingham received and entertained them for a time; and later on, being convinced that they could do better service abroad than at home, he sent them on hither to stir up dissensions and to effect all possible mischief to Catholics. In the meantime, Aldred, Fitzherbert, and others of the like sort, continued to work on the minds of the younger students, and thus, upon the demise of Gregory XIII., there arose a disturbance still more serious for the Superiors. Among the students at that time were some who, because they had taken the degree of Master of Arts in the English Universities, claimed precedence over their fellow-students, and objected to be governed, as they were wont to say, like children. Besides

<sup>7</sup> See Father Morris' *Troubles*, series ii. "The fall of Anthony Tyrrell."



many other complaints, they went so far as imperiously to require that the Rector should have an English colleague in the government of the house, or that another College should be founded in some other part of Italy, and intrusted to the care of another Order. The Dominicans were mentioned, whom they thus endeavoured to set at variance with the Society. But it was obvious that their real aim was the total suppression of the College, for they said that it fell far short of rendering to religion the services that might be expected from the expenditure lavished upon it, and that consequently it were more advisable to apply its revenues to Catholic interests in general.

On hearing this, Sixtus V. commissioned me to visit the College, which I did with all diligence, and presented to His Holiness a written report upon the state of the establishment. In consequence of this visitation, and of the good offices of Allen, who came to Rome shortly after, the flames of these disturbances were brought under, yet so as to leave a few smouldering sparks. Soon after this Allen was raised to the purple, to the intense displeasure of the English heretics, who vented their rage upon their Catholic fellow-countrymen.<sup>8</sup> A multitude of spies and traitors were sent out from England, some of them well furnished with funds to bribe all they could, and win them over to their party. These emissaries spread slanderous reports, especially against the Fathers of the Society and the Seminary priests, whose object in coming to England, according to them, was anything but that of religion, since all they had in view was to hand over the Kingdom of England to Spain; that, if the Catholics were molested, it was not as Catholics, but as traitors to their country—thus striving to excite hatred and suspicion against the Fathers and the Seminary priests. One, Port, was sent to Flanders, who, on his return to England, left — in his stead, from whom he and, by his means, that foul Jezebel received intelligence of all that was doing there. Paget and Throgmorton joined partnership with these men. As for Gifford and Gratley, during their stay in Paris, at the suggestion of Morgan, they combined in writing a pamphlet teeming with the most atrocious slanders against the Fathers of the Society. Gifford presented a copy of it to Walsingham.<sup>9</sup> Gratley pro-

<sup>8</sup> He was created Cardinal, August 7, 1587.

<sup>9</sup> This pamphlet or book is frequently referred to in *The Letter-Books of Sir Amias Poulet, Keeper of Mary Queen of Scots*, by Fr. Morris, S.J.

ceeded to Germany, and thence to Rome, where he was so diligent in the task assigned to him (he was one of the emissaries of the heretics), that he managed to excite disturbances in the very household of Cardinal Allen himself. Nor was he less busy among the students of the English College, whom he frequently visited to sow discord among them. And although the efforts of this wicked man were baffled by the authority and prudence of Cardinal Allen, it could not but happen that a certain number, emboldened by their credit and connection with the Cardinal's household, should renew the former factious disturbances, and set forth groundless complaints of their Rector and other Superiors. Still this domestic sedition was laid in the tomb until the death of the Cardinal. No sooner had this bright star, whose effulgence had so long guided the perilous course of English affairs, disappeared from the firmament,<sup>10</sup> than new and far more violent storms threatened the College with shipwreck. It was the prevalent belief that the hand of the Bishop of Cassano was the motive power of this juvenile mutiny; he seems throughout the whole course of these events to have had aims far higher than those which met the public gaze. Certain it is, that his partisans in the College, whether of their own accord, or by the influence of others, took counsel for the purpose of raising that prelate to the position which the late Cardinal had occupied, and requested the Rector and Minister of the College to use their endeavours for that end, on the ground that the welfare of the College and of their country imperatively required it.<sup>11</sup> They further petitioned Your Holiness that the faculties enjoyed by the late Cardinal might be granted to the Bishop of Cassano. Having ventured on this course without the counsel or knowledge of their Superiors,

In p. 189, a letter is given from Walsingham to Thomas Phelippes, the famous Government spy and decipherer: "Her Majesty hath signed your bill for a pension of an hundred marks, and you will not believe in how good part she accepteth of your service. . . . Some warning is to be given to G [Gilbert Gifford], and Foxley looketh for an answer." Father Morris adds in a note: "Foxley is Gratley the priest, who in concert with Gilbert Gifford, wrote a book against Fr. Persons and the Jesuits, which book was submitted to Walsingham and Phelippes." Further on (p. 219) Fr. Morris in a note mentions it as the joint work of Gifford and Gratley: "Gifford, when a prisoner in Paris, said that he would have been released if Gratley had not been taken, who was in the Inquisition at Padua for the book against Persons (*Dom. Eliz.* vol. ccxiv. n. 35). This book was evidently printed by Walsingham . . ."

<sup>10</sup> Cardinal Allen died on October 6-16, 1594.

<sup>11</sup> This is referred to in a letter of Dr. Barret to Father Parsons, dated April 10, 1596, cited in the Introduction.

they shortly after wrote a letter of excuse to the General of the Society, wherein, by the way, they profess their deep sense of the many benefits they had received at the hands of the Fathers of the Society, make honourable mention of the kindness, the equity, and parental affection the Fathers had ever shown them, and bear most favourable testimony to their Rector and other Superiors. Thus there was no ground for the disturbances which ten or twelve days later broke out with increased violence.

I may here pause to wonder at their instability and thoughtlessness. If their statements at that time about the Fathers were true, how could they all at once, without occasion given, inveigh so bitterly against them? Either these praises or their subsequent complaints were false. But more of this hereafter.

We have now set forth sufficiently the causes and progress of this so great evil. Would that my report were less true! or that the facts had been less public, so as to diminish the scandal to pious souls, and to deprive the heretics of an occasion of boasting. We have now to add, as promised above, a brief notice of the chief authors of these unhappy disturbances.

#### CECIL AND WALSINGHAM.

These two men, Privy Councillors, and succeeding each other as Secretaries of State to that foul Jezabel, have been the most ruthless of all the heretics who have ever raged against the Catholic faith, the present subversion of which in England lies at their door. But since historical truth has already branded both with indelible infamy, suffice it to observe that they bent all their energy to compass the ruin of those Seminaries for studious youth, which have proved so formidable to heresy. Hence the promulgation of so many atrocious laws and proclamations against the faith, the horrible torturing of so many priests who had been trained therein, the torments, slaughterings, and butchery which the mind shrinks from contemplating. But finding their brutal rage availed nought, they had recourse to fox-like arts. Hence they spread over Christendom those numerous bands of wicked emissaries. These are they who pry into the secrets of princes, who sow broadcast suspicious and lying reports, and foment litigation and quarrels among Catholics of every degree, who excite disturbances, murmurings, and rebellion, and craftily introduce into the Seminaries pests like these. It is certain,

that from the first opening of this College in Rome to the present day, no period of seven years has passed but that some villain is discovered to have been lurking within it who on his return to England has basely betrayed and ruined his fellow-students, their parents and kinsfolk, and such Catholics as they could gain knowledge of. That this College and the like godly communities may be well rid of monsters of this kind, we humbly implore of Him Who alone is the Searcher of the reins and hearts.<sup>12</sup>

ON SOLOMON ALDRED.

On arriving in Rome with his wife, this person earned his living by tailoring.<sup>13</sup> After a short interval, by the influence of the Bishop of Cassano, he obtained from Gregory XIII. a pension of ten crowns, to the great disgust of certain gentlemen who had long craved in vain for some relief in their poverty. Soon after this he was sent to England by the aforesaid Bishop, and on his return hither showed that he had been learning another trade. He had been taken into Walsingham's household, and appointed to distribute the funds from the royal coffers in bribing and seducing Catholics. Resolving to earn his pay, he endeavoured by every means to poison the minds and corrupt the morals of the students, to withdraw them from due subordination to their Superiors, to retard the successful development of the College, and lastly, to hinder as far as in him lay, the sending of the Fathers of the Society to the English Mission. To this end he spread the report up and down, that Catholics in England were not molested; that the only ones who were punished were traitors and factious persons, such, for instance, as Jesuits and Seminary priests. This obscure and low-born man gained such influence by his liberalities, that it was scarcely safe even to suspect him. He continued travelling thus to and fro, from Rome to England, and back again, always laden

<sup>12</sup> Cecil, Lord Burleigh, died August 4, 1598. He was succeeded as Prime Minister by his son Cecil, afterwards Earl of Salisbury, James I. confirming the appointment. He inherited his father's hatred of the Catholic faith, and cruelty towards its professors. His end was not unlike that of Walsingham, dying of a loathsome disease on his return from Bath; upon which event James drily commented by saying: "Our ears will now be rid of lying tales" (Tanner, *Soc. Jesu Apost. Imit.*). Tanner adds that he was a special hater of the Catholic religion, and was held to be the inventor and trumpeter of the treasons which he charged upon the priests. —*Records S.J.* vol. iv. series ix. p. 5.

<sup>13</sup> The Pilgrim-book states that Solomon Aldred of London arrived at the Hospice, March 10, 1581, and was maintained for eleven days, and again in 1583, March 11, for eight days.



with the same wares. On his third return journey he had reached Bologna, but hearing that Cardinal Allen was in Rome, he shrank from meeting him, and deferred coming here, at least openly, though it is very probable that he afterwards came clandestinely.

ON THOMAS MORGAN.<sup>14</sup>

This man was born in Wales, and was of a most restless and factious disposition. He began life in the household of the pseudo-Archbishop of York, a notorious heretic. Having been expelled thence, he was introduced by the Earl of Leicester into the household of the Earl of Shrewsbury, to play the spy upon the Queen of Scots, who was in the custody of the latter, and to report thereon to the Earl of Leicester. He was soon disgraced and cast into prison by Leicester, though not without a strong surmise of its being a mere *ruse* to save appearances. He is next to be met with in Paris, where he contrived in some inexplicable manner to foist himself into the concerns of the Scottish Queen, despite the Archbishop of Glasgow, who was her Ambassador at the French Court. Having been indicted for treason, he was again imprisoned. Some time after, he went to Flanders, where the Duke of Parma held him in durance on a like charge. Having been tried in the Duke's absence by judges disposed in his favour, he escaped after a confinement of three years with the light sentence of exile from the dominions of the Spanish crown. But the cunning of the man was most plainly evidenced, when at last he was arrested, for they discovered in his possession forty seals, and as many cipher-alphabets, which he was wont to use in his correspondence; a letter too, in his own handwriting, though unsigned, addressed to a friend of his, was seized, ere he had time to secrete or destroy it. It was found to contain

<sup>14</sup> This man is frequently mentioned in *The Letter-Books of Sir Amias Poulet, Keeper of Mary Queen of Scots*, above referred to. The subsequent statement by Cardinal Sega regarding the surmise that the arrest of Morgan by his patron was a *ruse*, is confirmed by a letter of Sir Amias Paulet to Walsingham, dated January 8, 1578, (printed by Father Morris in his Preface to the *Letter-Books*, pp. xxv. seq.): "And further, whereas M[organ] now being in this Towne, ys not ignorant of the bottom of all the latter conspiracies betwene the Queene of Scotts and her confederats." It is then proposed that (D) "under pretence to goe with the said M[organ] to Rome, he woulde deliver hym into the handes of soche as her Majestie would appoint at Kaiserlatern or Heidelberg." (D) protested however, that he would not be an instrument in the "device onleast he might receive her Majestie's promise that the said M[organ] shoulde not be touched in his lyfe, which being saved, he referred hym in all other thinges to the consideracion of her Highnes."

vehement invectives against Cardinal Allen, and spoke of creating a rival Cardinal, naming the Bishop of Cassano. There are persons who can testify that they read this letter themselves. Two years before this he went to Turin, bearing a letter of recommendation from His Holiness to the Catholic King, which he had obtained without the knowledge of Cardinal Allen, through the influence of the Bishop of Cassano. Thus equipped, he started for Spain, where, true to himself, he for some time practised the art he knew so well. On hearing of Allen's demise, he made every effort to obtain the promotion of the Bishop of Cassano to the dignity thus vacated. But after the fact of his banishment from Flanders, and the reasons thereof, came to light, he was once more expelled the dominions of the Catholic King, which he left in the month of May; where he may be at present is more than any one seems able to tell. This man had a brother, who returning to England from the College at Rheims, where he had studied, apostatized from the faith, and after long and acute suffering through remorse of conscience, ended his wretched life by throwing himself into a river.

REGARDING GILBERT GIFFORD.

Born of a worthy and distinguished family, he proved himself second to none in the arts of treachery. In his early years he afforded promise of his future wickedness, by challenging a fellow-student to fight a duel. Sent to this College, he at first disguised his true character by cunningly feigning modesty and piety.<sup>15</sup> After awhile, encouraged by the favour of certain externs in Rome, with whom he was upon a familiar footing, he became less cautious, so that his excesses could no longer be kept secret. He was reprehended by the Rector, who after due deliberation expelled him from the College.<sup>16</sup> Hence, as has been narrated, arose the first outbreak against the Fathers. He remained some time in Rome under the shelter of his supporters. He then set out for Rheims, whence he was, in the usual manner, sent on to England; but deviating from his course, he went to Morgan in Paris, who intrusted him with secret papers containing libels against Cardinal Allen and the Fathers

<sup>15</sup> The character given of him in the English College confirms this: "In hoc collegium admissus, ut subdolo erat ingenio, egregia simulatione pudorem et modestiam primo mentitus est."

<sup>16</sup> The date of the expulsion does not appear. It was probably prior to the month of September, 1580.

of the Society, to be remitted to Secretary Walsingham. He not only executed this trust, but by the basest treachery denounced several Catholics. He was courteously received and liberally feed by Walsingham, who persuaded him to return to Rome, where he was, if necessary, to purchase a professorial chair in the Sapienza.<sup>17</sup> In this position he would easily gain admission to the society of the great, and be enabled to carry out his designs upon the English College. On his return to Paris, however, he got notice of the plans of some Catholics for the deliverance of the Queen of Scots. He returned forthwith to Walsingham, bringing with him the book against the Fathers of the Society of Jesus, the joint product of himself and Gratley. The cruel butchery of many Catholics in England, and the execution of the Queen of Scots herself, soon followed. But Morgan, Gifford, and the rest of their party, began to be suspected of playing the spy, and being therefore closely watched by certain zealous and pious Catholics on his return to Paris, he was arrested in a house of ill fame, and lodged in prison. Upon his judicial examination he made a voluntary statement, accusing himself of many crimes, after which he died. Before he expired he had written to Cardinal Allen a letter with profuse expressions of feigned repentance, giving a full account of the designs that he, Morgan, and the rest of his accomplices, had planned against the Cardinal and the Fathers of the Society. On his being arrested, a letter to Walsingham was found upon him, plainly stating that he sought to take priest's Orders to be the better able to serve that wicked Jezabel. He was followed herein by the wicked Bell,<sup>18</sup> who, when a student in the English College, hesitated not to preach a sermon to dissuade his companions from joining the Society of Jesus. This person is now a heretic and preacher of heresy, and is incessant in waging war against the Catholic faith. Such is nearly always the fate of these libertines, who proudly chafe under the yoke of lawful obedience.<sup>19</sup>

<sup>17</sup> Gifford received a pension of £100 a year from Walsingham for his treachery (*Dom. Eliz.* vol xcix. nn. 95, 96).

<sup>18</sup> Thomas Bell was of the diocese of York. From having been a heretical minister he was converted to the Catholic faith, and, after ordination, was sent to England, apostatized, and became an active and very dangerous spy of the Government.

<sup>19</sup> For copious details regarding Gilbert Gifford, see (among other authorities), Father Morris' *Letter-Books of Sir Amias Poulett*, above referred to. The Douay College Diary states that Gilbert Gifford was ordained priest at Rheims, March 14, 1587.

## ON EDWARD GRATLEY.

Similarity of character brought about a close intimacy between Gratley and Gifford, so that when Gifford was expelled from the College, as we have seen above, Gratley was of all the most contumacious in his opposition to the Rector. Henceforth he aided and abetted Gifford in all his plots against the Society. The pamphlet which we have more than once referred to, as replete with slanders against the Society of Jesus, though planned by the joint malignity of the two, was written chiefly by Gratley. This man was credited by most Catholics with the betrayal of the Earl of Arundel.<sup>20</sup> There are certain persons who declare that they have heard Cardinal Allen affirm that Gratley had intercepted, and devoted to his own uses, a sum of over three thousand crowns intrusted to him by the Countess to be remitted to Allen for her husband's needs. He was unquestionably one of the hired emissaries of the English Government. On his arrival at Rome he frequented the College, and even the palace of Cardinal Allen, making mischief everywhere. He even tried for a time to get a footing in the Cardinal's household, but being disappointed in this expectation, he betook himself to the Bishop of Cassano. In the meantime Allen, being informed of Gifford's arrest, warned Gratley, as he was known to be a close friend of the latter, to beware lest he were discovered to be his accomplice. To this warning he replied, being no less insolent than treacherous, that he had no part in Gifford's misdeeds. He however ran forthwith from the Cardinal's palace to the Bishop of Cassano, and they were both found after midnight in the library of the English College, with a purse full of gold in their hands. Gratley fled early that morning to Padua, where he threw himself on the protection and compassion of the Bishop of that city as a needy exiled clergyman. The Bishop had hereafter occasion for astonishment at the wicked cunning of the man, when he discovered that his coat was full of gold pieces, sewed up in it. At the instance of Cardinal Allen, the Pope issued a warrant for the arrest of this traitorous exile fugitive, who spent the next five years in the prisons of the Holy Office.

<sup>20</sup> For a confirmation of this statement, the reader is referred to Father Morris' *Troubles*, series ii. pp. 85 seq. Gratley, under the *alias* of Bridges, was chaplain to the Earl.



CHARLES PAGET AND THOMAS THROGMORTON.

These two were in league with Morgan to wage war against the Fathers of the Society, whom they never ceased to attack with all their might. They held frequent communications with the spies and other tools of that wicked Jezabel, and thus supplied her with much secret information.<sup>21</sup> The most prominent among the latter were Port and Moody. The last named is now in prison on a charge of treason against the Catholic King, and is said to have been convicted rather than acquitted.

Among these mischief-makers and assailants of the Fathers of the Society, may be numbered Father William, a Dominican friar, Nicolas Fitzherbert, and certain others. As they are at hand, and can easily be examined, if necessary, we pass them by without further mention.

Thus much will suffice to show, in part, the chief origin of these disturbances, the means and agents employed by heresy for the subversion of this fortress of the Catholic faith, the underground plottings whereby these fox-cubs seek to enter and to lay waste the Lord's vineyard. I would not imply that what I have hitherto stated concerning these wicked and criminal men, is meant to involve any of those now studying in the College. Far be it from me to judge or to suspect even those hidden things which must be left to the judgment of Him Who can in nowise be deceived! Yet, as far as is permitted to men, reflecting on past events and doings, and comparing them with what is now going on, I will say that the state of things imperatively demands a careful scrutiny of dispositions and characters, and a prudent caution in their direction and government. But I will return to this matter hereafter. Meanwhile, as regards the present students, I premise, with deep reluctance and regret, that, though satisfactory in most respects, their readiness to excite disturbance is, to my mind, an unmistakeable symptom of no slight malady of heart. Having remarked as much at the very outset of my visitation, though their conduct betrayed nought that were unseemly or disorderly, I deemed it expedient to make allowances for this deep-seated ailment; and, not only did I patiently listen to their complaints and requests, but sparing neither time nor trouble, I read attentively whatever any of them set down in writing concerning the points in dispute,

<sup>21</sup> The State Papers in the Public Record Office corroborate this statement.

striving thereby to mollify and to heal their troubled spirits. No less than thirty-seven of the students have penned as many lengthy and somewhat rambling memorials of their complaints against the Fathers of the Society, and of their demands. From these papers given into me, signed by each student, I have extracted the following summary.

SUMMARY OF THE HEADS OF COMPLAINT AGAINST THE  
FATHERS OF THE SOCIETY BY THE THIRTY-SEVEN  
STUDENTS AFORESAID.

OF THE FATHERS OF THE SOCIETY IN GENERAL, AND OF  
THOSE FATHERS WHO ARE IN ENGLAND.

Since the Fathers form a body apart from the students, it is contended on the part of the latter that they must needs pursue an end foreign to the welfare of the College. And as naturally every man seeks his own welfare in preference to that of others, this situation must needs, therefore, give occasion for discord, contention, and conflict between the Fathers and the students.

According to the memorialists, the fault of this untoward state of things rests entirely with the Fathers, for that they are ever pushing forward their own ends, claiming everything for themselves, seeking to domineer over all the English clergy, to be revered by the latter as if they were their bishops and metropolitans, and striving in every way to exercise a sort of primacy over them. That they have already partitioned the several counties of England among themselves at their own pleasure. It has even come to this, that one of their body has been heard to say that he would rather be subject to the Fathers of the Society than to Clement VIII. himself. That the Secular clergy, be they never so learned and pious, are compelled either to bow to every whim of these Fathers, or to be driven by divers annoyances from their places, unless they would put up with the extreme of suffering. Plasden, Parmott, Martin, and Scudamore, and others, are mentioned as examples of this.

Those with whom these Fathers deal more gently are exposed by them to the hatred, or contempt at least, of the Catholics, who are told that these clergymen are good men, yet not such as they ought to trust overmuch. As they cannot succeed in winning all parties to their views, dissensions have arisen among the Catholics, to the great detriment of religion,

some admitting none but Jesuits, and rejecting all else, while others cling to the Secular clergy, and will have nothing to say to the Jesuits.

Still these Fathers find ready admittance to the dwellings of the great, of those especially who are holders of Church lands, the Fathers having obtained from the Holy See a faculty for absolving such, who are bound to pay a certain sum of money by way of compensation. The Fathers show great diligence in collecting these moneys, which they apply to their own uses, instead of distributing them, as they ought to do, among the several sufferers for the faith of Christ in divers parts of the country. Such was at least the custom before these Fathers had usurped the supremacy they claim for themselves in England. Should it happen that a Secular priest obtains certain faculties from the Holy See, he scarce ventures to make use of them for fear of these Fathers.

To conclude, such is the behaviour of these Fathers that numbers of the clergy declare that they fear them as much as the heretics themselves.

Thus much for England.

#### THE SUPERIORS OF THE ENGLISH COLLEGE.

1. They deal with the students in the like spirit, seeking to rule them by fear rather than by love, fostering divisions and strife among them in order to rule them more easily, according to the old adage, *Divide et impera*.

2. Thus, for instance, certain libels were circulated of late among the students, which kindled anew the old quarrel between the English and the Welsh.

3. By private junketings, presents, and other cajoleries, they have drawn over to their interests some of the students, whom they style the elect, angels guardian, and the like, but who rather deserve to be branded as the spies of their fellow-students. Despite their incapacity, the honourable offices of the College are conferred on men belonging to this set, who are allowed to eat, drink, dress, play, and amuse themselves as they list; they are also free to wander about the city for an hour or two after nightfall; in fact, the Fathers show them all manner of indulgence. As to the others, whom they call low-born, obscure paupers, ne'er-do-wells, wrecked ships, and the like insulting epithets, they can scarcely procure the merest necessities.

4. The Fathers seek to enhance their reputation by

vilifying the non-favoured set. Thus Father Edmund falsely accused some of them of abominable crimes. It is the unanimous demand of the students that this slander be dealt with according to the law of retaliation (*lex talionis*).

5. Thus the Minister of the College ordered a priest who was preaching from the pulpit, to descend before he had finished his sermon, to his sore disgrace and the public scandal.

6. Four students, of whom two were in priest's orders, were expelled from the College, like criminals and robbers, by an armed force, in the sight of the Roman people, the Fathers meanwhile rejoicing as though it were a triumph over enemies they had worsted, and exclaiming in an undertone, "Victory! Victory!" The students complain that the College and themselves have been thereby branded with indelible disgrace.

7. One of the students complains of having been struck without cause by the Prefect of Studies.

8. The ancient discipline of the College, established by Gregory XIII., of happy memory, hallowed by the blood of so many martyrs who were trained up under it, and suited to the manners and character of Englishmen, has been allowed by these Fathers to fall into decay, to make room for their new system, which appears to be the main cause of the disorders and disturbances. The students complain bitterly of the new *régime* as utterly useless, hurtful to themselves, and unbearable.

9. No familiar intercourse is maintained between the Fathers and the students, no conversation or private conference, whereby the latter may be guided and encouraged in the arduous path to which they are called.

10. The Fathers endeavour by every means to render nugatory the reforms introduced of late by Your Holiness, nor is it likely that they will deal more honestly with what may be ordained hereafter, unless, forsooth, they are convinced that it will tend to their interests to do so.

11. This being the case, and seeing that these Fathers prove themselves daily more and more destitute of affection for the students, and of the charity, meekness, fair-dealing, and other virtues so essential to spiritual government, there remains no hope of peace or of reconciliation between them and the students, as will appear more plainly from what follows.



## THE FATHER GENERAL.

After the visitation of the College by Dom. Mora, the Father General came to them, and, in a short exhortation, urged them to their former earnestness in piety and study, and to the oblivion of bygone disorders, adding that he would rather give proof of his goodwill in their regard by deeds than by words. All the while he was planning a new and most stringent code for their government; nor could prayers or tears avail with him to delay its promulgation, while they gave proof of their obedience, for which cause they bitterly complain of having been hoodwinked by him.

## THE RECTOR.

1. They accuse him, too, of want of sincerity, and of frequently contradicting his own words, which they strive to prove by a number of instances. Thus, he promised certain students, whom the doctors had ordered to Douay on account of their health, that he would send on their testimonials, so as to reach Douay before their own arrival, a promise he never fulfilled.

2. When asked for anything by the students, he puts them off with delays or excuses, or else sends them to the Provincial, who in his turn directs them to the General, who refuses all their requests.

3. He has been heard to say that were he absolute Rector he could easily satisfy the students. He has further owned that the *régime* maintained by the Fathers was a hindrance to the cause of God.

4. At the last Carnival, after a sumptuous dinner, at which he entertained his favourites most liberally, he introduced buffoons and dancers into the College, and even compelled the students, despite their reluctance, to dance until midnight.

5. Certain priests among the students, out of their zeal for the welfare of the College, went to complain to him of the decay of discipline. He is said to have told some of his friends that he received them as the deputies of the Pharisees coming to St. John the Baptist.

6. On dismissing the rest of the servants of the College he retained one who, besides being especially obnoxious to the students, was of a doubtful character, and when he was lately sick he was frequently visited by the Rector, though the like charitable attention is seldom or never shown to any of the students.

CONCERNING THE CONFESSOR, THE SACRISTY, AND WHATEVER  
ELSE REGARDS THE SERVICE OF GOD.

1. The confessor, who is a Father of the Society, in the confessional, and in giving the Spiritual Exercises, is accustomed to urge every youth of noble birth and of the best talents to enter the Society, and there are not wanting scholars to testify as much from their own experience.

2. Your Holiness had commanded of late that a second confessor should be chosen from among the students, but the Fathers deter the novices, and as many others as they can, from having recourse to him. Neither do they allow him the title of confessor, and what is outrageous and utterly intolerable, they make him serve at table.

3. In token of the like contempt, beardless youths belonging to the Society, but not in Holy Orders, take precedence in the refectory of the student-priests.

4. When the Fathers have anything to say to the scholars which they know to be harsh and hard to be borne, they select the time when they are preparing for Holy Communion. They leave them no space in which they can feel themselves safe from strife and reproofs.

5. The confessor of the Fathers lately when hearing the confession of a sick scholar, rated him most sharply on his making mention of these disturbances, and left him in almost a dying state without absolution, saying but these words, "I am your judge."

6. A complaint is made by a certain person that the confessor in a moment of anger, violated the seal of confession in regard of one of the students.

7. Respecting the Sacristy, they complain of the Fathers that the sacristan was unfit for his office. The person who last had the superintendence of this department frequently says that he could hardly refrain from tears whenever he enters the sacristy. Mice have been seen by some running over the altars.

OF THE NOVICES<sup>22</sup> AND OTHERS ADMITTED TO THE COLLEGE.

1. Novices [are received] without having previously made the Spiritual Exercises, and some under eighteen years of age.

2. Despite the objections of all the students, an ignorant Irishman, who moreover has been married, was admitted in violation of the College statutes.

<sup>22</sup> That is, new students. See the reply to this complaint below.

3. Young men of the noblest birth, and in every way well qualified, have been harshly refused admittance. Some of these recent converts to the faith were compelled to return to England, with what danger to their salvation God only knows. Last year a gentleman, to whom your Holiness was pleased to grant a monthly allowance, with a view to his entering the College as a boarder, was rejected by the Fathers. But this is not all; they extorted from him ten or twelve gold pieces for some loaves he accepted at their hands, he thinking they meant them for an alms. He might have bought as many in the market for half the money.

OF THE TUTORS, THE EXTERN PREFECTS, AND WHATEVER  
CONCERNS THE STUDIES.

1. The Jesuit tutors hitherto appointed are unfit for their post.

2. They are too fond of games and amusements; they have been often found playing at ball, and making a noise over it even during the hours of Divine service, to the great disedification of the whole College.

3. Although the students have succeeded of late in getting two of their body appointed tutors, these latter have no private rooms assigned to them, so that they are unable to discharge their duties. Your Holiness may hereby judge of the earnestness of these Fathers in carrying out your orders.

4. They delayed not in appointing two extern prefects, as it was both a charge on the College and a reflection on the students, for outsiders will scarcely deem those who are excluded from domestic and unimportant offices fit to be trusted with more serious duties in the world.

5. At times a priest has to make way for a beardless youth appointed prefect of a room over his head.

6. The Fathers prevent students making a public defension, nor will they suffer them to take or to bear the titles of academical degrees. Nay, more, in virtue of a new-fangled arrangement of theirs, the students are made to apply to the exclusive study of positive theology or of casuistry, lest the usual course of scholastic theology should make learned men of them. It is by such means they seek to uphold the reputation of excellence they have acquired, either fairly or unfairly, and to outshine their competitors in learning.

7. The library is uncared for, and volumes are missing, especially two manuscripts of considerable value. The books

taken by the Fathers for their own use are not returned in time, and some they keep altogether in their own rooms.

THE ROOMS, DIET, CLOTHING, INFIRMARY, AND OTHER  
DOMESTIC MATTERS.

1. It is a sanitary maxim that a roomy habitation is a necessary condition of health. The students complain, therefore, of being cooped up in five rooms, when other and more wholesome ones are to be had.

2. The bread that is served out is often so dry and hard as to withstand the knife ; it is as green as a leaf and as downy as a peach. The wine, too, is of a vapid and disagreeable flavour. For eight months out of the twelve the only flesh-meat is cow-beef, tough, juiceless, and lean ; during the hot season it is mostly tainted, and gives out a strong effluvium. The cheese, pears, and apples which are now and then brought in for dessert, swarm with worms, or are rotten.

3. The Fathers used formerly to mix with the students in the Refectory, that is, their priests with the student-priests, and their scholastics with ours ; but now they dine apart, and fare much better than the others.

4. The students' clothes are made out of the cheapest cloth, and are not unfrequently so worn out as not to be decent.

5. If the students complain of any of these things, they are met with allegations as to the poverty of the house and the immense debt upon it. But this does not stand in the way of frequent and costly junketings which the Rector and the other Fathers secretly hold with those of the students he has drawn over to his side, chiefly by such enticements as these.

6. It seems unfair that any one who has resolved to join the Society should be allowed to remain among the students, as our pious founder never meant the College to be a Jesuit novitiate or Seminary but to supply workers for the English Mission. But this is not the only point in which the Fathers are at fault. It has been discovered that a person whom Your Holiness had supplied with money for his journey to England, betook himself forthwith to the novitiate of the Society.

7. It may scarce be conceived how harshly the Fathers deal with strangers and sick people. When they themselves are ailing, they have the best attendance, special medicines and far better than fall to the lot of the students in their illness.

8. When any of the students have to be bled, a raw apprentice is called in. The beds are inconvenient and not



kept clean; the attendants are inclined to take very little or no trouble; hence the students, loathing this filthy place, conceal their ailments at the outset, so that it often happens, *sero medicina paratur*. It is further reported that the carelessness complained of above has cost some patients their life.

9. The students are at a loss to understand how the College could have become so heavily encumbered within the few last years, since it has maintained so few students. The Rector Mutius had no difficulty to support sixty students on the same revenues. They further complain of the excess in the number of the Fathers and servants, of whom there are thirty-one for forty-six students. When the number of the students was sixty-five, there were no more than twenty-four Fathers and servants.

#### THE DEMANDS OF THE STUDENTS.

That the Fathers be removed from the management of the College, and other Superiors be appointed, say from the Venerable Congregation of the Oratory, presided over by D. Baronius; they should in nowise be Englishmen, or of those who send subjects to the English Mission. Four or five at most were a sufficient staff; to wit, a Rector, Minister, Prefect of Studies, and a layman or two for temporals. Let them have their rules which they shall be bound to keep; and these rules should be copied out, or printed, and suspended in some public place, so as to preclude all plea of ignorance.

The ancient rules should be restored, and the innovations of the Fathers abolished. Let an Englishman of known impartiality and indifference, as they call it, be appointed to give faculties to those who are going to England, and to regulate all matters of this description. Let there be a fair distribution of the alms given to the Fathers by the holders of Church property for a dispensation. The clause in the Bull of Foundation empowering the Most Illustrious Protector to frame such regulations as he may deem fit, needs to be explained.

There should always be ten or twelve student-priests. Of these one should be the parish priest, or confessor; he should have three or four sub-delegates. Both he and the tutors should be elected by the students. The officials should at once be supplied with what is necessary for their office. The tutors especially should have suitable rooms. The sacristy and library ought to be kept with greater care.

No Irishman whatever should be received into the College. Such as intend to become religious should, within a brief term, leave the College.

Those who have once taken the College oath should not be allowed to enter religion until a year or two after their departure from the College—a regulation said to have been made for his Seminaries by Cardinal Borromeo of happy memory.

The extern Prefects to be sent away.

Those who have libelled the College and its students should be called upon to make good their allegations, or else be condemned to make honourable reparation.

The young priests, at the end of their course, should be allowed to remain, if they so elect, for a year or two at the College, to study the Fathers and controversy.

As many scholars to be maintained as the revenues of the College will allow.

Fewer servants should be kept.

All distinctions in the Refectory and all partiality to be abolished.

Some change should be made in the diet.

There should be no notable difference in dress between the students of this and other Colleges.

The usual recreations should be restored.

Pious pilgrimages should be allowed during the vacations.

Englishmen offering themselves as servants should be admitted.

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Strangers should be received with greater kindness.

The infirmary should be placed on a new footing, and the office of infirmarian given to one of the students, to be elected by the votes of his fellows.

The convalescent to be allowed to go to Tusculum, if the doctors so advise.

Inquiry to be made how it happens that the College is so deeply in debt.

The accounts to be audited every year, but not before Sig. Rogerioz, whom the students distrust.

Let one of the students be deputed to examine the College accounts of receipts and expenditure every week, as is the custom in every well-ordered English College.

Let none of the College lands be sold without due consideration.

An inquiry should be held as to the conditions of the recent purchase of a vineyard, and as to the reasons for selling that which the College formerly possessed.

English gentlemen should be admitted to converse with the students.

Mr. Haydock, who has made himself very busy about these late disturbances, should be forbidden the College.

The allowance of fifty ducats, which Your Holiness is wont to make to those who are setting out for England, should be supplemented from the funds of the College, in order to secure a sufficient provision for so long and difficult a journey.

The faculties for those who are going to England to be sent to Dr. Barret, President of Douay College.

That leave be given to every one of the students now residing, to remain a full year in the College at the end of their course, to make up for the present year, which has been wasted in strife and contention.

Thus far those who have disturbed the peace of the College, and object to its government by the Fathers.

On the other side are ten students whose tone and style, not to speak of their behaviour, present to my mind a marked contrast to what we have just now seen. We gather from their written observations the following points.

To the objection urged by the others that they are in a miserable minority, they reply that truth is to be tested, not by appearances, but by judicial scrutiny; that it is no unusual thing to find the majority on the side of those who indulge their fancies, and, regardless of rule, pursue what suits their tastes; that they who deny themselves, who willingly submit to the judgment and commands of others, and bear slights patiently, seldom form the majority, &c. But yet if the account be duly taken, it will be found that those who side with the Fathers, far from being outnumbered by their opponents, greatly outnumber them. For their views are those of every good and godly person; that the Colleges in Spain and Belgium are of like mind with themselves, and join them in approving the government of the Fathers; that on the opposite side there are to be found but a few boys and unruly youths, duped and led astray, for the most part, by wicked artifices.

As regards the Fathers of the Society, they declare that such and so manifold are the services they have rendered

to England and to the students of the English College, that any Englishman who would oppose or gainsay so holy a Society, which has deserved so well of his country, gives proof of no less ungodliness than ingratitude; that the Father General has ever shown himself well affected and earnest for the welfare of the students; that the Superiors of the College have all done their duty; that the Rector has shown all that kindness which could be expected even from the most loving parent in his dealings with his children. If there be any who cannot see this, the fault does not lie with the Rector.

They further add that one must have divested himself of all human feeling, and become hardened like a stone, if he do not love and reverence a man so admirably endowed with piety, learning, gentleness, and other virtues.

While they deny that the Fathers have ever given them any cause of displeasure, they allege the many reasons which made them stand aloof from the opposite party. As they say, they came hither, not to create disturbances, but for the special purpose of serving God, of obeying those set over them, of applying earnestly to godliness and progress in learning, in order that when, by the Divine blessing, they shall have advanced somewhat, they may the more readily hasten to the help of their country, which is at present ever in want of evangelical labourers. They have narrowly and searchingly watched the fomenters of the late troubles, and they have seen them interfere in matters which were no concern of students, as, for instance, when they so warmly espoused the cause of the Bishop of Cassano. Moreover, this handful of men who have stood by their duty have frequently pondered these words of Divine Wisdom: "By their fruits shall ye know them." And what fruits did their factious companions yield? They could discover none but contempt of authority, grumbling, reckless detraction, unruly boldness, dissolute behaviour, and other fruits of the like poisonous growth.

And then they attentively considered how those turned out in the end who persisted in their opposition to the Fathers, marking the difference between them and those who never opposed them, or who, on discerning their mistake, returned to their duty. They have been influenced in no slight degree by the authority of certain men eminent for piety, learning, and practical good sense, who, when present, by private counsel, or when at a distance, by letters, sought to warn the students, and to deter them by many sound reasons from



taking part in these disturbances and quarrels. They showed that this intestine strife could only prove fatal to the prospects of the College, add to the onerous cares of the Sovereign Pontiff, and afflict the good, while furnishing matter of rejoicing to the heretics and the ungodly. Their confessor too failed not to inculcate what of itself is sufficiently obvious—to wit, that it was courting grievous danger to side with those who fostered dissension in the College, without the knowledge and against the will of Superiors.

True, the ringleaders of these troubles began by protesting that the interest of the College and of their country was all they had in view, that they were planning nothing against the Fathers, whom they proclaimed worthy of all esteem and reverence; but, as must be plain to everybody, their deeds were not in keeping with these fair speeches. They went on to hold private meetings in the rooms during the hours of study, and often to do other things in violation of the College rules, insolently refusing to submit to the penances enjoined by the Minister; showing disrespect towards Superiors, and an open insubordination, which culminated in a wholesale neglect of discipline and subversion of order.

When, at the close of the last visitation held here by Dom Mora, His Holiness commanded that one of the student priests be appointed confessor, the Rector made choice of one to whom there could not be the least objection, yet did they refuse to accept him, for the simple reason that he kept aloof from their factious plots, and they substituted in his place one who was the main cause and ringleader of these unhappy disturbances, and who has seduced many, if not all, from their obedience to the Fathers. There can, of course, be no prospect of these troubles coming to an end, when one who should be a messenger and promoter of peace, uses his sacred function to stir up strife and division.

They deny the expediency of selecting tutors from among the students, both because it is easier to choose more capable ones among so many Fathers than from a mere handful of students; and because it is hardly possible for any one to deal successfully at one and the same time with philosophical and theological subjects. Further, past experience has shown that those who have exercised this charge renounce all notion of returning to England, and care only to make money or to get presented to some church preferment.

They complain, lastly, of having been privately insulted by some of the factious party. This they would fain dismiss as briefly as possible, as it pains them to have to refer to it. On their part, they are most willing to forgive and forget all past grievances.

#### THE PETITION OF THESE TEN STUDENTS.

Greater care and earnestness are required on the part of the students in all that concerns Divine worship.

They should be more exact in learning the rites and ceremonies of the Church. As the present sacristan is hardly fitted for his post, he should be removed, and thus make room for an abler successor.

Lest the novices receive harm from undesirable communications, it should be forbidden to all to converse with or to visit them, save with the Superior's consent. In order to their better training in piety and devotional practices, they should confess to no other than the confessor appointed from among the Fathers. Any of the other students who may prefer him should be at liberty to have recourse to him. None of the students should be compelled to take to the confessor appointed from among the students. A check should be put upon the too familiar intercourse between the younger students and those in priest's orders, as tending to breed contempt. The rules and customs of the College, if only they be duly kept, are so well fitted to ensure progress in virtue and learning as to require no change. This, however, may be left to the judgment of the Protector and Superior.

Minute investigations of these points, and reference to old custom as an argument against obedience, should be forbidden to all, for it is from such a practice that the recent troubles have arisen.

The authority of the Minister in the imposition of penances and in the full exercise of his other functions, should be firmly established, nor should any be suffered to refuse him obedience.

Tutors to be taken from among the Fathers of the Society. When the good order of the College is restored, let the extern Prefects be dismissed.

The number of College domestics to be settled by those whom it concerns.

The ringleaders of the late troubles and disturbers of the peace of the College to be expelled forthwith.

Father William, the Dominican, who has made himself very busy in fomenting these disturbances, should be warned against further meddling with the affairs of the students, and of the College, as they are no business of his.

Thus far the students of either party.

#### REPLY OF THE FATHERS.

I now call attention, in common fairness, to the replies of the Fathers to the charges made against them. They are as follows :

“TO THE MOST ILLUSTRIOUS AND MOST REV. LORD  
CARDINAL PHILIP SEGA.

“You have commanded us, Most Illustrious Prince, to reply to the allegations of the students, a task assuredly distasteful to charity, which far from exaggerating, is wont to extenuate the misdeeds of others, and to conceal rather than to publish them. If we hold our peace, these charges may pass unnoticed, as mere passionate outbursts ; if we defend ourselves, they will be found to be groundless slanders. We may further observe that this is the second time in one year that we are compelled to rebut accusations. St. Augustine says,<sup>23</sup> “How can we hope for a cessation of wrangling, or for the calm of silence if we deem ourselves bound to reply to every assailant ? If we undertake to rebut the ever-recurring charges of those who, reckless of what they say, never weary of attacking us, we burden ourselves with endless, unprofitable, and irksome labour.” Thus far the holy Doctor. Hence would we prefer to keep silence, but since you demand explanations, we will give them, not indeed such as our accusers deserve, but as befit religious men, the spiritual Fathers of these misguided youths, and followers after moderation and charity, bearing in mind that we serve under the standard of Him, “Who, when He was reviled did not revile, when He suffered threatened not ; Who turned His cheek to Him that smote Him ;” Who overcame the world, not by force of arms, but by patience, and has taught us, His unworthy followers, to go forth and conquer with the same weapons. As St. Augustine says, “He by Whom the world was made might have wrought all by His power, were it not that He would set us an example of that patience which overcomes the world.”<sup>24</sup>

<sup>23</sup> *City of God*, lib. ii. cap. i.

<sup>24</sup> *Tract on St. John*, p. 113.

A few preliminary observations are necessary ere we deal with the charges concerning England :

1. A few months ago, our students were in a frame of mind far other than that they now display. For the most part they are young men, without much practical acquaintance with the ecclesiastical affairs of England, and if they are more able to describe them in detail, and discuss them, as they are in the habit of doing, it is far from improbable that they have been inspired by some heretical emissary of the Queen.

2. Their threats of leaving are not made in earnest, but merely to serve a purpose, as may be inferred from the fact that some who have obtained from the Provincial not only leave and dispensation to depart, but also funds for their journey, are not yet gone. The Most Rev. Dom. Mora, at the suggestion of the Sovereign Pontiff, granted full permission to depart, and dispensation from their oath to certain students who demanded it, yet they continue on despite their daily protest to the contrary, and their making provision of money and other necessities. To the Most Illustrious Protector and to the Most Illustrious Visitor the same happened.

3. We are all of us guiltless of any aversion, hatred, or prejudice against the students. How could we wish to expel them, and to persecute them in England, who undergo so many labours that they may one day be sent upon the English Mission, who are daily opening new seminaries, as we have done of late in Spain, with no small trouble and anxiety, and at great loss to our own houses, whose alms have been diminished by our constant begging on their behalf, we who seek out and gather together young men destitute of resources, in order to increase the number of the students ?

4. This estrangement of the students from the Society is by no means general, rather is it confined to a very small number, for the Seminaries of Douay and Spain have written to declare their disapproval of the authors of these disturbances, as their letters in our possession will show. And many English Catholics of distinction have written letters of the like tenor to His Holiness.

They allege that our Society pursues aims other than theirs. We declare before God that our Society seeks but His greater glory and the welfare of souls. Woe to the students if they aim at aught else ! If they disavow any other intention, what do they mean by such a charge ?

If these recent dissensions may be accounted for by the



difference between their aims and ours, they stand self-convicted of not seeking to save souls. And if their envy is excited at seeing that our Fathers in England are esteemed more than themselves, yet should they not blame us on that account, nor is it consistent with charity to make this an occasion or pretext for strife.

We are accused of hankering after the episcopal dignity. Suffice it to observe that there are no episcopal sees in the country, and that ours go to England to toil and suffer, not to seek their ease or comfort.

One of ours has been heard to say he would rather obey the Society than His Holiness himself.

They give no name, and allowing that an individual may have spoken rashly, we may justly claim not to be prejudiced thereby.

We are charged with driving our *alumni* from England by persecution, and causing great sufferings to those who persist in staying, and four instances are given ; but of these two were put to death for the faith, while two returned to Italy, and became monks. We cannot of course appeal to the witness of the dead, nor are the Fathers conscious of any fault, and the other two, of whom one is a Friar Preacher, and the other a Benedictine, if called upon, would, we are confident, testify to the benefits conferred upon them by the Society.

They complain that we excite aversion and contempt against them, and deter the Catholic laity from showing them confidence.

Our Fathers do all they can to win for the Seminarists the respect and confidence of the laity, and they deal as charity requires with those whom the Catholics themselves mistrust, and who are likely to do mischief.

We are told that some Catholics will have none but Jesuits, while others exclude all but the Seminarists.

Priests who have left England but lately deny the truth of this. The Jesuits are welcomed by all, and use their influence to have the others included in that welcome. Wherever the Jesuits are harboured there are also to be found other Seminary priests.

They allege that on reconciling holders of Church-lands our Fathers compound with them for certain yearly payments, that these people prefer the ministry of the Jesuits, because they are empowered by this Holy See to sanction the holding of such property.

Such cases are of rare occurrence, and if it happens now and then that a preference is given to the Society, though the other clergy have the like faculty, it is because the Fathers are religious, who having divested themselves of their own belongings, are not likely to keep back what is due to others, and have given proof that they may be safely trusted with the distribution of these moneys. On the other hand, certain Seminarists have been found to have diverted funds derived from this source to their personal uses, and to have left England with large sums in their possession. So much so, that in order to prevent unpleasant doubts the Seminarists themselves prefer that our Fathers should take charge of all such cases.

We are said to hinder the Seminary priests from using their faculties. We have neither the power nor the wish to do so, unless they mean to say that our Fathers have restrained some who maintained dangerous opinions as to matters of conscience, or who sought to introduce into England rites and ceremonies other than those warranted by ecclesiastical usage.

Many priests stand in greater dread of the Jesuits than of the heretics.

As the Society has never harmed them, such fears can be accounted for only by supposing that they are in secret league with the heretics, who, in that case, would not care to molest them. As regards these prejudices of the students against the Society, the evil appears beyond remedy, on account of their deep-rooted aversion, unless either our Fathers be withdrawn from England, which it rests with His Holiness to determine, or means be taken to change the opinions of the students concerning our Order, or again, unless they be dealt with so as to be prevented from doing aught to the prejudice of the Society.

#### OF THE SUPERIORS OF THE ENGLISH COLLEGE.

1. They make two charges. First that these Fathers seek to rule by fear rather than by love. There are no grounds for this assertion; (1) because no such complaint is ever heard in other Colleges under the care and government of the Society, though the discipline be far more strict than is the case with the English College in Rome, nor have the other English Seminaries which are under our direction ever accused the Fathers of severity; (2) all the others in the College bear witness to the contrary; (3) they are not consistent, for further on, at No. 8,

they accuse the Fathers of allowing the discipline of the house to be undermined and to collapse—a result which would come not from harshness, but from indulgence.

In the second place, the Fathers foment dissension. This would be unbecoming, not only to religious, but to Christians. From the very outset, on finding there were divisions between the Welsh and the English, the Fathers, as many now in Rome can testify, have endeavoured to put an end to these divisions. Moreover, when, at the death of Cardinal Allen, a renewal of these dissensions was threatened, the Rector summoned Tempest and Bennett, the heads of the contending parties, Tempest being on the English side, and Bennett on the Welsh, and reconciled them. The Bishop of Cassano and many of the students thanked the Rector for his services in the cause of peace.

2. They complain of the libels lately circulated. We will consider separately the substance and the time of the alleged fact: “of late” limits the time to a few weeks, or say, months ago. Now it can be proved that these libels have not been circulated as recently as that, (1) because his Lordship of Cassano complained of these books two years ago to our predecessor in the Rectorate: (2) they say that one of the students, Griffin by name, had read them before he entered religion; yet this was more than two years since, therefore the circumstance of time, the “of late,” requires confirmation. But now, as to the fact itself: (1) Superiors have left no stone unturned to get a copy of these libels, but in vain; nor have they discovered any one in the College who had read or ever seen one of them, which seems to show that the existence of these libels are a fiction. If they are in circulation, how is it that not a copy can be had? (2) Granting the existence of such libels, whence do they infer that we, whose main care is to preserve peace, are the authors of them, or responsible for their circulation?

3. Here they make a number of assertions. We are said (1) to win over some of the students by presents; (2) to bestow upon these all the honourable offices of the College; (3) to deny the others even common necessities, and to deal with them rudely. The first charge has not the slightest foundation in fact, our accusers are unable to point to a single instance of such bribery; in the second, they reflect upon themselves, as there are but few offices to be bestowed on the students of the house, the chief of which is

that of confessor, held by Bennett, one of their number. The two tutors, Tempest and Champney, are of their party, so likewise are the four prefects of rooms, Hill, Champney, Bolton, and Tempest, and the two sacristans, Bannister, of their party, and Chambers, of whom they complain. Blundell, the guest-master was appointed before these disturbances began. What can their complaints mean? They themselves fill nearly all the offices.

As for the withholding what is necessary, the charge is so false as to need no confutation, since the board and clothing are the same for all. As regards rough treatment, it has happened once that the Minister had to speak sharply to a student, who was grumbling at everything. He was told to call to mind who he was before entering the College, a rebuke calculated to recommend moderation, and hence a kindness to be thankful for, rather than a matter of complaint.

4. If Father Edmund really said this in order to injure their reputation, he would have spoken to externs; but he told no one outside the College; it is they that defame themselves. He spoke to themselves about it for their correction, not to take away their character, for he is their countryman. Who can dream that we could think to increase our credit by defaming our own pupils? Does not the disgrace of the sons fall upon their father? But whether or not he spoke the truth, all this can be affirmed with certainty only by those persons who have a clear and accurate insight into the habit and actions of all the others. If, however, it be expedient to do so, the Fathers will testify to the truth, and will give up the names of those individuals who were specified, and the rod too which up to this those who are in fault have borne so quietly. But, as St. Bernard says, "We are ashamed of our bandages, yet make a boast of our sores."

5. The Minister called upon one when preaching to make an end of his discourse, as the meal was nearly over, and the preacher was saying what was not very edifying. He desired him to finish; this was all that he said or did. I leave it to any one's judgment whether this can be called driving a man down from the pulpit.

6. Concerning the men expelled from the College, their case has been fully explained to His Holiness, but, as these wish to re-open it, we will merely observe that they complain either of what was done, or of the manner of its doing. With regard to the former, the expulsion was richly deserved, the



parties being disturbers of peace, whom the Cardinal Protector and other Superiors had long borne with. The act which sealed their doom was their opposition to the appointment of an extern prefect by the Cardinal Protector. Being summoned by the most illustrious Vicegerent, they refused to obey, and were expelled by order of the Cardinal Protector. As for the way in which this order was carried out, the Vicegerent has already sufficiently accounted for it to His Holiness, so that this charge also falls to the ground.

7. Now about the student being struck. Three years since, a prefect, when sending the actors of a certain tragedy on to the stage, by accident slightly touched one of them on the face, without the least intention of showing irritation or disrespect. The Father in question is well known in the Society for his gentleness.

8. They have suffered discipline to collapse, in order to introduce a new order of things, and this is the true cause of the late disturbances.

It is false. The newly-established discipline is the result, not the cause of these unhappy occurrences; the Fathers would never have taken in hand the reform of the College, had they not been tired out by these continual disturbances. Those who bring this charge can, if they choose, assign the real cause; they wanted, in opposition to the Society, a person who was indifferent!<sup>25</sup> who was an abettor of their factious doings.

We are said to have allowed discipline to fall into decay.

By what means have we done so? They will reply, by not giving penances. But be it known that we ceased inflicting penances when, in the course of these disturbances, they refused obedience, and plainly told us they would not do as we bade them,—an answer that Fisher, one of their set, was impudent enough to give to the Most Rev. Dom. Mora.

9. The Fathers are in constant communication with them: they hear the confessions of many; they act as tutors; they provide for the daily wants brought under their notice by the students; they frequently exhort them to amendment; and if for prudential reasons they sometimes keep aloof from some few, it is to preclude the suspicion of influencing them to embrace the religious state.

10. As for shirking the orders of His Holiness for the reform of the College, the charge is insulting and wholly

<sup>25</sup> "Virum aliquem indifferentem."

unfounded. We have neglected nothing that could forward that reform, and this conduct has entailed upon us no slight trouble, as they resisted the distribution of rooms, and the appointment of prefects, measures in which the whole reform consisted. But the truth is, they mean by reform the appointment of the parish priest and tutors from among their body, which had been a connivance rather than a reform. As, however, we have made the above-mentioned appointments, Your Lordship may judge whether we shirked your orders.

11. They betray a total want of charity. A fit conclusion to so evil a beginning, since grapes are not to be gathered of thorns, nor figs of thistles. But we owe it to ourselves to take no notice of this insolence. The details we have already submitted to Your Lordship will enable you to appreciate the credit due to statements as insulting as they are groundless.

THE REV. FATHER GENERAL.

Why they should include the General in their denunciations is more than we can tell: he has ever been ready to listen to them, and has dealt with them in all kindness. But those who want to get rid of the whole Society naturally begin with its head. They say, he has deceived us. Untrue; for he has kept the promises he made them in his exhortation; he has made many concessions; though he further added, what they do not record, that at times it is a greater charity to refuse than to grant certain demands. As, for instance, when they petitioned against the introduction of extern prefects, he, after consideration and counsel taken thereon with the most illustrious Protector and the Sovereign Pontiff, deemed it requisite for the good order of the College, that he should not comply with their request. This was not an act of deception, but rather of charitable care for their good. As we read in St. Augustine's *Enchiridion*: "Many benefits are to be bestowed even on the unwilling, for it is to their interests, and not to their wishes, that we should have regard."

THE FATHER RECTOR.

1. The Rector does not contradict himself: his accusers contradict themselves both in word and, what is worse, in writing. In the month of May last year, before these late disturbances had broken out, they sent an address to Father General, signed by all, which contained nought but praise of the Society, of the General and Rector. Your Lord-

ship has the paper ; you have but to compare it with the tenor of their late memorial to see on which side there is self-contradiction. But to examine the instance they bring. They are all of the same kind. Father Rector promised to write to the President of Douay to recommend two students he was to send on to him. He kept his word and wrote the letter ; but on their reaching Douay, the President had received no notice of their coming. True. Therefore, say they, the Rector did not write. To complete the argument, they might have added, or his letter had not yet come to hand, which, considering the distance, may not unfrequently happen. By subsequent information we have learned that the letter reached some short time later.

2. The Rector has treated them with so much indulgence, that they have written to Flanders and Spain in praise of his kindness. He referred them to the Provincial when their requests were beyond his power to grant. Therein he acted wisely, and gave proof of his obedience. But the Provincial sent them on to the General. He too acted wisely for the self-same reason. Aye ; but the General will grant nothing. According to their wont, they ground a general proposition upon a single instance. What has he *not* granted them? He has refused but one or two requests, therefore he refuses everything, he seeks pretext for delay ! But, be it said, they frequently ask for what should not be granted, as may be seen by the contents of their present memorial and the petitions appended below, which they have addressed to the Sovereign Pontiff, and must therefore have duly weighed and considered beforehand. The Rector being mindful of the common saying, that no man should be sent sorrowing from the presence of his superior, having once refused, replied, on their insisting, "I will think of it." Such an answer is a mild refusal, not an excuse for delay.

3. The Rector has said no more than this, that if the business were left in his hands he could easily right everything. He still says as much, and explains it thus. The students ask that the Society should give up the College. He would allow it ; but His Holiness refuses. There remains another solution : let the said students be sent to finish their course at Douay, and there complete their studies away from the Fathers. Let their places be filled up by others from Douay ; that would settle everything. Much less is it likely that he would ever have said what follows. Would he have attacked

himself? Is he not one of the Fathers? a member of the body to which the government of the College is committed? If he could have said that the management of the College by the Fathers was injurious to God's service, it were tantamount to branding himself as an adversary of God's cause. Who can believe it? What happened was this: he was asked by some of the students whether it was true that Father General had asked His Holiness to relieve the Society of the care of the College. The Rector answered, that it was true, that such a demand had been seriously made, adding, "it cannot be for God's glory that the Society should remain in charge, unless you mend your manners, since our presence among you, as things are now, instead of helping you forward, is made by your fault an occasion of sin." He alleged the example of St. Benedict, who left the monks he had undertaken to reform; and the authority of St. Gregory, who, when asked by Peter the Deacon whether St. Benedict had acted rightly in taking this step, replied: "My opinion, Peter, is, that wicked men are to be borne with, when in the same community are found good men whom we may benefit. If no such advantage be in prospect, our endeavours for the sake of the bad are sheer waste, especially when occasion offers of doing something more profitable to God's service."<sup>26</sup>

4. This is the denunciation of an enemy: (1) The sumptuous banquet consisted of some game or pies which the Italians call *pasticci*, (2) which were served up in the Refectory, at the public table, not at all privately, as the attendants can bear witness. (3) They were not bought out of the College funds, but were a gift bestowed as a treat to the students, by a prelate who is one of the Rector's friends; (4) nothing took place unbecoming our Seminaries, or which is unusual here; (5) they begged the Rector with all earnestness to grant them these things. And as they wished, according to their wont at home, to get up a dramatic entertainment for their fellow-countrymen, they vied with each other in the eagerness of their demands for costumes, scenery, and the other necessary matters, of which they now make a ground of accusation. (6) A student of the name of Bird was deputed by them all to give public thanks from the pulpit for these several favours, using the words: "This is a model Rector, a real father to the English," &c. The whole College was present on the occasion, and among the visitors were Mr. Gabriel Allen, brother to the

<sup>26</sup> *Dialog.* l. ii. c. 3.



Cardinal, Mr. Rogers, and Mr. Haydock, any of whom can, if required, confirm this statement. As to the further charge, that on one occasion the students were forced to dance, and were kept dancing till midnight, it is untrue, as numbers can testify. Rather have they on certain occasions compelled the Rector to come to the common hall to receive their vote of thanks; his indisposition, however, hindered him from being present at their recreations. That he was ill is proved by his having been unable to fulfil his engagement to preach in the Gesù.

5. The Rector had ordered a penance to be given to some youths who had misbehaved. When certain priests besought the Rector to overlook the fault and urged their request, he complied. Three days later these same youths monopolized the fire in the common room, so that even their protectors could not, though they asked, get near, and when remonstrated with, they gave insolent replies. The selfsame priests at once returned to the Rector, begging him to make an example of these unruly disturbers of domestic order. "How now?" said the Rector. "The other day you were their advocates, and now you come to accuse them! What can I do?" He may perhaps have added: "This is tempting a man," but does not recollect it. But even so, where is the fault? He summoned these young men and dealt with them as justice required.

6. The Rector does not send away the servants. This is the duty of the Minister or sub-Minister. It is not true that all have been got rid of save one, for six still remain who have been longer in the house than the servant referred to. They are prejudiced against this one merely because, being a wise and faithful servant, he informs the authorities of the breaches of discipline he happens to witness. He was ailing for a couple of days, but kept his bed only one day, on which he received a single visit from the Rector when he was making his rounds to see the sick. They might remember that the centurion was anxious about his sick servant, and if they read Seneca, a Pagan writer, they will find that he speaks as follows in his Letter, the 47th, to Lucilius, on the care due to slaves: "From what I have heard of you, I know that you live in familiarity with your slaves: this becomes your good sense and your station," &c. But, will they urge, that he never shows this attention, or hardly ever, to any of the students. It is not true: let Benson, Gesson, Fowler, all of their party, be asked how the Rector dealt with them; not merely visiting them in their illness, but bringing sweetmeats, fruit,

and the like, in token of his kindly interest. One of them used even to call the Rector his mother. The Rev. Dom. Honorius, agent of the Bishop of Augsburg, can bear witness to this. The Rector, hindered as he is by the business of the College, cannot, it is true, always attend to the sick personally; but especially from the beginning of August he lets no day pass without visiting each sick person, if there be any. The Infirmarian can prove that care is taken for their being visited several times daily by some one of the Fathers. As for their insinuations against the man's character, they say what pleases their fancy, not what the facts of the case justify. It so happens that he is modest, exact, a fortnightly communicant, who came to Rome to be a religious, but was hindered by the straitened circumstances of his family. \* \*

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THE CONFESSOR, THE SACRISTY, AND WHATEVER ELSE REGARDS  
THE SERVICE OF GOD.

1. The confessor is charged with pressing the students to enter religion. Which confessor? For both the present one and his predecessor deny the accusation, as they are forbidden by the rule of the Society to exercise any such pressure. Further, one of their party, a man of great promise, Champney, by name, made repeated applications for admission to the Society, without obtaining it from our Father General, instead of that he was ordered off to England. If then we refuse even such as present themselves of their own accord, why should we persuade them to come to us? But granting the confessor did act as they charge, it was no great harm, for St. Thomas<sup>28</sup> expressly teaches that it is lawful not only to persuade young people to enter religion, but to allure them by favours and presents, provided there be no bargain, or contract.

2. The novices are influenced against the confessor of the students. This is not true. The question as to the title of confessor is mere trifling; it lies not between the Fathers and students, but is a matter for the students themselves. As for the complaint that he serves at table, what harm is there in that? For the confessor in the time of Sixtus V. of happy memory took his turn at waiting like the others, and Christ Himself, though Lord of all, came not to be served, but to serve.

3. The tutors take precedence of priests in the refectory.

<sup>27</sup> Answer to indelicate charge of students omitted above.

<sup>28</sup> 2a. 2æ. q. 189, v. 9, et Quodlib. 4, a. 23.

They take precedence (1) when teaching, why not in the refectory? (2) It is done in every other Seminary, why not in this? (3) As long as they are in the College the tutors are their Superiors, in that they are their resident teachers; now, "the disciple is not above his master." But they are not priests! Be it so; a certain honour is due to the religious order to which they belong, even as in the public processions we see Dominican lay-brothers take precedence of Capuchin priests. Their inference might well be turned against themselves. But we are not penning an apology.

4. Sermons in the refectory have been put a stop to of late. Not without reason, since it was an occasion of strife; the preachers were wont to assail the opposite party with invective and ridicule. It is not our custom to do such things, but what may have occurred once, and that casually, is set down by them as customary, and as done of set purpose.

5. The confessor, on being questioned, answered as became him, viz., that he had done his duty.

6. The confessor made known to a certain extent the confession of one of them. Good God! Who can credit this? We are not men of that description. What did he reveal? Who was it that revealed? To whom? Let these points be cleared up, and then we may inquire into the meaning of the modifying word, "to a certain extent." If it mean "nearly," "all but," "almost," I can only say that he who "all but," or "nearly" reveals, may plead, in all truth, that he has not revealed at all.

7. We need say nothing of the sacristy, as Your Eminence has visited it, and examined everything. We have observed nothing of what is here charged. The altars are decently kept, and all is in good order.

#### OF NOVICES [NEW SCHOLARS] AND OTHERS ADMITTED TO THE COLLEGE.

1. We receive only such as are sent by the President of Douay, who has been repeatedly requested to send no one under eighteen years of age. The Spiritual Exercises are not always made on entry, but are deferred to another time, when reason or convenience require.

2. Wherefore rail at his being an Irishman? He was, it is true, born in Ireland, but of English parents. There are many collegians in the like case; Coffin and Fowler were born in Flanders, Father Octavian in Italy, Father Cornelius in

Ireland, but all are of English parents. His being married is a bar to his being a student, as he cannot take the oath to be ordained, but not to his becoming a convictor, and it is in that capacity he resides in the College. Besides, we have done this by the consent of the Cardinal Protector, who, on hearing that this gentleman had left his estate for the sake of religion, and that he had maintained many Catholics at his own cost, kindly admitted him. The ground of their objection to him is, that amid the recent disturbances, he has possessed his soul in peace, and has not cast his lot in with them.

3. We reject with harshness. Hardly probable, seeing the pains we take in all quarters to get subjects. Such as cannot submit to the yoke of discipline we indeed reject, as we are in duty bound. Let them bring forward any likely aspirant who has been refused admission by us. Besides, to discern and decide who are fit, or otherwise, is none of their business, but concerns exclusively the Cardinal Protector and Superiors.

The last charge includes three points: (1) The gentleman received a pension from His Holiness to enable him to enter as a convictor. This is quite new to us, and not easily to be credited, as the gentleman we are concerned with, Mr. Isham,<sup>29</sup> is fifty years old, has never studied, and cannot understand a word of Latin; now convictors reside in College, not as occupying lodgings, but in order to study like the rest. (2) He thought that this daily supply of bread was a gift. He could not have thought so, for he agreed with the procurator as to the price, and took his tally every day to the store-room, in order to mark with a fresh notch the quantity delivered. (3) We have charged him twelve gold pieces! The account-book will show that 20 giulli was the amount charged. Our accusers care not to go into particulars, for fear of committing themselves.

OF THE TUTORS, EXTERN PREFECTS, AND WHATEVER  
CONCERNS THE STUDIES.

1. The tutors were incapable. Indeed? By whose judgment? Whose, but of those who deem everybody incapable? Superiors, however, and Professors, who are competent judges in these matters, are thoroughly satisfied with them.

2. This was never so, as far as we can remember. But, allowing it to have happened once or twice, why so great a

<sup>29</sup> Several persons of the above name appear in the Pilgrim-book at this time. The Roman julius is about one penny.



scandal for such a trifle. Let them beware lest it be scandal taken, not given.

3. The reasons for not having assigned separate rooms are these : (1) His Holiness had not commanded it. (2) In former years, when tutors were chosen from among the students, separate rooms were not allotted to them. (3) Superiors have reasons for thinking it inexpedient. Were it to be done, the extern prefects would be of no use.

4. The calling in of two prefects was done at the command of His Holiness and the Cardinal Protector, for reasons well known to our Most Holy Father and to Your Eminence.

5. "A beardless youth." He was appointed many years since. This was done because the Rector had at hand no priest of approved character whom he could intrust with this charge. But though beardless, the young man was a deacon, and a few months later took priest's orders.

6. There are usually two defensions every year, one in theology, another in philosophy. It is not necessary that all should defend their theses, a selection is made among the more learned ; to act otherwise were to burden the College with expenses it is unable to meet, nor is it fitting to put the Most Illustrious Cardinals to inconvenience so frequently.

It is usual in every Seminary to examine the students, and to apply to the study of moral theology those who are unfit for scholastic divinity. They are the only ones who have objected to this arrangement, they would all follow the scholastic course, hence it results that they waste their time, and the College turns out neither good scholastics, nor able casuists. The motives they assign are beneath notice, and are a mere calumny. It is the custom in every Seminary, and the Society deals with its own subjects on the same principle.

7. Superiors had no other means of preventing the carrying off of books to private rooms, and the disorganization of the library. To shield themselves from blame, they absurdly lay it on others.

#### THE ROOMS, DIET, CLOTHING, INFIRMARY, AND OTHER DOMESTIC MATTERS.

1. We are amazed at their charges, nothing whatever has been changed respecting the rooms, the students have as many as heretofore.

2. The bread is so good as to excite the envy of the other Seminaries. The wines are Neapolitan, Chiarello, Belvedere,

Centola. We are obliged either to sell the wine we get from our own vineyard, or to give it to the servants, because they refuse to drink it; and yet the Greek and German Colleges have nothing but the Roman wines. The meat is according to the season, either veal or beef. As for having to eat putrid meat or fruit, or stale bread, if the servants, cook, gardener, and steward of the College be questioned, they will prove these complaints to be wholly unfounded.

3. What is it to them if the Fathers take their meals apart? It is the same in the Greek and German Seminaries. What is said of our table is untrue, we make use of the food common to all.

4. The cloth used is common, such as the income of the College enables us to afford. The German College, though far richer than ours, does not use better cloth for the clothing of its students. True, the procurator who buys the cloth has sometimes been cheated, but that may happen to everybody. As for rags, let those bear the blame who neglect all care of their clothes. During this summer we have given new suits to many, who within three months have so worn them out that they are no longer of any use. What are we to do?

5. As for sumptuous feastings, the charge is false. Since his coming to the College, the Rector has not taken breakfast once, the younger tutors have from time to time been allowed a breakfast, but it was such as all the students take. Let the servants be examined, and the truth will be made manifest.

6. I care not to question its fairness or unfairness. I only ask them to point out any who, having been admitted into the Society, live with the students. The money supplied for Percy's journey has been spoken of before this, it was a loan from the College, which the Rector got refunded by his brother. But this only shows their animus against the Society, for when any go to other religious orders, they all vie with each other in asking a most liberal provision of money, while reproaching us with a loan made to one of ours.

7. The conduct of the guests, and the liberties they take in the College, can scarcely be credited. By the order of the Cardinal Protector, gentlemen are allowed to stay three days, others eight, but until now we have met with none who were content with three days, or even with eight, they think ten days little enough; some, after staying a whole month, expect the College to supply them with clothes and other

necessaries.<sup>30</sup> If we refuse, we are hard-hearted ! But the accusation must be put up with.

8. The Fathers and students are attended by the same physician and surgeon ; if any ask that a friend or acquaintance be called in, it is allowed, though not invariably. We have established the infirmary in the best rooms of the house. There are two infirmarians, one a member of the Society, and the other a domestic, a skilled nurse, who, if he be found wanting in care, is sent away. The beds of the infirmary are larger than our own. Kid and veal are served to the sick ; those in the fever have chicken. Your Eminence may very easily ascertain the state of the case by examining the servants, and in particular, the physician, who is not a little surprised to hear it asserted that some have died for want of proper attendance. They are, moreover, visited several times daily, lest in a matter of such importance we be thought to trust everything to the attendants.

9. Eight students have been added to those whom Father Mutius left behind him.<sup>31</sup> Thus, as he maintained sixty, we counted sixty-eight, until May, 1595, at which time we sent many to England on the mission, before the breaking out of the troubles. Others have been sent back to Douay on account of their health. The present Rector, on taking office, found a debt of 8,770 ducats, which not only has not increased, but has since then been somewhat diminished, as the accounts will show.

In former years there were ten Fathers, we now number only eight. Not a servant has been added to those whom the Rector found on his first taking charge. Should your Lordship advise a reduction of their number, we will not object.

#### THE DEMANDS OF THE STUDENTS.

The first alone concerns us ; our successors, whoever they may be, will take the other demands into consideration. It contains three points : (1) They ask that the administration of the College be withdrawn from the Fathers of the Society. The Fathers have made the self-same request to His Holiness, for several weighty reasons, to which may be added the following. These charges of the students are either true or untrue, if the former, the Fathers are indeed unworthy to rule over them ;

<sup>30</sup> A reference to the Pilgrim-Book confirms this.

<sup>31</sup> Father Mutius Vitelleschi was appointed Rector April 16, 1592. He became sixth General of the Society, Nov. 15, 1615. Father Agazzari was again Rector in 1596.

if the latter, they are unfit to be governed by the Fathers (unless they change their minds, which is hardly to be expected). (2) They ask for secular Superiors, or else for the Fathers of the Oratory, &c. Be they who they may, if they resolve to do their duty, they will not fail to incur odium, and to give offence. We recollect reading something which bears on this matter in the discourse of St. Gregory Nazianzen, before the assembled Bishops of the Council of Constantinople, when he resigned his see. "Whom then shall we put in thy place? The Lord will Himself provide a Pastor, even as He provided a sheep for the whole burnt offering. Yet do I ask for one thing, that you choose one of those who are the butts of envy, one who will not give way in all things to all men, or put himself under everybody's feet, but out of zeal for what is right will not fear to brave the indignation of men." (3) They desire that their Superior be not chosen from among those who send subjects to the English mission. I do not quite understand their motive for this request. Like Moses, they should rather wish that all might prophecy. They should rejoice at the draught of fishes, and call on their fellows to come to their aid. Let them beware lest envy or ambition inspire them.

It must not be lost sight of that, as the whole tenor of their demands clearly proves, they are endeavouring to establish a sort of democracy. They fancy that they are living on their own estates, and not on the alms of the Apostolic See. Nearly all their demands are most prejudicial to the good government of the College.

#### MY OPINION ON THE WHOLE MATTER.

Having now fairly set forth what is urged on both sides, Your Holiness may now see not only what is the state of the College, but of your wisdom will be able to determine the steps to be taken under these circumstances. I need not, therefore, add much more to what I have here set down, especially as Cardinal Gaetani, the most illustrious Protector of the English nation, is at hand, and his prudent advice will more easily and fitly make clear and go through the whole matter. But that I may give somewhat of an account of my stewardship, I will, with the permission of Your Holiness, briefly set forth my views as to the main points of the controversy.



THE FATHERS OF THE SOCIETY SHOULD IN NO WISE BE  
RECALLED FROM ENGLAND.

No one who is interested in the re-establishment of the Catholic religion in England will question that it is most necessary not only that priests of approved learning and virtue should abound in that kingdom, but also that among them there should be some to whom the charge and government of the Catholics who are there is specially committed, both to avoid disorder, and to enable the English Catholics to distinguish—no easy matter—those they may safely trust from persons who would betray them, as too often happens, to the peril of their faith or life, of whom some are former students of this College, who have lapsed into heresy, and others are heretics who feign themselves Catholics. It is unquestionable that this influence and authority attaches to the handful of the Fathers of the Society working on the English Mission, so much so that all affairs of importance are most gladly intrusted to their industry, fidelity, and charity by Catholics of all ranks, who have been so terrified by the many and deplorable falls of the Seminarists that they will scarce hold any intercourse with them, unless they bear a recommendation, either verbal or written, or some other token from the Fathers of the Society. And this is what certain of the students are complaining of. God only knows whether they are moved to this cause by love of their country or by zeal, as some will have it. For my own part, I know that, "Charity is not ambitious . . . seeks not her own." And zeal, if genuine, is inconsistent with insolence, quarrels, discord, insubordination, and such like vices, since it is wont to accompany, not to pervert other virtues. And, in truth, the services rendered by the Fathers of the Society to the Catholic religion, and to the English nation itself, are not so slight as that zeal should prompt any one to assail them, or banish them from England. Nor is it easy to explain how the Fathers in England can injure the private prospects of our students here, unless it be thought likely that they, who in other countries refuse bishoprics and dignities when offered to them, are anxious to deprive our students of the reversion of imaginary prelacies in England. The real state of the case is this, the priests from the Seminaries stand on one broad footing of equality, and possess their faculties or licence quite independently; hence in the war they wage against heresy they would be as soldiers without a captain, did not the

Fathers, by the example they set of godly conversation and religious observance, exert a kind of authority, and maintain them in the path of duty, helping them in their daily straits, whether of soul or body, and these not unfrequently of a most pressing nature, by advice, aid, assistance, labour, money, in a word, by every means in their power. This being the case, and the Fathers of the Society being so devotedly loyal to this Holy See, which should be kept well informed as to the condition of the Church in England by men whose fidelity is above suspicion, nothing could please the heretics more, or inflict greater injury on the Catholics than the departure of the Fathers on any pretext whatsoever. I am therefore of opinion that, far from recalling them from that kingdom, the interest of God's greater glory, the spread of Catholic truth, the honour of this Holy See demand that the influence and authority they have earned there by their unwearying labours, their extraordinary services and virtue, and by their blood shed with such constancy for the name of Christ, should, as far as possible, be inviolably maintained. It is true that this will tend to inflame the hatred and envy of these students against the Fathers, and to aggravate the division which is said to exist among the faithful of that country, arising from the preference shown by some for the Fathers over the Seminarists. Such a result were serious and much to be lamented if inevitable, since every means should be tried to knit together in harmony those who profess a common creed and religion. Yet if our sins, if the opposition of our students (who, if thus inclined, will not be deterred by the good) prevent so desirable a consummation, what sensible man would say that the piety and earnestness of the many are to give way to the turbulence and jealousy of the few?"

No question that to deprive that ill-starred country of the services of the Society of Jesus were to rob it of the salt of the earth, to eclipse the sun of its afflicted church. This is so obvious that I had not enlarged upon it, were it not for the ill-considered talk of certain students.

THE FATHERS OUGHT TO BE KEPT IN THE ADMINISTRATION  
OF THE COLLEGE.

The earnestness wherewith the memorialists insist on their removal betrays their thoughtlessness, and, to speak gently, their want of sense. They seem not to be aware that such

a request is not more to the prejudice of their country than disgraceful to their own fair fame and that of their nation. Not to mention how much the Seminarists owe the Fathers in other matters, there is no denying that most of the labourers hitherto sent into the English vineyard have, so to speak, sucked in the learning and virtue they are possessed of at the breasts of the Society. How disgraceful would it be not only, as the Prophet hath it, to disown their mother, their nurse, and their teacher, but to assail her with kicks and blows. Shame upon those students who gainsay the judgment and wish of those who when the College was going to be founded were the first to propose that it should be placed under the government of the Society, of the two Sherwins, Cornelius, and Briant, and other martyrs of Christ, who, as the students well knew, were ever most closely attached to the Society.<sup>32</sup> What intolerable presumption for a few youths, and inexperienced boys, unfit to be trusted with the government of themselves, to judge of matters appertaining to the welfare of that kingdom, as if they were entitled to speak in the name of all their fellow-countrymen, and to strive to shake off so light a yoke of such godly discipline! It is sufficiently obvious that every Englishman who has a claim to be listened to is of a contrary opinion. In proof of this, it is worth while to notice the letter sent by the President and priests of Douay College to the General of the Society. I have myself read this letter, dated December 8th last. The writers beseech Father General, by the tender mercies of God, and, as they say, with tears, and prostrate at his feet, that of his wonted kindness and charity to the English nation he would not take into account the evil deserts of a handful of factious students, but consider rather what the interests of God's glory and the straits of the English churches demand. They appeal to the numbers of earnest labourers who, either in their own College at Douay or under the excellent training of the Society, have been sent forth to the English harvest, and who in closest union with the Fathers have shared with them the glories of martyrdom, or are now striving at their side against heresy and ungodliness. The united supplications of such as these ought, say they, to avail more in persuading the Fathers to retain

<sup>32</sup> Cornelius and Briant were both admitted to the Society before their martyrdom. See their lives; the former in *Records*, vol. iii. series viii., the latter in vol. iv. series x. part i.

the government of the College than the hatred of a few should induce them to abandon it. After pleading further considerations, they speak of the students as of the unruly faction, blind to the interests of their country and of the College where they are receiving their education, as forgetful of all the claims of duty, reverence, and gratitude. They close with this stirring appeal: "Call to mind that the other Seminaries, whether in Spain or here in Belgium, are committed to your piety and fidelity. Consider our own, which cannot long subsist without your patronage and concurrence. Wherefore, then, most kind Father, will you forsake us, to whom will you abandon us in our helplessness? Who else but you labours with us in the English Mission? If you resign the task of training our young men, where are we to look henceforth for workers? To whom can we send our students, who for God's sake have given up kindred, country, and all that makes life worth living? What bitter grief has been awakened in the breasts of the good in England at hearing of this. On the other hand, how the heretics triumph thereat." Thus far their words, which I quote as they set forth the state of the case, and for that I am certain that if every Englishman who has the welfare of religion and his country at heart could be interrogated, they would be of the same opinion. It is no slight proof of this that others eminent for their piety and wisdom, have written in the like strain both to Father General and to these students, rebuking them, giving them wholesome counsel, and striving to inspire them with better dispositions, or, like the President and Directors of Douay College, begging the Father General that he would in no wise resign the charge and management of the English College. It were to my mind a mistake to deem that the interests of England, and the welfare of its people are here the sole points at issue, important as these unquestionably are; what is really at stake is the fate of the numerous Colleges which the Holy See has confided to the government of the Fathers. Whatever Your Holiness may at present determine cannot fail to be taken as a precedent. I hear that it has been found out from the intercepted letters of the ringleaders of the late disturbances, that they are striving so earnestly to get rid of the Fathers of the Society here in order that, when they have been pronounced unfit for its administration, the other English Seminaries may be withdrawn from their direction. They are fully alive to the weight and consequences of an Apostolic judgment in either



sense. Would that they had considered the gratification these disturbances have given to the heretics, a gratification which were far more intense should their endeavours be crowned with success. If at their unripe years the reins of control are left so loose that they feel it rests with them to determine what authorities they will be governed by, who can fail to foresee the wretched issue of so perilous a state of things? Let us suppose they are to choose their rulers, no sooner will these latter command things not to their taste, or rebuke them for serious shortcomings, or fail to indulge their every whim, than fresh storms will arise, fresh conflagrations. The new Superiors will have to be found who, like their predecessors, will be in like danger of dismissal. I further add, that in these times whatever concerns the reputation of the Society demands the greatest caution, seeing that it is daily more exposed to the open assaults and the underhand wiles of heresy and statecraft. But waiving this, where may we hope to find other competent Superiors if the present ones be withdrawn? What other religious body can conformably with its institute undertake this office, or is likely to accept so troublesome a charge? Unless I am much mistaken none can be found. I opine, then, that far from being displaced, the Fathers of the Society should be retained and confirmed in the direction of this English College; and the present and future students should be made to understand that this Holy See will yield neither to tumult or riot what is contrary to good discipline and to the public welfare.

#### WHAT REMEDIES SHOULD BE APPLIED TO THESE DISTURBANCES.

Having thus plainly expressed myself in a sense wholly contrary to the views of the factious portion of the College, I may be said to have aggravated the evil rather than strengthened authority. This I would freely grant, were there not in store more drastic medicines, without which the case of this ailing body would be hopeless. Of these there are two sorts; one which may serve to restore departed vigour, the other which may serve to maintain it when recovered. To begin with the former. If the Fathers are to stay, the factious and unruly must go; were a milder course possible, I would gladly recommend it, but that there is none must be evident to any one who has attentively followed this report. These turbulent students proclaim that they cannot abide the direction

of the Fathers, their prejudices against them are shown to be ineradicable, not so much by the testimony of the Fathers, as by the facts of the case. For indeed what has a long course of gentle handling hitherto availed? And, whereas on almost every other point the two parties are at variance with one another, there is a marvellous agreement on this one, that the College cannot hold them both. But as there can be no doubt the Fathers are to stay, it is plain that these must go, else we shall see them taking the same liberties they have hitherto allowed themselves, living and studying by the rule of their own whims, as they have all along claimed the right to do. Who can put up with this? Nor do I see how we may hope to quiet the disturbances as long as the factious remain, unless one would say that unbroken horses are more easily kept in hand by freeing them from bit and bridle. Suppose that they do return to their duty and to orderly living. Yet as long as they are left in the College, we can never be sure of them, for they will either contrive to refuse obedience to their Superiors, or will yield unwilling obedience, whence a rank crop of strife and discord is sure to spring. Mere pruning will not do in this case, the evil must be wholly uprooted, else the work will have to be done over again. A change of air and of country is decidedly the best means to effect a lasting cure, as experience has more than once proved. If any one is in such desperate case that even this means fail of its effect, if there is no way to prevent it, then let him be the only victim, but meanwhile let the others be kept aloof from the contagion of his fatal disorder. Better is it to have to deal with a few who are docile and obedient than with many who are insubordinate and unmanageable; better far to have none at all than have such as are incorrigible. Not that we need fear lest the departure of all those who are disorderly will leave the College empty, for the President of Douay College in the letter quoted above, after giving the Father General several reasons for his expelling the authors of these disturbances, promises to send plenty of other students superior both in ability and disposition. He further adds that it has come to his knowledge that many, who during these disturbances were ill-affected to the Fathers, have on changing Colleges altered their minds and become most attached to the Society. If those I am speaking of are thus transferred, we may look rather for the like change in them, than for a confirmation of their evil disposition. For I would have the matter so

managed as that people should think that they have been sent elsewhere honourably, rather than expelled for their contumacy ; and this not only for their own sakes, whom I would treat as gently as the common good will allow, but also to avoid as much as possible all scandal. Were it not for our wish to avoid this, we have at hand a short and sharp method for restoring that peace, which, as Your Holiness sees, it is now so difficult to obtain. I would wish those who leave to be supplied with funds for travelling, and with letters patent so worded, that they may not be able, even if they wished, to use them to the prejudice of Catholics. For to speak plainly, I would not put anything into the power of persons under the influence of recent anger and hate, until I had proof of their dispositions, which may be tested by the Superiors to whom they will be sent. Such of them as are willing to return to a better frame of mind should be pardoned, the hardened ones should be punished and then expelled, which may more easily be done outside Rome, without the publicity and scandal which it is most important to avoid. In order, then, to spare their ulcerated feelings, I would recommend (saving the authority and better judgment of Your Holiness, to whom I submit in this as in all else), that they should be told in gentlest phrase that Your Holiness, having duly weighed all things, does not see that it would be expedient to the interests of England to withdraw this College from the care of the Society of Jesus. Let them know that the poverty of the College and its debts call for a diminution of the numbers of its students ; that the most convenient way of effecting such reduction is the transfer of some of their number to Douay, where they may finish their course. While it is but reasonable that they should go who are adverse to the direction of the Fathers of the Society, and whom on that account the Fathers cannot deal with satisfactorily. They should be further exhorted to do their duty, and encouraged to hope that this Holy See, the common mother and equitable judge of all the faithful, will not fail to extend to them its special affection wherever they may be, if they but show themselves its deserving and dutiful children. It is in this manner I would address them. Now as to the number of those who are to be dismissed. I am aware that there are Englishmen of weight and consideration, and fully acquainted with the characters of those under consideration, who would get rid of all that had taken any part in the late disturbances. I am

disposed to take the same view, as being the most effectual means of restoring peace and concord, were it not for the difficulty of the step. But if this cannot be done, it seems to me the next best thing will be to dismiss the notorious ring-leaders, whether they will or no, yet not all at once, but in pairs, or singly, at short intervals, so as to excite no disturbance. As to the others, I would keep no one who did not choose to stay. If Douay cannot replace them by a sufficient number, or if its income prove unequal to this additional burden, means must be taken to come to its aid, for there is no object so worthy of alms as this is. The Holy See having thus dealt with the difficulty, we must commit to God's providence what escapes human foresight, bearing in mind that we may hardly hope to avoid one danger without risking another.

#### HOW TO PREVENT THE RENEWAL OF THESE DISTURBANCES.

To come now to the means of future prevention, I know that what I am about to propose will not please those invalids, who like only pleasant things. But it is our duty to force them even against their will to take what is most wholesome. Wisdom teaches that what at first seems bitter never fails to become pleasant by use and habit; as wise men advise us to adopt the best method of living, which habit will afterwards render not only easy but sweet and pleasant. As the basis of all we shall have to say, let this truth be enunciated, that the College must be governed on the despotic principle, because the unripe age and studious pursuits of our scholars render them unfit to take part in their own government. Any one can see what a waste of valuable time is involved when a person turns his thoughts and mind from his studies to what refers to his own government. This difficulty is hard to avoid whenever the authority of the many exists, and where everything is not deferred to the authority of one. But I especially insist that the *régime* should be tempered by the charity so befitting religious men and a genuine fatherly feeling. The golden mean is equally distant from an iron rigour or a passive mildness. Further, as may be gathered from what has gone before, from the first opening of this College until the present time, tumults and disturbances have been of constant recurrence, so that scarce three years together have been free from them. The external causes of this state of things have been noticed in the foregoing pages; the internal



and main causes are the following, to wit, the unchecked intercourse of the students with one another, and with Englishmen not belonging to the College. It can hardly be hoped that the College can be kept free from some cross-grained and ill-humoured student, or one who out of aversion to the Fathers will be offended at every turn, and take everything in bad part. One so ill-disposed, and perhaps an emissary of the heretics, should not be allowed to range among the students, and to poison their youthful minds with his insinuations, unless we wish to see frequent and serious tumults occurring in the College. To put an end to these conflagrations, and to deprive them of fuel as far as possible, it is necessary that, as in all other Colleges governed by the Fathers, there should be a distinction of rooms, so as to prohibit intercourse between the occupiers of different apartments. To this end extern prefects should be employed, as experience shows that the students selected for this office have not proved wholly trustworthy. They deem it dishonourable and treacherous to denounce to the Superior any companion guilty of a fault, however serious; hence comes it to pass that our young men are without discipline, living and studying as suits their whims: a most pernicious state of things. Those who are in favour of such unrestricted licence will exclaim that the yoke I propose to lay them under is unbearable. Yet is it cheerfully borne by the Roman, Greek, and German Colleges, and by all youths either here or elsewhere whose education is committed to the care of the Society with such success. The English students could bear it as easily if they chose, for as it is said, "I do not wish, is the reason; I cannot, is the excuse." If I have gained aught from my inquiries into other English places of education, their discipline is far more strict and severe than that I here propose. And since our students make a boast (would that they were more modest about it!) that their aims are most sublime, nothing less than martyrdom, they should consent to adopt means commensurate with their aspirations; these are, living by strict rule, guarding the senses, mortification, long-suffering, humility, and above all, charity; in a word, the practice of every virtue, which none but an idiot could think to acquire without use and exercise. Writers, whether inspired or profane, teach that virtue is to be won only by continual and strenuous effort. As St. Paul says: "Every one that strives for the mastery, abstains from all things." And as we read somewhere in St. Augustine, it is easier to kindle fire under water than to

maintain a devout spirit while indulging self. As the contest for which they have enlisted is to be fought out by their shedding their life-blood, they cannot hope to face death unless they be in earnest in mortifying themselves beforehand, for he who shirks light toil will surely shrink from that which is more arduous. A truce then to these childish complaints, indications of a cowardly heart, these unmanly protestations of their inability to bear the yoke of wholesome discipline, which so many well-born youths cheerfully take upon themselves; by means of which every distinguished man has attained his pre-eminence in virtue or learning, and has progressed the more in the measure of his careful self-subjection thereunto.

#### THE MODE OF ADMITTING AND DISMISSING THE STUDENTS.

With a view to lessen the difficulties of this untoward business, I would advise that Douay College, which I learn has been subject to hardly any rules, and hitherto wholly dependent on the will of its President, should have the same rules and customs as the other English Colleges which are under the direction of the Fathers of the Society. At Douay, as the whole matter lies with the President that now is, to no one else can Your Holiness entrust the entire responsibility of carrying out this change. In the next place, it ought to be settled that no student on his first coming from England should be received here, save after a sojourn in some other English College, whether in Belgium or Spain, where they shall have given some proof of their character and been exercised in student life. The necessity of this results from the fact that the saddest falls have occurred among the students of Douay College, which may be, in part, attributed to the laxer discipline of that institution. In the College at Rome it is beyond question that nearly all the ringleaders in sedition are of those who have been admitted immediately after their arrival from England, and for the future, none should be received, but after examination and sifting. Once admitted they must be bound to conform to all the College rules. But reason, and the oath our students take on entrance, demand that at the end of their studies they should go forthwith on the English Mission, nor be allowed to wander hither and thither, or to undertake aught which may withdraw them from their vocation; unless for valid reasons it may seem good to Your Holiness or to the most illustrious Cardinal Protector to determine otherwise. No Catholic would say that they ought to

be forbidden to join the Society of Jesus, as their oath to return to labour on the English Mission is no obstacle, the Society being bound thereunto not only by oath, but by vow. The diaries of the College show that from its opening till July last, three hundred and three students have been admitted. Of these thirty-one have joined the Society; forty-seven still remain in the house; of the remaining two hundred and twenty-five, ninety-five only have been sent to England, that is, less by far than one-half the number. Out of the thirty who have joined the Society, twenty-three have been sent to the English Mission, that is, more than two-thirds. So that, despite the complaints of these students, entering the Society does not prevent them from doing their country good service. Indeed, I cannot see that any of our students can do more in England, or even as much, as is done by the Fathers of the Society, who, though so few in number, have, as our students witness, won such influence among the English Catholics. Further, it is obvious that they who have renounced the world and themselves, are more ready to strive for the palm of martyrdom, than they who are living in the world, not without expectations of some windfall, from which it were to be wished that the minds of several of the clergy were free.

As regards our convicts, I will only say that, although they have a right to admittance by the statutes of our foundation, it were better they be not admitted, as the contact with persons for the most part steeped with worldly thoughts, and accustomed to uncontrolled freedom, may have a disastrous influence on the minds of our students, and endanger anew the good order of the College. Young Englishmen coming hither to study can easily be received and taught elsewhere. As to the care that should be taken of them, and others who live out of our College, as it concerns in no small degree the peace and order of this establishment, I will make a few suggestions, when I shall have finished what I still have to say concerning the College. These then are the general remedies I would prescribe; come we now to deal with some of the principal details.

THE CONFESSOR OUGHT NOT TO BE CHOSEN FROM AMONG  
THE STUDENTS.

First as to the confessor. Since the confessor holds in his hands the well-being of the College, his selection is a matter of the highest concern. To preclude all chance of fatal

mistakes, this charge should be left entirely to the care and discretion of the Fathers. Whatever doubts might have been hitherto entertained as to the advisability of such a course, these are now wholly dispelled by the present state of the College and our recent experience. For when during the late troubles the students had extorted leave to choose a confessor from among their number, they selected for so important an office one who was most opposed to the Fathers, and they resolved among themselves (so I am informed) that any one who confessed to the Fathers should be shunned as untrustworthy. Thus, instead of an instructor and guide of their consciences, they chose to themselves a leader and captain of their rebellion. The inconvenience, scandal, and other untoward results of this arrangement, whether in the past or the future, I leave to Your Holiness to appreciate. Besides which, we can scarcely expect that a young man but lately instructed in the maxims of the Catholic faith, as is the case with nearly all of these students, and who on that very account stands himself in need of a guide and teacher, should be fit to fill and to sustain, as it deserves, the onerous and all-important office of confessor. St. Paul warns us against appointing a neophyte to the care of souls, and we have reason to fear, lest, the blind leading the blind, both should fall into the pit. To say nothing of the Spiritual Exercises, which the students are bound by rule to go through at stated intervals, and in the theory and practice of which the competence of the Fathers will not be questioned even by these students. But to leave them in the hands of the students is, so to speak, to raise altar against altar in the College, and to establish a popular tribune amid a factious people. And further, if they do what is incumbent upon them, they must make their studies their main business, which is hardly compatible with the charge of hearing confessions. If they have completed their studies, why should they not, as their vocation requires, be sent on to the English Mission? And what if (which may God forbid) a masked heretic were chosen to this office? Recent facts show that this is no chimerical alarm. It were needless to add aught to what we have already stated on this point. It is well known that the scoundrel Vane, who compassed the murder of the whole Seminary of Rheims by poison, was at the time of his plot appointed catechist. Warned by this danger, Dr. Allen would never confer this office save on one whose character and conversation had stood the test of eighteen or twenty years.



But it is needless to remind Your Holiness of the importance of this matter. Pass we now to a few brief observations concerning the studies.

THERE SHOULD BE A YEARLY EXAMEN IN THE COLLEGE.

No wonder that the late troubles should have all but put an end to the studies of this College. Our students could not attend at the same time to learning and litigation. But we have to signalize other hindrances to progress. Each student, though never so dull or deficient, claims as a right to go through the whole course of philosophy and divinity. Hence it comes that precious time is wasted in scholastic discussions upon men few if any of whom have a head for that class of subjects ; and while time and money are thus uselessly squandered, others who might profit are kept out until the incapables, having completed their seven years' course, are fully confirmed in the conceit of their own talents and acquirements, as if, to get learning, nothing were needed but residence within the College walls. As may naturally be expected, and as I learn both from the common report and from what our students have stated in writing and by word of mouth, numbers who are sent forth to fight against the implacable foes of Catholic truth, are but poorly equipped and unarmed. They know little of moral theology, as though, in their want of capacity, they deemed it beneath them. As to dogma, they prove to be utterly unskilled and ignorant, their progress having been clogged by their want of ability. What can we expect from men of this description, or rather, what dangers and scandals ought we not to fear? It is among shallow, self-conceited men of this kind that heresy has for the most part taken its rise, men who though they have made very little progress in sacred studies, fancy themselves profoundly learned. To obviate all this, each student, of whatever class or grade, should at least once every year undergo not a *pro forma* but a serious and searching examen, not by the Superiors only, but by others, who should, however, be Fathers of the Society ; on the which occasion the capabilities, application, and industry of each student should be tested. The authority of the Protector may thereupon determine, according to the opinion of the examiners, the studies to which each one shall apply. Should any one be found so dull, or so remiss and negligent, as to give but slight hopes of his progress, he ought to make room for a fitter person. This custom of holding periodical

examinations is, I learn, in full vigour in other Colleges, and I consider it ought to be introduced into the English College; for this reason alone, among others, I have named that even the more talented may by the spur of the fear of an impending examination be roused to exertion. For industry generally grows remiss, as human nature is always more inclined to rest than to work, if it is left entirely its own master. The evil custom of devoting two whole years to logic should be at once abandoned. It has been introduced by the students, and threatens to take root. In pleading for its retention they are not ashamed to urge as their sole plea that they have profited nothing in the year which is usually set apart for this branch by the College rule, as if instead of punishment, encouragement should be awarded to their indolence.

TUTORS NEITHER CAN CONVENIENTLY, NOR OUGHT PROPERLY  
TO BE SELECTED FROM AMONG THE STUDENTS.

The demand made by the disorderly for tutors from among themselves ought to be refused, both for the reasons alleged above by those who have stood to their duty, and because it is contrary to the common custom of other Colleges, and to the first constitution of this house. For before it was handed over to the Fathers of the Society, the students were wont to join those of the German College in their repetitions, until they obtained from Gregory XIII. tutors from among the Fathers. Further, the familiarity existing between class-fellows is likely to breed contempt; students would be wanting in the authority this office requires; and thus through want of respect to them all order would be lost. And if, as might happen, these tutors were of evil report or untrustworthy, a thing very much to be feared, the danger of appointing them to this charge is obvious, especially if, as they earnestly demand, separate rooms were allowed them, for they would serve as resorts for the factious, who could hold their meetings there whenever they wished, plot against Superiors, and even do far worse things of which I would not that any of our students could even be suspected. Lastly, if they are promoted to a certain degree of authority over their fellows, such is their disposition, such their spirit, they will always wish to command and never to be ruled by others. This ambition of ruling, which seems at too early an age to have taken possession of these young minds, seems to me to have no

slight share in the recent disturbances. If the peace of the College is to be permanently restored, this cause of disorder must be, as far as possible, done away with.

#### THE TEMPORAL ADMINISTRATION OF THE COLLEGE.

The yearly income of this College consists (1) of the revenues of the monastery of St. Sabinus at Piacenza, and of the priory united thereto, 3,300 scudi; (2) of the rents of certain houses, and of the interests of certain moneys and loan-offices belonging to it in Rome; (3) finally, of certain donations to the amount of 2,905 scudi; in all, 6,205 scudi.

The annual charges on the College, whether for the interest and pensions by which it is bound for the expense of letting or repairing its vineyards, amount to 308 scudi. The monastery above mentioned has upon it a yearly charge of 1,000 scudi for repairs of the dykes of the Po, as we are told, or other usual expenses, which reduces the income of the College to 4,900 scudi a year.

It must be borne in mind that the accounts of the monastery are not kept in Rome, nor are they closely balanced, so that it is probable that our College is somewhat the loser by this negligent way of keeping accounts, as it is not likely that a third of the revenues of that monastery are swallowed up in current expenses for the year.

I hear from the Fathers that the College has upon it a debt of 8642s. 60., part of which consists in interest on moneys borrowed, part in the debts contracted for the yearly needs of the College. The accounts are very confused, nor is the present book-keeper one whom I should select for that charge. There are no inventories or accounts of stores kept in the various offices, especially in the store-room or the clothes-room; everything seems to be left to the discretion of those in charge.

The College hired a baker to bake bread, with three servants, and during the late dearth it may have saved somewhat thereby. But now that plenty is restored, it is unquestionable that the College loses by it. An examination of the accounts of last year proves that 300 scudi might have been saved by getting the supplies from a baker outside. The custom prevails here of drinking only Neapolitan, or, as it is called, Di Ripa wine. It would, however, be a saving if, during four or five months of the year, the students would make use of the produce of the Roman vineyards.

The beasts, purchased for the supply of the College, are usually bought at the Campo Vaccino. This might perhaps be done without any loss to the College if the matter were looked after by men up to their business. Last year's accounts show that they might have supplied themselves more cheaply at the butcher's. Another reason of this may be that, as there is no stint of meat in the house, larger portions are given than is usual elsewhere. The quantity of cheese consumed seems to me to exceed what the numbers require.

One source of heavy yearly expense to the College is that on the days of recreation at the Vigna (once a week in spring and twice in summer) dinners are given of many courses and to many guests, for the Fathers or the students often invite externs. The two annual festivals of the College are the Most Holy Trinity and St. Thomas of Canterbury, on which days musicians are hired at a cost of over 100 scudi; grand dinners are provided for them, and for more than two hundred other guests, so that on these days the College spends more than 300 scudi.<sup>33</sup>

The clothes-room is a heavy item in the accounts; yet the students grumble, though they are allowed to come and get what they like, there being no fixed quantity allotted to each.

Another heavy and useless outlay is feeing and treating lackeys (*palafrenarii*).

The person in charge of the infirmary is both incapable and careless.

The present numbers are: students, forty-seven; Fathers S.J., eight; Prefects, two; domestic servants, nineteen.

Besides these, there are five non-residents paid by the College: the physician, surgeon, agent, maestro di capella, and the organist.

Lastly, the students complain that there are too many Fathers and servants.

I have but summarily set down and merely indexed the several heads of the domestic administration, which, with many other things that I have passed over in silence for brevity sake, to my mind, call for reform. In expressing this view, I do not forget that the matter were far better left to the judgment of Your Holiness, or that of the

<sup>33</sup> The Pilgrim-Book shows that the feast of St. Thomas of Canterbury was regularly observed, and the number of guests is generally stated. It was the custom to invite all the English residents to dine at the College on that day.



Most Illustrious Cardinal Protector. To conclude, then, I will append some observation as to

THE ENGLISH RESIDING OUTSIDE THE COLLEGE.

We have already shown, and experience confirms it, that the troubles of this College owe their origin and their growth for the most part to some English outside the College. To secure its peace and the progress of its students it is advisable that all communications, even by letter, between the students and these strangers, be either wholly suppressed or carefully restricted. And to lay the axe to the root of the evil, in my opinion, it were well that a sodality or brotherhood be established in this holy city, which all who are leading a wandering and unrestricted life, and are members neither of a College nor of a Religious Order, should be bound to join.

The regulations of such a sodality demand, of course, serious discussion, and should be left to the wisdom of the Most Illustrious Protector, who, if he saw fit, could communicate his views to the Father General of the Society and to certain Englishmen of acknowledged zeal and experience. The whole matter should thereupon be referred to Your Holiness, that by your authority—if you so judge—it may take shape and lasting form. Certainly I deem it most necessary that English strangers, while resident in Rome, should be placed under the care of a *quasi*-parish priest, who could hear their confessions and administer to them the sacraments in the College. If I have been rightly informed, it were hard to realize the mischief and scandal wrought by some of these men on their return to England, owing to the irregularity and lukewarmness they have accustomed themselves to while here, because they had no one to look after them. The Catholics among them will hardly object to adopt the pious practices prescribed by the sodality now proposed, or to be gathered, as it were, into a parish, as our citizens are subject to the same regulations. The spies and hypocrites will thereby be discovered and put to flight, should any of these be lurking about, and would that there never had been any! It is needless to dwell at length on the importance of some such arrangement for the spread of the faith in England, and for the safety of honest persons for whom the heretics are ever laying traps. But this and all that thereunto appertains must be left to Your Holiness to settle, as you will not fail to do, with the wisdom and authority which it has pleased God to impart to you. Be graciously pleased favourably to accept this report, on which I have laboured in all fidelity.

## ANNUAL LETTERS OF THE ENGLISH COLLEGE, ROME.

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ANNALS FOR A.D. 1579.

MARCH.—A.D. 1579, in the month of March, the Most Illustrious Cardinal Moroni conveyed to the Rev. Father Everard Mercurian, General of the Society of Jesus, the command of His Holiness Pope Gregory XIII., to the effect that he should undertake the charge and administration of this English College, until then directed by the Rev. Maurice Clenock. It was out of obedience that he accepted a burden which he was most unwilling to bear.

MAY.—During the same year, in the month of May, we sent from this College into England the Rev. John Askew, an English priest and divine. The Rector took him to Tusculum, where he was most graciously received by His Holiness, who, besides granting him several indulgences and pious gifts, furnished him with funds for his journey. This is the first labourer our College has sent into the English vineyard. In this same month our Rev. Rector, Father Alphonsus [Agazzari], inquired of His Holiness, then at Tusculum, whether pensioners willing to pay the College for their keep, and to comply with the regulations, might be admitted to the College. His Holiness approved of their admittance, as they might prove no less useful to their country than would priests.

AUGUST.—In the month of August the Most Illustrious Cardinal Moroni waited upon His Holiness concerning the Church of the Most Holy Trinity and St. Thomas [of Canterbury], hitherto administered by the Rev. Maurice Clenock, Warden of the Hospital of the English Pilgrims. He obtained leave that the use, property, and administration of the said church should be assigned to this College of English Scholars. We have therefore taken possession of the church, with its furniture and sacred vessels, the catalogue of which is kept in the College.

SEPTEMBER.—On the 27th we kept the Dedication of the Church, erected in honour of the Most Holy Trinity and of St. Thomas the Martyr, and throughout the ensuing week observed the Octave of this Dedication, which will be repeated annually. This church, hitherto united to the English Hospice, has within the few last days been handed over by His Holiness to the College of English Scholars, at the intercession of His Eminence Cardinal Moroni.

OCTOBER.—On October 13 the Most Rev. William Allen, on the morrow of his arrival in Rome, went to Tusculum with the Rev. Father Alphonsus, Rector of this College. Having been admitted to an audience by His Holiness Pope Gregory XIII., he said that the number of fifty fixed by His Holiness was already filled up, but that he had brought with him from England some students, for whose admittance to the College he prayed. His Holiness answered that he would have none refused, for it was his pleasure that every Englishman coming to Rome should be received into the College, if proved capable. This he repeated on another occasion both to the Most Rev. Father Allen and to the Rector. The same day, on hearing that John Pascal, a former pensioner of this College, was unable to pay his dues, as his property in England had been confiscated, His Holiness commanded that the said gentleman should remain in the College as a student, and forgave him all his debts.

Printed theses embracing the whole of Philosophy were publicly defended by Gilbert Gifford, student of this College, in presence of a large gathering of Prelates and nobles.

NOVEMBER.—On November 4, the following divines in priest's Orders, the Revs. Martin Aray, Richard Haydock, Jonas Meredith, and Leonard Hyde, were sent from this College to labour in England for the salvation of souls. They were presented to His Holiness to receive his blessing. They were received most graciously, and an abundance of pious gifts was most liberally bestowed upon them. On being asked to contribute to the expenses of their journey, His Holiness gave four hundred gold pieces to these four and their two companions, Messrs. Cornelius Neill, and Thomas, English priests, who were starting on the same errand. But the Most Rev. W. Allen, who was present, refused to accept more than three hundred pieces, as fifty would suffice for each. Whereupon His Holiness ordered them to be counted out to the Rector of this College, who was there present; and having

thus encouraged them by his generous gift, his blessing, and the fatherly exhortation which he addressed to them, he sent them forth to labour in the Lord's vineyard.

DECEMBER.—December 30th. Theses on the whole course of Philosophy were defended by John Mush, student of this College. He acquitted himself most creditably before a large assembly of Prelates and nobles in the great hall.

ANNALS FOR A.D. 1580.

MARCH.—March 22, by the authorization and command of His Holiness Pope Gregory XIII., our Rector, Father Alphonsus Agazzari, received for the Church of the Most Holy Trinity and St. Thomas, Archbishop and Martyr, united to this College, from the treasure of St. Mary Major, a portion of the forearm of the said St. Thomas, Archbishop of Canterbury, delivered by commission and precept of His Holiness to the said Rector in the sacristy of the said Church of St. Mary Major by the Most Rev. Camillus Borghese, Vicar of the said church, the Rev. Francis Cecchini, Canon of St. Mary Major and chaplain of His Holiness, the Rev. Cyprian, Canon and Treasurer of the said church, and the Rev. Eliseus Gazula, Sacristan. This relic was received with all due veneration, and deposited the same day in our church.

APRIL.—On April 18, we sent forth to the English Mission the following students of this College: the Rev. Edward Rishton, Ralph Sherwin (afterwards martyred), Luke Kirby (martyr), John Pascal, and Thomas Bruce. Having received from His Holiness his blessing and funds for their journey, they were most graciously allowed to depart in the company of the Rev. Fathers Robert Parsons and Edmund Campion, the first of the Society of Jesus whom, at the persuasion of the Most Rev. W. Allen, His Holiness sent to England for the conversion of heretics and the assistance of Catholics.

SEPTEMBER.—In September we sent to England for the help of the souls there led astray, the Revv. George Birket, John Gore, Antony Tirill, Edward Gratley, in priest's Orders.<sup>1</sup> Having received a blessing and money for their journey (one hundred and sixty gold crowns each) from His Holiness, they were allowed to take their leave.

<sup>1</sup> The Douay Diary mentions the arrival of the four at Rheims on October 16, 1580. They all proceeded to England on October 29 following, except Gratley. On June 14, 1585, two years later, the same Diary states that Gratley, accompanied by Mr. Hauxworth and two other priests, went to England.



(They were entertained by St. Charles Borromeo at Milan, as appears from his letter to Father Alphonsus Agazzari, dated September 29, 1580.) [In the handwriting of Father Grene].

NOVEMBER.—In November His Holiness Gregory XIII., at the petition of Rev. Father Alphonsus Agazzari, S.J., Rector of the College, granted a perpetual Plenary Indulgence to all who shall visit the Church of this College on St. Thomas' Day and Trinity Sunday ; as appears from the Apostolic Brief kept in the College archives.

DECEMBER.—On December 29, the feast of St. Thomas, the Most Illustrious and Rev. Philip Buoncompagni, Cardinal of St. Sixtus and nephew of His Holiness, paid his first visit to this College, of which he had been appointed Protector *vice* the Most Illustrious Cardinal Moroni, deceased. He was received with great rejoicings on the part of the students, in the great hall. An address was made to him by one of the students.

This College was lately opened for the spiritual benefit of the English nation. In 1580 it received its first stable endowment, and was chartered by an Apostolic Brief. Over and above the immunities and privileges His Holiness had bestowed on this new institution, he has given numerous other tokens of his concern for unhappy England, now so long shrouded in the mists of error, in order to its return from darkness to light, from death to life.

There are no less than seventy students residing in the College, most of whom are of noble or gentle parentage ; with them are nine of the Society ; and all, thank God, are in good health. One of them, however, Christopher Owen, a youth of great promise, of noble birth, and richly endowed both in mind and character, was taken away from us, to the bitter grief of the whole College, who celebrated his obsequies with tears and with numerous compositions in verse. Further, Alexander Caravia, a priest of ours, highly gifted for government and other duties of the Society, while filling the post of Minister in the discharge of his duties, which bound him to care for the needs of all, caught the prevailing epidemic, to which he quickly succumbed. Ten priests of approved virtue and learning were sent this year to England from the College. We learn that two of their number have been arrested and cast into prison, while the others are still labouring with great success and spiritual fruit in the cause of Christ. But,

omitting for the present further mention of their piety and virtue, their detachment from earthly desires, and the goods and conveniences of this life, the loftiness of their purpose to aim at nothing merely transitory or mortal, and many similar virtues, it were hardly possible to express their great yearning for martyrdom. So eager are they to shed their life-blood for Christ, that this forms the constant topic of their conversation, and of the trial-sermons delivered in the Refectory at meals. Nor can our Fathers in their domestic exhortations awaken a livelier interest than by urging them to shed their blood and to lay down their lives for the faith. The louder the boastings of the heretics, and the more terrible the reports of the cruelties committed in England, the more ardent are their desires. So much so that, brooking no delay, many would shorten the time of their studies to be the sooner free to rush into the fray, reckoning little of the fame and honour to be acquired by a full course of the more arduous branches of learning. Their chief pursuit is positive theology.

It is indeed amazing to behold such fervour in these young men, of whom not a few have, in the cause of religion, tasted of threatenings, outrage, and crosses, thus experiencing the sweetness of suffering for the Name of Christ. It is scarce two years since one of them was cruelly flogged, his ears were bored through with red-hot iron, and he himself thrust into a foul dungeon, whence, in consideration of his youth, he was released, after a confinement of some months. From that prison he wrote a letter in answer to his father, who sought by threats and reproaches to force him back from the Catholic faith. His reply, having been deemed worthy of publication by Cardinal Paleotti, can be read by all. It is a wonderful expression of the fervour and joy in suffering that inspired its youthful writer, whose conduct at present in this College proves the abundance of Divine grace he has earned by these torments and inflictions.

Others who have been kept three days hanging by their feet, or subjected to no less cruel torments, give proof of the same fortitude. Another of noble birth, after practising his religion only in secret, through fear of giving offence to his father, whom he deemed that he was bound to obey even in this matter, yet happening one day to hear from a Catholic these words of Christ, "Whoso loves father or mother more than Me is not worthy of Me," was so deeply impressed that he abandoned his kindred and home to withdraw to a Catholic

country. Another, too, who was an only son and very rich, came to Rome, having suffered great losses, incurred the displeasure of his kinsfolk, and refused a most advantageous marriage. The artifices and solicitations of his relatives failed to turn him from his purpose.<sup>2</sup>

#### ANNALS FOR A.D. 1581.

MARCH.—In March, 1581, the Right Rev. Dr. Thomas Goldwell, Bishop of St. Asaph, consecrated two altars in the College Church, inclosing therein the relics of saints, and performing whatever else the Pontifical prescribes. The title of one was of the Holy Cross, the other was dedicated to St. John the Evangelist.

March 26, four priests were sent from this College into England to labour in the vineyard of the Lord: the Rev. Fathers William Harrison, Arthur Pitt, William Hart (afterwards martyred), and Hugh Probert. Ralph Standish was obliged, on account of ill-health, to leave with them before taking priest's Orders. Before their departure they went to kiss the Pope's feet, according to custom. His Holiness received them most graciously, and granted to each a sum of fifty gold pieces for the journey. One of these priests, William Hart by name, made a short address to His Holiness, which both moved and consoled the Pontiff and all who were present.

"Address to His Holiness, spoken by Father William Hart, student of this College, when about to start for England.<sup>3</sup>

"Most Blessed Father,—Gratitude is of so strict an obligation, that it behoves us to beware not so much of choosing an unseasonable occasion of testifying our lively memory of favours received, as of neglecting at any time to satisfy its claims. We must confess that Your Holiness has bound us to yourself by so many benefits, that though, being strangers, we find it difficult to give expression to our feelings, yet, as we are not ungrateful, we must needs give some token of our deep sense of what has been done for us. Constrained, therefore, both by a sense of duty and by the greatness of your charity in our regard, dutifully prostrate at your sacred feet, we make

<sup>2</sup> This was William Brookesby, who entered the English College, Rome, October 4, 1580, æt. 21. He joined the Society in October, 1583, and died soon after at the novitiate in Rome. See his biography, *Records S.J.* vol. iii. series vii. pp. 272 seq.

<sup>3</sup> "He was later a glorious martyr." Note by Father Grene.

bold briefly to express for the last time, as we may not hope to have the privilege again, our heartfelt gratitude, and to rehearse the favours received at your hands. Of all the monuments which your virtues have raised to themselves throughout Christendom, none are more glorious or shine with purer lustre than the provision made by you for the welfare and salvation of the souls of our fellow-countrymen who are being dragged down to perdition. By your fatherly tenderness, care, and solicitude has it been brought about that those who were children of wrath have now become heirs of God, fellow-heirs with Jesus Christ. You have opened up and cleared of its obstacles the way of return to the faith and practice of our ancestral religion for all who are willing to enter upon it and to walk therein, and have encouraged us to look forward to the complete re-conversion of our fatherland, by opposing to the barbarous rage of the heretics those schools of virtue and learning, the Seminaries of Rome and of Rheims. So great are the benefits we gladly acknowledge to have received from you, so divine are they, that to attempt to set them forth in laboured discourse were to mar their splendour. Remit not, Most Blessed Father, your efforts to aid the afflicted and comfort the wretched, nor withhold that fostering care for our dear England which it needed no one to inspire you with, though events prove contrary and the times evil. This is the prayer addressed to you by the cries of helpless infants, the moanings of mothers, the tears of our nobles, the earnest entreaties of the clergy, the loyalty to this Holy See of which so many of our countrymen have given proof. What they, being absent, are unable to say, may not be suppressed by us who are privileged to behold your fatherly countenance.

“To conclude. It has pleased the Divine Goodness, and has seemed good to our Superiors into whose hands we have committed ourselves, that we should return to England as labourers in an abundant harvest; in other words, to strive with all our might to gain the souls of our brethren. We cannot but be fully aware of the toils of the journey, the blood-stained weapons of the foe, the unheard-of atrocities of the heretics, the reproaches of parents, the disgrace of friends, not to mention countless other circumstances. Impelled, as it were, by that instinct which urges even the lower animals, when goaded by hunger, to seek out him by whom they have once been fed, we, too, under the pressure of our necessities, have recourse to your bounty, to that ever-flowing source of favour at which we



have so often drunk, nothing fearing, nothing doubting. Unworthy indeed were the thought that the open hand which maintained us during our studies, would be closed against us at our going forth ; rather do we rest assured that the generosity which has trained us will not fail to arm us now that we are entering the lists. On our part, we will not cease to pray as heretofore to the Most High for the peace, unity, and authority of Holy Church, and for the well-being of Your Holiness, which as we plainly see is bound up with that of all. Farewell ! Long may you live, Most Blessed Father !”

SEPTEMBER.—In September, 1581, the following were sent into England for the help of perishing souls : Revv. William Bishop, William Smith, George Haydock, and Humphrey Maxfield. Before starting they went as usual to kiss the feet of His Holiness, who received them most graciously, and supplied them with funds for their journey. We sent in their company Isaac Higgons, a student, whose ill-health rendered his transfer to Rheims advisable.

DECEMBER.—On December 1, during the reign of the impious Elizabeth, Edmund Campion, S.J., Ralph Sherwin, a student of this College, Alexander Briant, of the Seminary of Rheims, all of them priests and Englishmen, because they refused to forsake the true religion and faith, and the true Catholic and Apostolic Church, were, after many unheard-of tortures, most cruelly put to death. These glorious martyrs are now making intercession for us in Heaven.

The students residing in this English College number about seventy. They are young men of unblemished character, who, being all destined and devoted of their own free will to labour for the faith in England, are supported by the gracious bounty of our Most Holy Lord, Gregory XIII. He has caused a certain number of rooms to be added to the building, and has conferred, and continues daily to confer so many benefits upon us as clearly to manifest his earnest desire to benefit England. Nor is he, we trust, doomed to disappointment, for he is here training champions whose piety and learning will, when they enter the lists, do good service. As regards their progress in learning it is far above the average, and they hold a distinguished place in the College. Eight have this year completed their course of philosophy, three of whom, no less conspicuous for

piety than for learning, have publicly defended their theses with great credit. The fervour of the piety of our students must be seen to be duly appreciated. Not to speak of their obedience, prayer, modesty, self-restraint, of their penances both public and private, of their frequenting the sacraments, and of their other extraordinary virtues, it is truly wonderful to see so many young men united together in the bonds of brotherly love, despite the diversity of their condition, standing, tastes, and characters, to see them superior to all worldly views, intent only on procuring the salvation of souls, and eager to shed their blood for religion. To this do they encourage each other, and when news is brought from England of some fresh outburst of heretical rage and cruelty, it enkindles their desires to undergo in their turn the like inflictions and tortures. There are among them not a few who in their earlier years have bravely suffered bonds, imprisonment, outrage, torments, and the like for the faith. We could give numerous instances of this, but for the sake of brevity we confine ourselves to the two which follow.

A young student was arrested at the same time as his patron, a nobleman and a Catholic, and that most glorious martyr of Christ, Sherwin. As neither threats nor promises could extort from him a word of information against Catholics he was cast into a filthy hole, and deprived of all the necessaries of life. In the darkness and the squalor of this dungeon, the young man was visited with the sweetness of heavenly consolation, even so as to have a vision of the death agony of Christ, by the contemplation of which he was greatly strengthened.

After some days he was again led out to be examined, but as they could not get a word from him, they struck him in the face, adding threats of scourging and the rack. He was thrust again into his dungeon, where he suffered sharp rheumatic pains from the damp. Being brought before the court a third time, he was again plied with questions, but without result. At length the judge, being exasperated, ordered him to be thrust into his noisome den to rot there, unless he would inform. It was also hinted that should he remain obstinate, he would be sent to Bridewell, a house of correction for malefactors and vagabonds, to be daily flogged there. He passed many weeks in this deplorable plight, when, having been set free by the Divine Goodness, he joined us here.

Besides him came twenty-three youths of great promise, most of them being of gentle birth and of tried constancy in the faith. One of these, when taken by the heretics, and examined in several points of doctrine, gave most appropriate answers, and was cast into prison, where he was so strictly confined that his parents and friends, though they begged with tears, were not allowed to visit him. He was next frequently importuned by the judges, and on their failing, his mother, a sensible noble-hearted lady in other respects, went and besought him with tears to yield somewhat to the times and relax a little of his rigour; he however remained proof even against his mother's prayers and tears, and was brought to trial like a common felon. As he persisted in refusing to acknowledge the Queen's ecclesiastical supremacy, the judge sent his father to him to try to shake his constancy. This gentleman, who was well disposed and friendly to Catholics, tried to prevail upon his son with words of tenderness and affection; unsparing of promises, he pledged himself to hand over all to him if he would but yield. The youth stood firm. His father next had recourse to threats, and then to entreaties. He cursed the son who would not listen to his counsels. But the son obeyed God rather than his parent. As his constancy got the better of these and the like assaults, notwithstanding that they were frequently repeated, he was handed over to his friends who were charged to pervert him, and this the father perseveringly strove to do, both by himself and by persons he thought likely to have influence with his son. All was in vain, so that at last he told the youth that he must either conform and go to the Protestant Church, or quit his house. The pious young man bowed to this decision, and, on taking leave knelt to get his father's parting blessing, who while he gave it, let him know, that should he get into trouble again on the score of religion, he was not to look to his father for help, as he had made up his mind not to give him a single penny. He went to London, where he was diligently sought for by the authorities, who failed to find him, though his lodging was ransacked by the pursuivants. By the help of God he managed to cross into Flanders. Many others have given no less brilliant proof of their unswerving loyalty to the faith, but it would be tedious to mention all.

We must say something, however, of a young man but lately come amongst us, who has proved of immense use to the Catholic cause, and is no less illustrious for his services to religion than

for his rank.<sup>4</sup> From the first entrance of the Fathers of the Society upon the English Mission he became their constant guide and companion, he maintained them at his own cost, set up a printing press and hired workmen to print such works as they wished to publish, defraying all expenses. This is in nowise a complete list of his extraordinary efforts and sacrifices for the benefit of religion. Having been despoiled of nearly all his estates and property, and sought out for death as the chief abettor of Jesuits and other priests, in compliance with the advice of the Fathers to keep himself in reserve till better times, he took refuge here. On setting out, he left to Father Parsons a large sum of money and seven horses for the use of priests on their excursions. Though he had lost nearly all his property, yet, on reaching Rouen, when he heard that certain nuns were straitened for means, he gave them an alms of two hundred and fifty gold pieces, not to mention a present of eighty gold pieces he made to the College at Rheims. Since his arrival in Rome he ever evinces the same earnestness in the cause of religion. He was accompanied hither by a young relative of the illustrious martyr, Sir Thomas More, who has conferred many benefits on the Fathers of the Society and the Catholic cause, and whose conduct amongst us proves that he is not unworthy of his sainted kinsman.<sup>5</sup>

We sent this year to England eight priests, three of whom, Pitt, Haydock, and Bishop, having been arrested by the heretics, gave illustrious proof of their constancy in the faith. The first two were seized on the same day in London, together with some young noblemen; the third when questioned on landing, hesitated a little. His companions having been prepared with their answers made their escape, leaving him in custody. To free himself from the importunity of his captors, he at length owned he was a priest, and being brought on the morrow before the Privy Council, where he nobly confessed the faith, he was committed to prison. His companions are still labouring with great success, and to God's greater glory in spreading the Catholic faith. They are assiduous in preaching and hearing confessions; they celebrate Mass, administer the Holy Eucharist and other sacraments to the Catholics, bring back heretics from error to the truth, in a word, they are wholly given to the work of the sacred ministry.

<sup>4</sup> "George Gilbert," added in Father Grene's handwriting. See his biography in *Records S.J.* vol. iii. series viii. part ii.

<sup>5</sup> This was Mr. Charles Bassett.



A notable result of this may be seen in the reconciliation of no less than ten thousand who have been received this year into the Church, though, as we are aware, a great, not to say the greater part of this abundant harvest is, under God, to be ascribed to the blessed martyrs, Campion, Briant, and Sherwin. Their precious deaths, the iniquity of which is confessed by many even of the heretics, have borne so much fruit, that both Catholics and their adversaries affirm that, had they lived a hundred years, their lives could never have availed so much as their brief but glorious death, for of the heretics nearly four thousand have been reconciled to the Church, and many Catholics who heretofore were timid and disposed to yield now stand forth boldly and undauntedly. Numbers, too, take such delight in bonds and persecution as to appear insensible to suffering; nay, so great is the renewed fervour of the Catholics, that since the beginning of the persecution Masses have never been so frequently and fervently celebrated, nor so numerously attended, as they are at present, in every quarter of London. No one seems to shrink from danger, and if disturbed by the officers of justice, they scarcely care to do more than pass to the next door, where the Mass is resumed. In fact, the damage which this execution has done to the Protestant cause is such that they despair of ever recovering their losses.

This glorious trio of martyrs may be likened to three flowers culled from the seed-plots of martyrdom, the Society of Jesus, the Seminary of Rheims, and this College. As Sherwin belongs to us, and was the first of our students to lay down his life for the faith, I will here set down a brief sketch taken from a work on the English persecution which has lately come out. It were hardly possible to tell the ardour wherewith Sherwin yearned to fly to the help of his wretched country. While here in Rome, the news of the inflictions and tortures which his Catholic fellow-countrymen were made to suffer, far from daunting, fired him with more intense longing. His disposition, talents, and virtue would have enabled him to have been of no slight use to his country, had he not been seized soon after landing. Laden with irons he was cast into a darksome dungeon, yet his soul was free. In his zeal for the salvation of souls he could not be idle in prison, but must needs be spent in the service of his neighbour; he reconciled many of his fellow-captives to the Church. Among them there happened just then to be two members of the

disgraceful sect of the "Family of Love," who were in prison for heresy. They made an attentive study of Sherwin, whose cell was next to theirs. Seeing the joy and delight he seemed to take in his fetters, they regarded him as a lunatic, not knowing that the inward consolation and delight which appeared in his bright and cheerful bearing, sprang from the fact that he was "a prisoner of Christ," as in his letters he was wont to style himself. On making closer acquaintance with him they of course discovered that far from being a madman, he not only had his senses about him, but was very learned. Having on one occasion prolonged the conversation till it was time for Sherwin to resume his Breviary, he politely begged to be excused, and kneeling down, said his prayers with all reverence and devotion, at which they were greatly impressed. At the evening meal they began to talk about religion, and after a long dispute, they were so won over by Sherwin's reasons that he soon after reconciled them to the Church. Abjuring the immoral heresy for which they had been arrested, they made profession of the Catholic faith, and are on that account still kept in prison. At length Sherwin was threatened with the rack, and there was every appearance that the threat would be put in execution. On his part, he prepared himself to suffer torture and even death, commending, meanwhile, with most earnest charity to God those who were to inflict it; yet God destined him for a more glorious triumph. Having received sentence of death in company of thirteen others, he was on the 1st of December placed on a sledge, or hurdle, with Briant (Father Campion being placed on another by himself) and dragged through the streets to Tyburn, the place of execution for criminals, distant some three miles from the city. Campion having been executed, the hangman, as if to terrify him, seized on him with his blood-stained hands, saying: "Come, Sherwin, and take your reward." Sherwin turning to him with a smiling countenance, embraced him, kissing his gory hands. The by-standers were so moved at this that they compelled the Sheriff to let him speak, if he would. He, therefore, took his stand on the ladder, and made a most powerful address to the people, wherein he amazed all by the fervent expression of his interior joy. He blessed them all, forgave every one, prayed for all, calling his persecutors and those who had sought his life his dearest friends. Finally, his neck being in the noose, he continued till his last breath to exclaim in tones of un-

speakable joy and with a cheerful countenance: "Jesu, Jesu, be to me Jesus!" while the crowd cried out: "May the Lord God receive thy blessed soul, good Sherwin." Thus adorned with the martyr's crown did he fall asleep in the Lord.

*Praise be to God and to the Blessed Virgin Mary.*

#### ANNALS FOR A.D. 1582.

The following priests were sent on the English Mission: the Revv. Thomas Bell, Griffydd Ellis, Morgan Glennoc, Francis Coulin [Collins], William Gifford, and Seth Foster. Before their departure they went to kiss the feet of His Holiness, who having received them most graciously, gave them his blessing and many spiritual favours, together with a present of eight hundred gold pieces for their travelling expenses. This was in March.

MAY.—In this month the following priests were put to death by the orders of the wicked Queen Elizabeth, for their constancy in the Catholic faith. Luke Kirby and John Shert, priests, and students of the College, together with Thomas Ford, Robert Johnson, William Philbey, Laurence Richardson, priests, from the Rheims College, and Thomas Cottam, also a priest. After a dreary imprisonment and other kinds of the usual barbarous torture, they suffered the extreme rigour of the law, because they would not abandon the true faith, and the true Catholic Church. Luke, William, Laurence, and Cottam suffered on the 3rd, the others on the 28th of May last.

In the same cause, though not at the same time, the following were butchered with the like cruelty: John Payne, April 2, 1582; Everard Hanse, July 31, 1581; Cuthbert Maine, November 29, 1577; John Nelson, February 13, 1578. They were all priests from the Rheims College. And Thomas Sherwood, February 7, 1578. These most glorious martyrs of Christ are now advancing in Heaven that cause which they defended on earth with the racking of their limbs and the shedding of their blood.

SEPTEMBER.—This same year in September, the following priests were sent from our College to the English Mission: Revv. Ralph Bickley, Thomas Hemerford, Andrew Gibbon. Previous to their departure they went, according to custom, to kiss the feet of His Holiness, by whom they were most graciously received, and presented with funds for their journey. The other departures at this time were those of

Charles Powell, William Hawksworth, Thomas Nowell, and Charles Basset, on account of failing health. These were, in like manner, graciously received by the Holy Father, and liberally supplied according to their needs.

Ten members of the Society reside in this College, two of whom are charged with the government of the house and the maintenance of order. A third, who holds the office of Confessor, is wholly occupied with the spiritual care of the students, exhorting them, according to their condition, to lay in a stock of virtuous maxims and habits, so as to be fitted for the sublime ministry to which they are called. The fourth is the Prefect of Studies, whose special charge it is to preside at the daily theological repetitions. He is assisted by three others, who superintend the philosophical studies, and severally direct the students of metaphysics, physics, and logic. The remaining three are entrusted with the cares of domestic economy, of the servants, &c.

Owing to the gracious munificence of our Most Holy Lord Gregory XIII., seventy of the students are maintained at his charges in this College, so that, with the servants and divers officials, our numbers reach to one hundred.

The fervour of our students shows no signs of flagging, on the contrary, it grows the more intense as the condition of their wretched country is the more deplorable. They are all earnest in prayer, and so given to bodily austerities as to need the bridle rather than the spur.

Twenty of their number have this year made the Spiritual Exercises, withdrawing for a few days from the company of their companions, to take an account of their past lives, and to meditate on the life and example of Christ, as the model they are to copy in their future conduct. They further seek out divers methods of progressing in virtue, of overcoming for instance the desire of esteem, and of making advance in humility. As prudent wrestlers they seek by the practice of self-conquest in private, to fit themselves to encounter one day the implacable hatred of the heretics, and thus more easily withstand their assaults and their cruelty; in their self-imposed austerities having in view the tortures that await them should they chance to fall into the hands of those who are thirsting for their blood. They ever bear in mind that they are a remnant snatched from the ruin of their country, and gathered together here by a special favour of



Divine Providence to fit themselves by virtue and learning to free England from the yoke of heresy, even though the sword of the foe bar their path, and their own life-blood be the price they have to pay for ransoming souls from the dark captivity of falsehood and error. This is the constant topic of their domestic exhortations and sermons, as well as of their private conversation. The example of their afflicted brethren in England, and the countless disasters of their country, enkindle in them so ardent a desire to fly to its succour, that they can brook no delay, and feel all procrastination to be most irksome to them. Hence do many entreat their Superiors to send them to England for the help of souls, and to brave, if needs be, dungeons, chains, rackings, and even death itself. Lest this ardour of theirs should flag, they protect themselves against all danger of withdrawing from their resolve, and bind themselves by oath to take Holy Orders, and to return and labour for their country even at the peril of their lives.

The Forty Hours' Exposition has been held twice in the College church, for the relief of the spiritual needs of England, His Holiness having granted a Plenary Indulgence to all who were present. Besides an immense concourse of people, the Cardinals, many members of the prelacy, confraternities, the Roman, German, and Greek Colleges, together with that of the newly-baptized, assembled in due order and spent a whole hour in prayer. At fixed intervals the students discoursed in Latin, and the Fathers of the Society in Italian, on the troubles of that ill-fated island. The impression made not only on the vulgar and humbler sort, but on the prelates and dignitaries present, manifested itself in the length and fervour of their visit, and their abundant tears. The Mass of Deposition, as also that of Exposition, was sung with all due solemnity by a Bishop. His Holiness Gregory XIII., out of his gracious partiality to the English nation, of which our College, founded and endowed by his munificence, is so admirable an instance, has issued a Brief addressed to Catholic princes and the rest of the faithful, to interest their charity in behalf of the numerous English exiles for conscience' sake. This Brief was published by the Lenten Preachers last Lent, and fourteen of the most distinguished prelates and nobles were appointed to visit the several quarters of Rome and collect contributions to the fund for the exiles; besides these, certain of our students in sacred vestments and accompanied by a member of the English, Italian,

or Spanish nobility, stood at the doors of the church to solicit alms for the same charity, so that two thousand gold pieces have by this means been gathered in Rome. The College has taken steps to have similar collections made in the several cities of Italy, and a sum of five thousand gold pieces has been gathered. The movement has been extended to the other countries of Europe, and a copy of the Papal Brief, accompanied by a letter from the most illustrious Cardinal of St. Sixtus, the able patron of this College, has been sent to the Cardinals, Archbishops, and Bishops resident in France, Spain, and Germany. While trusting that a liberal response will be made to this appeal, we do not forget that it will barely suffice for the needs of the immense number of the exiles. For, without taking into account those who are in divers places pursuing their studies at the charges of the Seminary of Rheims, it has to maintain one hundred and eighty residents, as well as those who daily come to it from England, forsaken by their friends, and despoiled of their goods for conscience' sake. Thither do they flock as to a common refuge of the afflicted, and after a course of study they take priest's Orders, and return to England. But with the view of throwing light on the wretched state of that kingdom and the miserable plight of its Catholic inhabitants, a book on the English persecution has been re-published at the expense of this College, to which have been added plates descriptive of the tortures which the enemies of the faith inflict upon our brethren. We have spread copies of this work far and wide, even to the Indies, that the infamy of this most disastrous persecution, the phrenzied rage of the heretics, the unconquerable firmness of the Catholics, may be made known everywhere. By such measures as these, and the marvellous fortitude evinced by our students who have returned to England, our College is held in no small account, even by our adversaries. As the Apostolic Nuncio of Paris wrote of late to the most illustrious Cardinal of Como, this College may claim high consideration, both on account of the cunning arts whereby the English Government seeks to compass its ruin, and of the defeat of their wicked plans by its means; so much so, that the Queen of England stands in greater dread of the spiritual war waged against her by these two Colleges (of Rome and of Rheims) than of the hostilities of the most mighty princes. And not without good cause, seeing that those trained in them are so high-minded, so inflamed with zeal for propagating the faith, as neither to be deterred by threats, or the prospect of the

rack, nor to be shaken in their constancy by the atrocious and unheard-of tortures in store for them.

According to our wont, we have sent forth this year two bands of missionaries, one in the spring, the other in the autumn, of whom ten were priests. Two of the number were kept at Rheims to teach philosophy and divinity according to the method of the Society; after spending some time in which offices, they will return to England. Another, also a priest, distinguished for his prudence, learning, and virtue, who, during his three years' residence in this College, had been a shining example of goodness and holiness, was detained by Dr. Allen to help in the administration of that house, which proved no small disappointment to him, as he had made up his mind to go to England to win souls to Christ, and for His Name was prepared to undergo torments, and even death itself. He was the more earnest in this desire, as he was expected by Father Parsons, who intended to employ him in business of the greatest moment. His departure last spring was sorely felt both by his fellow-students and superiors, as was shown by their tears, for he had so endeared himself to all by the suavity and guilelessness of his manners, as to be loved as a father by his equals and as a well-beloved son by his superiors. Of the remaining seven, letters have informed us that, despite the strict watch kept at all the ports and along the coast-line, to seize on them as soon as they set foot on English ground, they have, by the favour of God, penetrated to the innermost parts of the island, and are bravely toiling in that vineyard so overgrown with thorns and brambles. They comfort their afflicted brethren by their exhortations, hear their confessions, and bring back to the fold of Christ the sheep led astray by the wiles of heresy. To baffle the craft of the heretics lying in wait to entrap them, they never stay more than a day or a night in the same place. They avoid the dwellings of their parents and kindred, fearing to expose their lives as well as their own to manifest danger. When unable to reach a place of safety, they pass sleepless nights in the fields and woods, or wander about trackless places till break of day; yet they venture, when opportunity offers, to go disguised into the dark cells of gaols that they may address words of comfort and encouragement to their companions laden with chains. The money they have begged from Catholics is applied by them to the relief of these prisoners. A signal instance of this heroism was afforded by a student of the College, whose piety and fervour were so

remarkable, that before his departure every one made sure that the martyr's crown was in store for him. In his ardent love for the bondsmen of Christ and the faith of the Roman Church, he ventured into a gaol where he had formerly been imprisoned five years, and had undergone most grievous hardships for his zeal in propagating the true faith, and had even been hanged up by the feet during three days. He not only said, but, what is far more astonishing, sang Mass, the prisoners making the responses as well as they could. On hearing of this act of audacity, the enemies' rage knew no bounds; they scoured the streets, searched the prisons in pursuit of him, inquired everywhere, and to make sure of the Papist, as they called him, they set a watch at the gates of the town. But, by the help of God, they were doomed to disappointment; for the Catholics, being as eager for the liberty as they were for the capture of the priest, saved him from his imminent peril by letting him down by the town wall.

Four of our students fell this year into the hands of the heretics, and despite the squalor of their dungeons and the hardships to which they are cruelly subjected, have given proof of a courage and constancy that no perils, no sufferings can daunt or overcome. When dragged before several courts their answers witnessed to the truth and stability of their faith, and to their innocence. One, on being asked by his judge why he had converted certain Calvinists to the Catholic faith, made answer: "If it were possible by any means, I would fain convert you also."

Nor is their time in prison lost, for they either encourage each other, and prepare themselves for rackings and other atrocious tortures, or they strive to convert their fellow-prisoners, or to advance in godliness those who visit them; and though frequently attacked by the ministers who come upon them unprepared, as they are deprived of books and the like helps to controversy, nevertheless, by the power of truth, and the solid learning they have laid in store while here, they refute the slanders and silly quibbles of their opponents, and by their modesty and learning confound their arrogant assumption. Nor may we wonder that the Divine Goodness should bestow upon them such an abundance of courage and grace, since while in this College they were models of virtue to all, ever meditating on the things of God, and so ordering their conduct as to appear to be ever anticipating the hardships they have now to undergo. In every one of them might be noted



either an abundance of tears during prayer, or a sustained attention to every duty; nor was one wanting in an earnest preparation of soul to bear severe sufferings, so much so, that seeking some retired corner, they would stretch themselves on the ground in the manner of those who lay on the rack, or else, by keeping their arms extended, they would savour a foretaste of those inflictions, the peril whereof they were to confront in order that they might save perishing souls.

Two other venerable priests, Luke Kirby and John Shert, after undergoing the most exquisite torments, the rack, and the hardships of imprisonment, were condemned to a shameful death for the brilliant answers they made to their judges in defence of the faith. It was on May 30 they received the martyr's crown.<sup>6</sup> Bound to a hurdle, they were dragged by horses from the Tower of London to the place of execution, before an immense crowd of people. Having openly professed their faith and innocence, they were hanged on the gallows; their heads were next severed, and they were disembowelled and quartered. Their quarters, which were parboiled, would have been placed over the city gates, were it not that the people, moved by the fate of others who had been lately executed for the same cause, and with the like barbarity, began to murmur. Hence, after burning their entrails, they buried the mutilated remains of the martyrs under the gibbet. Certain Catholic noblemen, having marked the spot, took counsel to have these precious relics removed, which was successfully accomplished under favour of the night. Not only have several parts of England been enriched by this priceless treasure, but portions of it have been brought even to this College. The Divine Goodness has had regard to the ardent devotion wherewith the Catholics venerate these hallowed remains. Many are wont to go to the city gates or to London Bridge, where the heads and quarters of these martyrs are exposed, and, to avoid suspicion, inquire of the bystanders who these traitors were, they then secretly venerate them and put up a silent prayer. Besides those just mentioned, two other priests have laid down their lives with no less fortitude and constancy, viz., Laurence Richardson, for some time a resident here, and Thomas Cottam, a novice.<sup>7</sup> But though God thus allows some of the workers in His vineyard to fall into the hands of the

<sup>6</sup> According to Challoner's *Memoirs*, Rev. John Shert suffered on May 28; Luke Kirby on May 30 (See *Law's Calendar*).

<sup>7</sup> See Biography of Father Cottam in *Records S.J.*, series ii. vol. ii.

heretics, He takes care to fill the places they leave vacant, for, besides those who almost daily leave Rheims for England, seventeen young men of high promise and of great piety have been of late admitted into this College, some of whom are of noble parentage, the others, without exception, of gentle birth. We may trust that they will not fail to justify the expectations formed of their progress in virtue and learning.

One of their number, who witnessed the execution of Father Campion and companions, has been sent to Rome by Father Parsons ; the solidity of his devotion is sufficiently proved by his wisdom and the maturity of his character. The others have experienced the cruelty of the English heretics, and in divers ways given proof of their constancy in the faith. There is not one of them but gives token of no common earnestness for the preservation and spread of Catholic truth. One of them having been brought from darkness into the true light, was persecuted by his friends, and slandered and ridiculed by those of his household because he had eschewed the pestilential contagion of heresy, and refused to attend their discourses. When the family went to their temple, he, rather than wound his conscience, would wander alone in the fields and woods, reciting the Office of the Blessed Virgin, and calling on God in other prayers, thus striving to pay Him in the sight of His angels, the homage which he was hindered from paying before men. But wearied out at last by a life of such constant peril, and dreary loneliness, with the counsel and aid of a certain priest, he departed one night from his parents without their knowledge and consent, thus forsaking home, goods, and the comforts of life, and going for religion's sake into voluntary exile. Another, also a convert, was advised by a Catholic friend to retire into France for the sake of greater freedom of conscience, he therefore applied to his parents for help on his journey, but found them so unfavourable to his plan as to try to dissuade him, and as far as they could, to hinder him from carrying it out. Seeing them thus ill-disposed, he waited no longer for their consent, but by the help of an uncle of his, set out with a companion for Dover, one of the English ports, where he was arrested, and taken before the Governor, by whose orders he was so strictly searched, that he was stripped to the skin, and his purse and such papers as he carried were closely scrutinized. As they were unable to find any ground of charge against him, they made sure he was a Papist about to leave England on account of his

religion. The youth, however, parried every question of this kind, and was released. But he was not a little concerned for his companion, from whom he had been parted, so he went to the port to seek him. He thus ran into a greater danger than that he had just escaped, for being recognized by a boy, who offered to take him to his companion, he was led by him unawares to the house of a justice, who sent him and his companion to the Superintendent, as they style him.<sup>8</sup> This latter functionary received them more roughly than the former authorities, spoke of stripes and scourges, and gave orders to the constable to have them publicly whipped the next day. They departed sorrowfully enough at meeting with such cruel usage, but when the first outburst of grief was over, they encouraged each other to patient endurance of every hardship for the faith. At length the magistrate, being moved with pity, liberated them. By this time, however, they had lost their passage, and had to go to another port. On their arrival, they were accosted at the inn by a minister, who was accompanied by certain officials. This gentleman closely examined them about religion, with a view to their committing themselves. Suspecting, however, that they were Catholics, he had them taken to the Sheriff, who, after a few questions, would have let them go, had not this unlucky minister urged severe measures, and prevailed upon him to send them before another justice. For such is the deplorable state of things in that wretched country, that thieves and murderers are set free on being once discharged by a single magistrate, but with Catholics, in order to close every way of escape to them, it is otherwise: when released by one, they are dragged to the bar of another. So the unfortunate youths were on the morrow brought before a justice, whose anti-Catholic ire was stirred up by the minister. His worship put many questions to them, which he embellished with the usual blasphemous invectives against the true religion, repeating the stupid calumny that the Papists worship stocks and stones, with other heretical slanders of Catholics. One of the captives replied to him that it was not likely that so many wise and learned men could stoop to such folly as to make gods of lifeless objects. "I can well believe," continued he, "that there may be many who show respect to images and figures graven in wood or stone, not ascribing to them any secret or divine virtue, but because they represent

<sup>8</sup> A term commonly given to a Protestant Bishop in those days.

God to the mind, or the mysteries of the Passion, such honour may fittingly be paid to them by all, even as you are wont for the same reason to show reverence to the Queen's seal or her image." This answer did not conciliate the justice, who forthwith committed them. The youth, feeling sorely aggrieved, expostulated with the justice upon the undue harshness of his sentence, and prevailed on him to adopt a milder course. Having with difficulty succeeded herein, he saw himself compelled to defer his intended voyage, and to return home. But after a few months, disgusted at the ways and the company of the heretics, he went to London, where he fell in with the blessed martyr Briant, of the College of Rheims, by whom he was at once reconciled to the Church. He then sailed down the Thames to a port, where he was again arrested, and would have been sent to the Queen's Privy Council, had he not been released through the compassion of one of the officials. These constantly-recurring disappointments made him lose heart, and despair of ever being allowed to cross the water—indeed, he gave up all intention of trying it. On his return to London, Father Briant persuaded him to alter his mind, and in full reliance on God's help, he had a prosperous voyage to France. Such, then, is the critical condition of Catholics: they cannot safely profess their religion at home, nor can they, without danger, betake themselves to countries where its profession is allowed. His companion had in truth to undergo as severe a trial. Having been rescued from the slough of error by some Catholic young men and by a certain priest, he no sooner came to know the truth than he had to suffer incredible hardships for its sake, and to defend it under the reproaches of his parents and even blows from their servants. For no sooner did his parents begin to suspect his conversion, than they became furious and indignant against him, threatening extreme measures if he would not speedily change his mind, and renounce what they called Popish absurdities. On holidays they sought to force him to accompany them to the Protestant church, but resolved to obey God rather than his parents, he spent that time in some secret hiding-place, or in the woods, where he poured forth his prayers as a Catholic to God, or, when opportunity served, he was careful to attend Mass in the house of a neighbouring gentleman. On one occasion, his father suspecting that he absented himself from church, resolved to watch him. The following Sunday he sought for him, but his son was not to be found. On return-



ing home, the father upbraided him for his non-attendance at Protestant worship, and throwing at his son's head what he found ready to hand, he began to kick and beat him until his fury had calmed down. Nor did this happen once only, but for a whole year the constancy of his faith was tried by such conflicts through the severity of his parents. At length it pleased the Divine Goodness to put a stop to the numerous trials this youth had to undergo in the cause of truth. He met with a priest, who spoke to him of countries abroad where he might freely profess the Catholic faith. The young confessor was eager to go, but could not hope to overcome the opposition of his parents. It was hinted that he might ask for money to travel to the University of Oxford, which would perhaps not be refused. His parents, however, half suspecting his designs, menaced him with the most fearful threats, and told him that if ever they heard of his scheming to leave England, he should not touch a penny of their money. His friends and relatives, too, hearing from his parents of his design, in compassion for what they called his miserable state and delusion, sought by tears and arguments to move him from his purpose of going abroad. But he, strong in the faith, and keeping in view the welfare of his soul, allowed neither threats, nor tears, nor arguments to turn him from his determination of leaving his country. In spite then of their resistance, by the Divine help, and the aid of a devout priest, who seconded him, he set out to take ship to London. But hearing that all the ports of France and Flanders were occupied by soldiers, he was forced to return to Oxford. When this came to the knowledge of his parents, they declared that they would stop all further supplies, but by the intercession of certain friends they were with difficulty diverted from this course. While at Oxford he had frequent disputes concerning religion with his fellow-students and relations, and steadily refused their invitation to accompany them to the Protestant service, preferring, as had been his wont at home, some out-of-the-way corner to their godless synagogues. His friends, being provoked at this, refused to give security for him unless he changed his religion, and complied with the law that made attendance at church obligatory. As this failed to shake his resolution, they sought to terrify him with threats of denunciation, and the prospect of imprisonment with its attendant hardships. But being firmly rooted and grounded in faith, he made no account of these threats, and remained

immoveable. Having at length been apprized by the above-mentioned priest of a favourable opportunity of going abroad, leaving all things, he went to Rheims, and thence to the English College in Rome.

Another student had to sustain a severe conflict with his father, who wanted to force him to attend the Protestant service. Having learned from his tutor that it was wrong to do so, he absented himself from their meetings, and said Catholic prayers in private. His father flogged him unmercifully, thinking to overcome his constancy with the rod, but as this failed, he sent him to a certain town, under a Protestant tutor, where he would not meet with any Catholics, trusting that so he would unlearn his religion, and be pressed into attending Protestant worship. But during service-time, he used to hide in coppices and bushes. His father hearing of this, took him away from school, and put him to the most menial work, such as ploughing and the like. All this he bore with unruffled calm, holding fast to his original purpose. The father determined to try the rod once more, and to drive him to service, and so on the following Sunday followed him stick in hand on the way to church, but being resolved to die rather than commit so great a sin, he fled, pursued by his father, who, after a while, gave up the chase. He cursed him, and forbade him to re-enter his doors unless he were disposed to go to the Protestant church. Being thus cast adrift, he had to beg from door to door, and to seek shelter from the poor whom, in times past, he had generously assisted, until, in fear lest by having recourse to the same persons he might become burdensome, he eked out his living with wild herbs and berries. At length he was taken into a gentleman's household, and thus freed from his father's severity, but only to incur a greater danger, for his master and he were summoned by the Privy Council, where he would be subjected to a searching examination, both because it was known that he was a confidential messenger of the Catholics, and a frequent server at Mass, and because his youth led them to hope that they would have but slight trouble in extracting from him the names and private affairs of the Catholics. His friends, however, getting due notice of this danger, hurried him off to Rheims, which, under God's protection, he reached in safety. Thence he was sent to Rome, where his conduct and progress in virtue are in keeping with his extraordinary beginnings.

Most of the students who entered this year have under-

gone divers trials for religion. It were tedious to enumerate these, but we may mention a fact very worthy of notice, as tending to show how God deigns to lighten their burden. While on their way hither, they came to Sinigaglia, where they looked in vain for a lodging which would hold them all. Uncertain whither to go, they were met by a venerable old man, distinguished both in rank and in official position. Seeing them wandering about, he asked whence they came, and whither they were going. On hearing that they were English, and refugees on account of religion, he took them forthwith to his palace, feasted them sumptuously, had beds prepared for them, and despite all they could do would himself wait upon them. Not content with this, he knelt down and with his own hands washed their feet. The next morning he poured the water wherewith they washed their hands, and handed them the towel. He further had Mass celebrated for them ere they departed. These young men could not but be confused at seeing one so venerable and high in authority at their feet, but if they admired his extraordinary charity, they were still more impressed by his humility. For, after rendering all these services with every token of the deepest piety, when his young guests asked his name, "Never mind, brethren," replied he; "go in the peace of Christ; one day we shall meet in Heaven, and know each other there." Having commended himself most earnestly to their prayers, he sent his son to put them on the road, and thus took leave of them. By dint of questionings and prayers, they discovered at length from this youth the name of their host. It was Don Lucio Baldassini, one of the leading men in those parts, whose kindness our students cease not to proclaim, notwithstanding they are aware that it is beyond all praise.

We have lost three students, who have left behind them the odour of a godly conversation. Of these, Ralph Shirley, of gentle birth, was by a wonderful providence of God rescued from the darkness of heresy, and brought to the light of Catholic truth.<sup>9</sup> Having been sent by his eldest brother to the French Court to learn the language and manners of the country, he fell in with a nobleman to whom his brother had privately recommended him, with a view to his conversion from Calvinism. This gentleman made frequent attempts to instil into him wholesome principles, but finding him obstinately

<sup>9</sup> Ralph Shirley's conversion is briefly mentioned in *Records S.J.* vol. iii. p. 685.

fixed in his views and prejudices, he promised to introduce him to a person of distinguished virtue and learning, from whose conversation he would gain great advantage and consolation. Ralph was willing, not dreaming that his friend meant a Jesuit, for he held the very name in abhorrence. He was taken to the College of the Society, but no sooner was he aware that his change of religion would be urged, and that too by a Jesuit, than he fell into a rage, and made it a point of conscience never even to pass the College gates. Not long after he was struck down by fever, and his strength greatly reduced. His noble friend took occasion upon this to suggest to him to try the air of Rheims during his convalescence, hoping to bring about his conversion in a town where he could hardly help coming into contact with learned men. After some few days, Ralph set out for Rheims. Dr. Allen, forewarned by the nobleman's letter of the obstinacy of his young friend, called upon him on his arrival, and in the kindest and gentlest terms strove to persuade him to embrace the Catholic faith. He soon discovered that he was speaking to one who turned a deaf ear, and that his conversation on such topics was most unpalatable to the young convalescent. In deep affliction he said, "If by doing penance for two or three years I could heal your soul of this heretical pestilence, I would willingly undertake it; but although my reasons have failed to convince you, I will daily recommend you to God, that He may free you from the dense darkness wherein you are involved, and enlighten the eyes of your mind with the light of His grace." But Ralph, though somewhat impressed by the reasons and the authorities alleged by Dr. Allen, and, as he since confessed, by his charity, held fast to his wonted obstinacy, and strove to divert his mind from such topics, as from unholy thoughts, and kept aloof, as far as might be, from all who were likely to speak to him of religion. Hence it happened that, being again taken ill and confined to bed, on hearing the voice of a certain Doctor of Divinity, who was coming to confer with him, unmindful of his illness, he jumped out of bed, and shut the chamber door in his unwelcome visitor's face, nor could he be prevailed upon to admit him. On his recovery, fearing lest if he stayed at Rheims he might be converted, he returned to Paris, where he began to feel the prickings of conscience, and to be disturbed by the inward conflict of his thoughts, fluctuating between the impressions made by Dr. Allen's arguments and kindness, and the sophisms of heretical



teachers. He sought to lull this internal storm by amusements and the pursuit of pleasure, but on his return home, the same thoughts forced themselves upon him. His disquiet was further increased by the sudden death of his landlord, who, with his wife, was taken off in one night, and at length he could find peace nowhere. Not knowing what to do, nor whither to turn, he at length resolved, as he had frequently done before, to embrace the religion which he should feel to be most pleasing to God, as soon as it was made known to him. But even then he was not relieved of his troubles, being racked with anxiety as to how he might discover the truth. His face grew wan from the inward struggle which he sought to conceal, while incessant pains racked his frame. A nobleman, to whose brother he had been recommended, suspecting what was the matter, questioned him as to his state, when he frankly owned that he had been for many days in perplexity, and was tossed to and fro by religious doubts, and grievously tormented in consequence. The nobleman strove to encourage him, and with a view to a more successful search after the truth, besought him to confer with a Father of the Society, to whom he could lay open his doubts, and who would explain to him the ground-work of the Catholic faith. He agreed at last, and, yielding to the Divine impulse he had hitherto withstood, he called upon the Father, who soon convinced, and reconciled him to the Catholic Church. About the same time one of this youth's relations wrote to the English Ambassador in Paris asking him to supply Ralph with what monies he needed, and to send him to Geneva without delay. The Ambassador was aware of his vacillations, and hence was ready enough to advise the same course. He summoned Ralph, and acquainting him with the contents of the letter and his own views, advised him to start forthwith. As Ralph was to make his general confession on the morrow, he alleged pretexts for delay, saying that he had debts in Paris, and that he must wait for remittances. The Ambassador supplied the money on the spot, and taking with him a letter of introduction to Beza, he prepared to start the next day, the Ambassador having provided a carriage and all other conveniences. Ralph, meanwhile, had other plans, and had prepared for a journey to Rome. Taking with him letters of introduction to the Fathers of the Society residing in the English College, he joined certain gentlemen who were setting out for Rome.

But he was met at the city gates by a heretic, who, seizing the reins of his horse, strove to make him turn back, and would have even dragged him by force to the Ambassador. Aware of the danger his soul would run if he complied, he steadfastly refused, and finding words of no avail, drew his sword, warning the heretic to let go the reins, or he would run him through. On being allowed to go free, he set spurs to his horse, and joined his fellow-travellers, giving fervent thanks to God, the Blessed Virgin, and St. Augustine. Making a prosperous journey he reached Rome, where he entered the English College. After some months, during which he had edified all by his fervour, he was laid low by the summer fever. On his sick bed his delight was to speak of the things of God, and of his speedy release from the prison of this body of sin ; and he called upon the saints, especially St. Augustine, for whom he had cherished a particular veneration from his childhood, and had felt an ardent devotion even while yet in heresy. One night, before leaving England, he seemed to see the jaws of Hell, with its horrible darkness gaping for him. On invoking the Saint he heard an inward voice asking what was his religion ; did he belong to the Church of Rome or to that of England ? He made answer that he meant to belong to the religion most pleasing to God, and to hold fast its teachings, although he had not then begun to make inquiries, or to think of renouncing Calvinism. We may infer from this that even then, though an alien to the true Church, he was under the special care of St. Augustine. Being now conscious of this, in order to make an agreeable offering to the Saint, he resolved, if God spared him, to join his Order, but being prevented by his early death, he tried to make up for it by the abundant alms he sent to be distributed by the religious, recommending himself to their suffrages. Thereupon he yielded his happy soul to God, to be crowned, as we may piously hope, with eternal glory.

The second of those whom death has snatched from us this year was a youth no less distinguished for his piety and singular modesty, Thomas Bennett by name, who during his brief illness gave unmistakeable tokens of his close union with God.<sup>10</sup> At his first seizure he declared that he was soon to

<sup>10</sup> The Pilgrim-Book states that Thomas Bennett, of the Diocese of St. Asaph, was admitted to the hospice on November 14, 1581, with Thomas and James Vavasour of Yorkshire, and Roger Coffin and James Bishop, both of Worcestershire, and was entertained for eight days.

yield up his soul to God. He was wont frequently to make Him the offering of his heart, and had determined, had he lived longer, to renounce the world, and to devote himself to God's service in some religious Order. Such was the sweetness and gentleness of his words, witnessing as they did to his admirable patience, and to the perfection of his love for God, that they who came to console him could not refrain from tears of joy. He received the sacraments most devoutly, and could listen to nought but what related to Heaven and the glories to come, or to the holy Names of Jesus and Mary, which he repeated during the prayers for a departing soul. He breathed his last in great calm, and without any tokens of inward struggle. His happy decease and remarkable fervour brought his companion, who was by no means of a pious disposition, to serious and godly sentiments, in which he has since persevered with great earnestness, to the edification of all.

The third on our obituary list was Edward Throgmorton, of noble birth, and no less illustrious for his virtues, whose memory is in benediction among his fellow-students.<sup>11</sup> While yet but a child he gave promise of future sanctity, as we learn from those who had known him in England. His zeal for winning souls to Christ was even then far beyond his years. His main purpose was to recall to the faith such of his companions as had gone astray, to confirm the wavering, and encourage those that were suffering for religion's sake. He used to teach the rude and uninstructed Catholics the method of prayer, read to them saints' lives, and lead them on to all godliness. He ever preferred the company of priests and of the poor to that of his own class ; he was careful to shun dangerous converse with persons of the other sex, and, though bred in the lap of luxury, he spurned ease and comfort. It was by means of the glorious martyr, Father Ralph Sherwin, a former student of this College, that he came to Rome. On his admission he at once gave a shining example of virtue, manifesting in all he did a rare prudence, the deepest humility, and most exact obedience. He so ordered every detail of his daily work as to excite the wonder of all. After his death a rule of life for every day was found, which he had faithfully carried out. He had vowed chastity, and the Father to whom he made the confession of his whole life bears witness that he preserved his virginity unstained. He persevered so earnestly in striving

<sup>11</sup> See Life of Edward Throgmorton, who was admitted to the Society of Jesus on his death-bed (*Records S.J.*). vol. iv. series ix.

for the mastery over his passions and self-will that he was the admiration of his Superiors and director. He frequently asked leave to inflict the most severe mortifications on his body, and held himself in so little account that, though he dealt most harshly with himself, he considered that he was too self-indulgent. Hence he suffered no day to pass without asking leave for some penitential infliction. Such was his obedience that not only his actions, but even his thoughts, were submitted to the judgment of his Superiors, as to a safe and most trustworthy standard. But as his life and actions far excelled what is told of the fervour of ordinarily devout people, they have been described at full length in a letter, which those who wish to know more of him would do well to read. I will add but this one trait; he was at times so overwhelmed with the abundance of heavenly delights as to be forced to exclaim, "Enough, O Lord, enough: hold the hand of Thy loving-kindness." At length the end of his brief course was at hand, and he fell sick. During his illness he was molested by diabolical illusions, but was comforted by a vision of Christ and of St. Odo, whom, according to the College custom, he had drawn for his monthly patron. After exhibiting a bright example of patience he departed this life on St. Odo's day. His death produced so deep an impression that many felt moved to more earnest strivings after virtue, and when, as is the custom, he was recommended to the prayers of the students, they unanimously replied that it was fitter to chant the *Te Deum* for him than the Office of the Dead.

Our Most Holy Lord Gregory XIII., in consideration of the services rendered to the afflicted English Church by means of this College, and by the labours of those it sends forth, ceased not to heap fresh favours upon it, and to protect and forward its interests by his patronage and authority. Wherefore, after having sought out a convenient country house where the students, with whom the Roman climate does not agree, might recreate themselves, finding none that suited, he set apart one of his own for the unrestricted use of the students, who have free entrance both to the grounds and buildings. This same year His Holiness added to the College revenues a largess of 2,000 crowns. He has further united to our College the Priory of St. Victoria at Piacenza, which at the demise of the present incumbent will add 400 crowns yearly to our income. The most illustrious Cardinal of San Sisto, the Protector of the College, besides his frequent visits



and many valuable presents, has erected a lasting monument of his goodwill for the English in the recent decoration of the Church, at a cost of 300 scudi. This sacred edifice has been vastly improved of late by the addition of a choir, ornaments for the different altars, and of new sacred vessels, &c. High Mass and Vespers are frequented by numbers, attracted not so much by the music as by the modesty and devotion wherewith our students go through the Church ceremonial. So high is the account in which they are held by the Roman public, that many make large presents, and are eager to be recommended to the prayers of our students. An anonymous benefactor, seeking his reward at God's hands, gave twenty-five crowns to the College. Another, in order to be recommended to the prayers of the students, left us in his will a house bringing in a yearly rent of twenty-five crowns. Another made a present of timber worth forty crowns. A benefactor, still living, has put down the College in his will for fifty crowns yearly.

The students in general give proof of earnestness in the pursuit of virtue and learning. Care is taken that everything be done in due order, nor are the studies and the practices of devotion allowed to interfere with each other. All are engaged in the study either of philosophy or theology, and none are admitted who cannot at once pass into these schools. A certain number have this year finished their course of philosophy, one of whom has most creditably defended his theses before the most illustrious Cardinal Protector, the Legate of France, and six other prelates. Not less was the success wherewith another student gave the panegyric of the proto-martyr St. Stephen last St. Stephen's Day, in presence of His Holiness, a numerous concourse of Cardinals and prelates, and others. So pleased was the audience with the discourse that not only many of the Cardinals, but even the Holy Father, desired to have a copy of it. He also commanded that some one of our students should be appointed every year to preach on the subject, deeming it admirably suited to those whose main end is to win the martyr's crown.

As this College is charged with the entertainment of strangers visiting Rome for devout purposes, and is bound to supply them with necessaries during eight days, the numbers who have availed themselves of our hospitality during the past year, has afforded our students many occasions of doing deeds of charity. They are wont to wash the pilgrims' feet, to

wait upon them, to instruct the ignorant among them in Christian doctrine, and then to take care that, before they leave, they go to confession, receive Holy Communion, and make the Stations of the Seven Churches. By the same means a certain number have been rescued from the darkness of error, and brought to the true faith. Among our other guests of this year we may claim attention for a nephew of the late illustrious Cardinal Pole, of the blood royal of England. He reached Rome, accompanied by his little boy, an engaging child of eight years, having barely escaped, by the aid of one of our students, the snares set by the Queen to entrap him.<sup>12</sup> A diligent search was made for him, and nothing left undone to bring him into the Queen's power, to the end that, like others of his family, his death might bar all claim on his part to the throne. Despite the heat of the persecution, he ever held fast to the faith of his fathers, was a generous supporter of priests, of whom he usually kept two or more in his mansion, in which there are yet two oratories with three altars. Here he was wont to serve while they celebrated the Divine Mysteries, as it were by stealth. His Holiness gave a most gracious reception to this noble exile, despoiled of country, fortune, and of the society of his wife, and maintains him well here at his own charge; the little boy is being educated with the son of the Duke of Parma in the Palazzo Farnese.

ANNALS FOR A.D. 1583.

APRIL.—In April of this year His Holiness Gregory XIII. granted the following faculties to the Revv. Ralph Bickley and Thomas Hemerford, about to leave for England, to wit, (1) that of imparting the Papal Blessing and a Plenary Indulgence to all they should receive into the Church; (2) that of giving the Papal Blessing to all gathered together on the great solemnities to hear Mass or a sermon; (3) that of dispensing, but only in *foro conscientiae*, in the third and fourth degree, in marriages already contracted; (4) of blessing whatever is needed for the service of the altar, save those things which are anointed with chrism; (5) that of commuting all simple vows, except those of chastity and the religious state. They were empowered to commute the vow of visiting the tombs of the Apostles, but only in the case of native Englishmen, excluding strangers resi-

<sup>12</sup> The Pilgrim-Book says Sir Geoffrey Pole and his son and servant were received on October 20, 1582, and were entertained for ten days.

dent in England. His Holiness further granted that by reciting on our blessed beads either the *Laudate Dominum*, the *De Profundis*, or the *Magnificat*, besides the Indulgences thereunto attached, they might make up for omissions or involuntary defects in reciting the Divine Office, or in celebrating or hearing Mass. He also explained the clause in the grant of the said Indulgences, concerning the changing of blessed beads for others, declaring that the same Indulgences should attach to both everywhere, and even in Rome.

JULY.—In July of this year His Holiness Gregory XIII. sanctioned the purchase by the College of a vineyard outside the Porta del Popolo, belonging to Dom Baldassini,<sup>13</sup> for the convenience and recreation of our students. It was paid for in gold specie to the amount of 3,000 crowns from the Papal treasury. The purchase was attested by a public deed drawn up by the notary Marinus Spontain under date of . . .

SEPTEMBER.—Our Most Holy Lord Gregory XIII., on the petition of Father Alphonsus Agazzari, Rector of this College, granted the following Indulgences to the Sodality of the Blessed Virgin Mary established amongst us: (1) A Plenary Indulgence on the day of entrance; (2) the same when one, with the assent of Superiors, leaves for England or elsewhere; (3) an Indulgence of a hundred days every time the Sodalists meet for spiritual exercises according to the custom of the Sodality.

In September the following students were sent to the English Mission, the Revv. John Mush, John Cornelius, John Lowe, Christopher Hodgson, all in priest's Orders; before setting out they kissed the foot of His Holiness, who received them most graciously, and supplied the funds needed for their journey. He granted them the same faculties as the priests sent out in April had obtained, and further gave them permission, in case there should be danger in carrying a breviary, to recite in its stead certain Psalms or other prayers they might happen to know by heart.

The English College counts amongst its inmates eleven members of the Society of Jesus, of whom one is confessor of the students, and is charged with their spiritual training and guidance, another, besides superintending the studies, presides at the theological disputations. Three others teach philosophy,

<sup>14</sup> See honourable mention of the charity of this nobleman towards English students going to Rome, in p. 92.

one taking the school of metaphysics, the other that of physics, the third the school of logic. The remaining five are in charge of the several domestic departments. The students number seventy, of whom nine are in priest's Orders, forty-two study theology, the others attend the schools of philosophy. Including the servants, we are in all one hundred in number. The students have during the past year given satisfactory tokens of their earnestness and solid progress in piety and virtue. The main aim of all has been to fit themselves for the English Mission, and to be prepared beforehand, so as not to find themselves ill-equipped in the time of struggle and danger; they therefore apply themselves with renewed diligence to meditation and other spiritual exercises. In regard of the studies, we have kept to the order followed in preceding years. One has defended in theology, two others in philosophy, in presence of a numerous gathering of Cardinals and prelates, with great credit to themselves. The constant application to study, and the unhealthiness of Rome, have caused much sickness, and several deaths. His Holiness Gregory XIII., in his wonted generosity to our College, has, for that reason, purchased at his own charge a vineyard well suited for the recreation of our students, who are thus enabled to recover their health, or to preserve it. He has also made an allowance of fifteen hundred crowns over and above the ordinary revenues of the house, in order to meet our pressing necessities.

We have sent forth two bands of missionaries, who went with all readiness to labour in England, seven priests in all, well fitted for their arduous calling by virtue and learning. Their places have been filled by twenty-two students from Rheims, whose talents and fervour give every hope that they will become strenuous labourers in the Lord's vineyard. One of them, nobly born, had by his attractive manners and cogent reasonings brought many young noblemen into the Church, and was on that account in danger of being arrested, to escape which he left London, and withdrew to his parents' country seat. On conferring with them about his plan for going abroad, they left no means untried to dissuade him, regarding him as the stay and hope of their house, they offered to bestow on him the full and unfettered disposal of all their property if he would remain at home. But his aims were far higher than aught they could promise him, so bidding adieu to his weeping friends, he betook himself to Rheims, whence he was sent on to Rome.



Another, heir to an illustrious name and to a splendid fortune was urged by his Protestant parents to marry. Fearing lest he should thereby endanger his soul, he counted the pleasures of this life as dross in comparison with its welfare and the purity of that faith to which he was but a convert; so, on the very day appointed for his return home, he started for Rheims. Two others had been sent by their friends to Rheims rather for education than for religion's sake. At first they could not be prevailed upon to abjure their heresy, though studying at Rheims. Dr. Allen prudently humoured them, and conferred with them twice or thrice. At last he succeeded by his kind and gentle bearing, as well as by his learning, in bringing them to the faith, in which they are at the present time so steadfast, that they yearn to shed their blood in its defence. Another, who had been employed in guarding the martyrs in the Tower of London, was in all likelihood led by their prayers to embrace the Catholic faith. As soon as he began to have leanings towards the faith, he dealt more gently with its professors. Hence, besides other acts of kindness to the three martyrs, Campion, Sherwin, and Briant, on the morning of their execution, he brought them a strengthening drink which certain Catholics had prepared for them, and used his utmost exertions for their comfort. At length he was so wrought upon by the conversation of a Catholic nobleman committed to his special charge, and, as he himself owns, by the singular modesty and piety of his prisoner, that he was reconciled to the Church. Hereupon, feeling that he could not retain his office without injury to his conscience, and peril to his soul, he was, by the means of the same nobleman, sent to Rheims, whence he came on to us, well recommended by his services to our martyrs and confessors, and by the probity of his bearing. Another of this company was formerly head of one of the Colleges in Oxford; on his return to the faith he gave up all, and came to Rheims, and thence passed on to Rome, where he submits in all humility to the requirements of the Rule.

As regards those who have left us for England, they continue to labour bravely and steadfastly. Those who were detained in prison in the preceding years, are still bearing their bonds with patience, and not without fruit. Heresy has introduced numerous vices and disorders into England, whence it not unfrequently comes to pass that young men are imprisoned by the authorities. It will hardly be believed how

much good is done amongst them by the company and conversation of the Seminary priests they are thus thrown with. Of these priests not a few, as though the hardships of prison life, which are, in all truth, grievous enough, were insufficient, resort to other modes of self-chastisement. A certain priest, formerly of this College, in addition to fastings, disciplines, watchings, and unceasing prayer, strove to scorch his skin at a slow fire, rested at night on a network of rope, with large, rough knots, and was so abstemious in his diet as to excite the wonder of the heretics. Another priest, likewise from this College,<sup>14</sup> who had been long in chains for the faith, did an act which caused not only Catholics, but their adversaries also, to wonder. A Protestant minister came to dispute with him, and finding after a lengthy discussion that he made no way, asked him in a fit of rage, whether or not the Queen was the head of the English Church? "By what authority," replied the priest, "do you ask me this question?" It must be remembered that, as this question involves danger of goods and life, none may put it unless under warrant from the crown. The minister answered, "Were you a true servant of Christ, you would surely not inquire as to my authority, but would make open profession of your belief before everybody." "Do you, heretic as you are," said the priest, "reproach me with cowardice in the cause of God? I believe that the Queen neither is, nor can be, the head of the English Church." The minister asked: "Who then?" "The Roman Pontiff," replied the other. "Traitor!" exclaimed the minister; "you dare to say as much because there are no fit witnesses to convict you of your saying." "Not so," rejoined the priest, "but to make confession of my faith." "If so," said the minister, "put down in writing what you have said just now." But said the priest: "I have neither ink nor paper, yet will I gratify you to the best of my power," and taking a piece of charcoal he wrote as follows on the door of his cell: "Gregory XIII. is head of the English and of the Universal Church, to whom the whole world must be subject, if it would be saved." He thus confounded the minister, and so impressed his gaoler, that he was less opposed than heretofore to the Catholic religion.

Another, William Hart by name, a young man of singular gifts, and eminent piety, closed his brief career in England by an illustrious death. He had been one year on the mission, and was famed even among Protestants, for the eloquence of

<sup>14</sup> "Rev. George Haydock" (note by Father Christopher Grene).

his sermons and his extraordinary virtues. A wicked apostate, inflamed with hatred against everything Catholic, strove to lay hold of him. He went therefore to York, where the Father usually dwelt, and having discovered his place of abode, obtained from the Earl of Huntingdon, the President of the North, who was ever eager to do an ill turn to Catholics, a posse of officers to arrest the priest. Taking with him a number of constables, he went on Christmas night to the house where Father Hart was concealed, broke down the doors, and made a forcible entry. The Father was found by some of these ruffians sleeping in his chamber, for, during the five preceding nights he had been so busy in hearing confessions and administering the Blessed Sacrament to his numerous flock, that he could not obtain more than two hours' sleep. They roused him, and asked his name. "William Hart," was his reply. Whereupon they seized him, though he warned them that he was a priest, and bade them beware how they dealt with him. Then asking time to dress, he was taken to the Earl, who had sat up expecting him. The Earl, as soon as he was brought in, began at once with the worn out platitudes usual with Protestants, but being driven into a corner by the Father, he called in some ministers to take up the discussion; who, finding themselves speedily worsted, took refuge in abuse, calling the Father a Popish traitor. He was then taken to gaol, heavily ironed, and kept on short commons, not to mention other hardships. This lasted a fortnight. Next, he was carried before the Dean, being dragged through the streets in chains, which chafed his legs and so occasioned no slight suffering. When the Dean saw him, he ordered his fetters to be removed, and in a friendly tone sought to win him over to his side. But prevailing nothing by gentle speech, he betook himself to controversy, and misquoted a passage from St. Augustine. Hereupon Hart observed, that if he could have a copy of that Father's works he could easily establish every article of his faith by quoting from his writings. The Dean then lent him a copy of St. Augustine, and he went back to gaol.

In ten days' time he was summoned to a renewal of the controversy, at which he made good his former promises, and so overwhelmed the Dean with his arguments, that the bystanders were put to the blush by the feebleness of his answers. An impudent, coarse, and ignorant minister was called in to continue the dispute, but as this brazen-faced man denied even the most obvious points, there was no making any progress with

him. Hart was then sent back to gaol, where he was daily assailed by Protestant ministers and preachers. He was arraigned for high treason at the Lent assizes, upon two counts; first, that he had brought into the realm certain writings from the See of Rome; secondly, he had said Mass, heard confessions, reconciled numbers to the Church, and had seduced them from their allegiance. On being required to plead, he made answer: "I brought nothing from Rome save my certificate of Orders; that cannot be objected against me. As to the second count, if it be high treason to serve God, I freely own that I have performed the several functions of the priesthood, yet have I never attempted, or even desired, to withdraw any one from his allegiance." The judge then began to dispute with him, but when he came to a standstill, owing, as he said, to his having studied law and not divinity, he found Hart guilty, and condemned him to the butchery which is the penalty attached by law to his pretended crime. The people murmured at the injustice of the sentence; and many, thinking that he would be privately got rid of, followed him to the gaol. The day before his execution the sheriff gave him notice that he was to die on the morrow; he received the intelligence calmly, begging only that he might be allowed to speak to the people—a petition granted, but afterwards recalled. On the next morning, the people thronged the approaches to the gaol. He was laid, according to the custom, upon a hurdle, and dragged to the place of slaughter. The prisoners, on beholding him, commended themselves aloud to his prayers; and he replied with unruffled countenance, that he would forget no one, words which greatly moved the bystanders. A certain noble lady, detained in prison for her faith, asked him to look towards her and pray for her; he gave a sign of consent, and then was dragged to execution along with some thieves. On reaching the gallows, a crier gave notice that it was forbidden under heavy penalties to approach within forty feet. Father Hart then mounted the ladder, whence he discoursed most eloquently to the crowd on the miseries of man, and the end of his creation. Meanwhile, a minister interrupted him, and charged him openly with ignorance and stupidity, and with not knowing the grounds of his religion. Hart replied to him, briefly and civilly, and went on with his discourse, but was prevented by the clamour of the ministers about him. These heretics asked him to join in prayer. "As I do not belong to your Church," said he, "I may not pray with you." The hangman



then fixed the rope, and turned him off the ladder. When his assistants came forthwith to cut him down, in order to disembowel him while still alive, the mob, making no account of the order above mentioned, hindered them from doing it, and crowding round the gallows, some took his shirt, others his clothes, others his shoes, while portions of his flesh were cut off by some, to be kept as relics; several of these persons were arrested and cast into prison for what they had done. Amongst them two women, with whom were found morsels of his flesh, were lodged in the dungeon wherein the blessed martyr had been confined. Two earls and a large crowd of people attended his execution. A Catholic bought his blood-stained garments from the hangman, of which portions were distributed among the faithful, and held in great veneration. A part also was given to a certain gentleman of great wealth, who later on suffered death in the same place and in the same cause, and who while in prison was reduced to great straits, and left destitute even of clothing. Thus did this brave champion of Christ pass from the trials of the present life to receive his eternal reward.

A pensioner of this College, George Gilbert by name, departed, as we piously hope, on a like journey.<sup>15</sup> His life was such as to call for a brief mention in these pages. Born of a noble English stock, he enhanced by his virtues the fame and lustre of his race, for from his tenderest years, though educated amongst heretics, he gave no slight tokens of future sanctity. Contrary to the wont of children, his delight was to read spiritual books, and he failed not to show how much profit he derived therefrom. Having received the training which befitted his station, he became so eminent in military tactics and other accomplishments suited to noblemen, as to attract the notice not only of his fellow-countrymen, but even of the French Court. Having been reconciled to the Catholic Church by a Father of the Society of Jesus, he aspired to higher things, so that he who heretofore had been wholly absorbed in the details of earthly warfare, now became a brave soldier of Christ. On his return home his main purpose was to help the priests, to comfort those who were in bonds for the faith, and spread the Catholic religion by all means in his power. So earnest was he in these hallowed works that he always had some priest or other in his house, and it was his special pride that his mansion should be known as a house of refuge

<sup>15</sup> See his biography, *Records S.J.*, vol. iii. series viii.

for the clergy. The new-comers on the Mission from Rheims or from this College were supplied by him with costly dresses to avert the suspicion of the heretics, and when he had none at hand he would offer his own wardrobe to be distributed among the priests. So attached was he to the Fathers of the Society that he gave himself up wholly to their guidance. He frequently went on their errands, disguised as a valet, and provided for their several needs. When his house was full of priests he would frequently lie on the floor, and give up his bed to one of their number. His property was the common inheritance of the Catholics. The moment that he received his rents, he took counsel with Father Parsons, and bestowed them on the prisoners for the faith, on priests, or on other pious objects. On being asked to contribute towards the collection of a sum of three hundred crowns, needed for the relief of certain nuns, he at once put down six hundred, asking nothing in return but the gift of a worn-out breviary which had been used by one of the community who was famed for her sanctity. He spent also great sums in setting up a printing-press for Catholic purposes. Whenever the sacraments were to be administered, or a sermon to be preached, whether in his house or elsewhere, he would send his servants on horse-back for miles round to give warning to the faithful, while he himself would go in other directions on the same errand. When this came to be known, and his generosity to the Catholics was made public, all manner of snares were set to entrap him, so that he had to take shelter for days together in caves, to go about disguised as a poor man, and to live as an outcast in his native land. Amid these hardships he was overwhelmed, as he was wont to tell, with an overflow of heavenly consolation, such as he had never, before nor since, experienced. The greater the danger was, and the nearer death seemed to be, the more were his energy and courage inflamed. As he once told a friend, he never shunned any peril when there was question of procuring God's greater glory, nor did he ever omit his accustomed prayers, whatever might be the straits to which he was reduced; he would encourage by his exhortation and example those whom he saw yielding to fears. But although he made little account of what might befall himself, he was careful for the sake of others. Hence, after he had become a public character, and was sought for in all quarters, he would never go to Catholic houses, when his own could no longer afford him shelter. Yet

was he so universally beloved, that many declared they would risk the gallows to welcome him whenever he knocked at their doors. But as the pursuit was becoming too hot, Father Parsons, to whose guidance he had wholly committed himself, ordered him to withdraw for a while, and to reserve himself for better times. To the intense regret of the Catholics he betook himself first to Rouen, where he made the nuns a present of four hundred crowns; thence to Rheims, where he gave Dr. Allen eight hundred crowns for the support of the English College, and prevailed on his companion, Mr. Charles Basset, to bestow similar sums on the same objects. From Rheims he came hither, and by the advice of the Father General, entered the English College as a pensioner. His observance of rules was from the first most exact, and though with a view to God's service, and his neighbour's advantage, he wore a dress befitting his high rank, so as to facilitate his access to Cardinals and other great men, he was so humble that he begged that no mark of distinction might be awarded to him in the College. Such was his care for Englishmen who, having lost their all for conscience' sake, came to Rome, that he seemed to have adopted them as his special charge. He was wont to plead their cause with the Cardinals and His Holiness, and to procure assistance for them, and when for any reason he could not succeed, he maintained them at his own charge. Towards our students he was ever most liberal. If the health of any failed, or if it chanced that any needed special teaching, or copies of necessary writings, he would at once assist them. When any Englishman fell ill he would visit and encourage him, and, if necessary, afford him pecuniary relief. He hastened to reconcile persons at variance, or comfort those who were in sorrow and trouble, and took special care to entertain with pious discourse English noblemen, whom he wished to see excelling others in virtue, and to exhort them to the regular and frequent reception of the sacraments. Did he know that any one was offended with him, he would straightway apologize to him, even though the other were in the wrong. Such was his reverence for those in authority, that although his singular tact and experience of business enabled him to act by himself, yet would he do nothing without their consent. He cherished this virtue to his dying hour, for when the weakness of his stomach was such as to loathe and reject all food, at the word of his Superior he did such violence to himself as to appear even to have regained

a vigorous appetite. God was pleased to give no slight token of His approval of this act of obedience, for, as he told one of the Fathers of the Society shortly before his death, the Blessed Virgin, appeased, as it were, by this act of obedience, appeared to him with a milder and more beaming countenance than she had shown him on a former occasion. He had long since vowed chastity, and so guarded was he that when any women passed him in the streets he would fix his eyes upon the ground until they were out of sight. His very countenance bore the impress of this angelic virtue, and one has been heard to declare that he could never look on him without feeling admiration. To guard safely this treasure he dealt most severely with his body. He had fixed days, of not unfrequent recurrence, on which he scourged himself to blood, as is shown by his discipline found after his death. He usually wore a hair-shirt under his rich garments, and chastised his flesh by fastings, watchings, and other austerities. So given was he to prayer, that he would spend three or four hours at a time therein, and would stay till early morning in the choir. Whatever spare time his affairs left him was devoted to meditation or to copying out meditations. Every Sunday and greater festival he was wont to receive the Holy Eucharist, and if he refrained from it on certain occasions out of reverence, he made the same preparation, and kept the like strict guard over himself, as when he approached the Lord's Table. He cherished a special love for all who had died for Christ, hence his custom of visiting the basilicas of the martyrs, and of going daily to the churches of the seven stations in Rome, at hours when the diminished concourse left him more free to betake himself to prayer. It was this love of his for the martyrs which led him to adorn the College chapel, at his own cost, with the pictures of all who since the first conversion of his country had laid down their lives for the faith. When, however, he heard his magnificent present spoken of, he tried to ascribe the credit of the gift to others. Having ordered a picture of St. George to be painted, he chanced to hear that the artist had been directed to choose him for his model. On this account he kept out of sight until the picture was finished, lest the merit of his good deed should be lessened by such an honour. But to return to his prayer; in all his supplications, and in those especially which he poured forth before the Blessed Sacrament, he begged that he might be allowed to end his days in the Society of Jesus, or else in some undertaking against the enemies of the Church.



He obtained the former, having been admitted into the Society shortly before he died of a disease which owed its origin to his ardent longings for the latter of his petitions. Having been sent by His Holiness on a mission which held out every prospect of martyrdom, he was so eager about his preparations for departure that he was seized with an acute fever the day before setting out, which soon brought his life to a close. The day previous to his death, as he beheld some of the bystanders weeping round his bed: "Cease to mourn," said he, "you who have the hope of martyrdom. Leave tears and sobs to me, who having all but attained the chance thereof, and had resolved to yield my soul to God amid tortures, am now hurried away by death on this soft bed." Then turning to the crucifix he held in his hands, he often exclaimed, "Who will give water to my head, and to mine eyes a fountain of tears?" And lovingly complaining to God that the martyr's crown had been snatched from his grasp, he moved the bystanders to tears. It was not that he was unwilling to die, for he warmly thanked the Superior when the latter came to announce to him that the doctor had no hopes, and despite his preference for a martyr's death he yielded himself up wholly to God's will. He devoutly received the Viaticum, and the last anointing, and as long as his strength allowed him, held most tender converse with God, the Blessed Virgin, the holy angels, and the recent martyrs of England. At length the violence of the fever exhausted his remnant of strength, and so, repeatedly invoking the most holy names of Jesus and Mary, he calmly gave up his soul to his Maker, October 6, 1583.

The Forty Hours Prayer was held in the College chapel for the relief of the straits to which England is reduced, and its conversion from heresy. A Plenary Indulgence was granted to all who were present. The chapel was splendidly decorated, and strains of devout music, composed for the occasion, added not a little to the impressiveness of the function, which drew an immense concourse. A Latin sermon was preached during the Mass, which was sung by a Bishop; this was followed by discourses in Italian delivered by preachers of our Society and of other sections of the clergy. General edification has been gathered from the piety of the German students, and the brotherly love of which they have given proof in sympathizing with the calamities of England, as if they were their own. They joined with the English in this function with such devout earnestness that it had been difficult to tell whether the cause

of Germany or that of England was the object of their prayers.

The College admitted, according to custom, all the English pilgrims that came this year. Among these was a certain gentleman who had been a long time in prison for religion. He had been arrested for printing Catholic books, and was confined in the same gaol with Father Campion. He brought us a great treasure, viz., the ropes wherewith this blessed martyr had been racked, and the crucifix which the glorious martyr Briant held in his hands when receiving sentence of death. He had much to tell of the piety and holiness of the imprisoned clergy, which encourages us to hope that for their sake, and through their prayers, England may soon return to the Catholic faith.

## ANNALS FOR A.D. 1584.

APRIL.—We sent into the English vineyard the Revv. PP. Oliver Holiwell and Richard Green, who before their departure were admitted to kiss the feet of His Holiness, and to receive from him, besides his blessing and the usual supplies for their journey, those particular faculties also which have been mentioned above. In this same year the Rev. John Munden, a priest, and former student of this College, suffered martyrdom in England, as appears from the Annual Letters of the Roman Province of the Society of Jesus for A.D. 1584. “English Seminary. An account of the glorious martyrdom of eighteen priests, who suffered for the faith in England, has been translated into Italian, and published at Macerata in 1585.” A copy is to be found in the room of the Spiritual Father.

In the September of this year the Revv. PP. Thomas Stillington and Roche Chaplain left for the English Mission, having obtained the usual supplies and favours from His Holiness.

## ANNALS FOR A.D. 1585.

FEBRUARY.—On February 24, 1585, Gregory XIII., of happy memory, at the instance of our Protector, the Cardinal of San Sisto, granted to our students, and to others dwelling in this College, that in the Lenten season they might gain all the Indulgences of the Churches of the Stations by visiting the altars of the College chapel, and saying one *Pater* and *Ave* at each altar. This was a renewal of a grant already made to the said students at the instance of the Most Illustrious

Cardinal of Como, as appears from a memorandum signed by these Cardinals.

APRIL 10th.—At nineteen o'clock our Most Holy Father and Lord Gregory XIII. fell asleep in Christ. He was the founder and most generous benefactor of this College. Besides the usual suffrages for his blessed soul, our students will keep his anniversary with all due solemnity, that God, in consideration of his many benefactions to us, may reward him with life everlasting. Amen. In this same year, on the        of March, the Most Rev. Thomas Goldwell, Bishop of St. Asaph, died in the convent of the Theatines.

MAY.—The Revv. John Bolton, John Hargrave, John Brushford, Christopher Thules, John Cecil, and William Stafferton, were sent on the English Mission, after having been admitted to kiss the feet of His Holiness Sixtus V. Besides the usual favours and graces they were empowered to commute for sufficient cause all simple vows, save those of religion and chastity, to bless whatever appertains to the altar, where unction is not required, to give the Apostolic Blessing and a Plenary Indulgence to such as they shall reconcile to the Church, to impart the Apostolic Blessing to Catholics gathered together to hear Mass or the Word of God, and to substitute for the Office, in the case of those at sea or in England, in order to avoid danger, the Rosary, or such Psalms as they may know by heart. Two of them were licensed to hear the confessions of their companions and of each other while on the road.

AUGUST.—In August, by order of His Holiness Sixtus V., a visitation of this College was held by the Most Revv. the Bishops of Piacenza and Castra, with their respective coadjutors, Dom. Paul Pagani and Dom. . . . They began with the chapel, the sacristy, and relics, and examined whatever appertained to the Divine service. They next went through the rooms, the offices, and furniture. They then passed to the consideration of the rules and usages of the College. In auditing the accounts they were assisted by an accountant. They questioned every student on matters concerning the state of the house. In their report to His Holiness they bore witness to the satisfactory state of the College, to the general contentment and progress of all the students, with but few exceptions. God be praised.

SEPTEMBER.—In September, the Revv. Robert Bennett, Edmund Calverley, Edward James, and Christopher Atherton, left

for the English Mission. They were admitted to kiss the feet of His Holiness, who received them most graciously, and made them a present of two hundred crowns for their journey. He was further pleased to grant to them the faculties imparted to the last band of missionaries, and to empower them to administer the Sacraments in England, and to absolve from all reserved cases and censure, even from those contained in the *Bulla Cænæ*.

At the close of the year 1585, our diminished income compelled us to reduce the number both of our Fathers and of the students. We number nine Jesuits, and seventy students. One of our divines has departed this life. While not wanting in any virtue, his singular application to prayer and lowly obedience were most conspicuous, and tended to the general edification. Two detachments of missionaries were sent as usual to England, nine priests in all. One of these was arrested and imprisoned, and we have heard that he has bravely borne the torture of the rack. Another is undergoing the hardships of confinement. A third, who is still at liberty, being an able preacher, has made many converts, and among these one of an illustrious name. This same year, five priests, former alumni of this College, were, after a lengthened imprisonment, condemned to perpetual exile, being forbidden to return under pain of death. They were driven forth, despite their protests at seeing themselves thus robbed of the crown of martyrdom, and sent into France together with several priests from the Seminary of Rheims. One of these former students of this College, spurning the wicked edict and the penalty threatened, returned to English soil for the succour of his perishing brethren. Six new students were admitted this year, our diminished income having forced us to reject many applicants. An excellent youth, who had hitherto been engaged in business at Milan, makes a seventh. His English physiognomy and engaging manners vie with the comeliness of his person. He has received letter upon letter urging him to return home and accept the fortune that has fallen to him on his brother's death, but he prefers to stay in this nursery of martyrs, to the end that being fitted by virtue and learning he may take priest's Orders, and thus go forth, not to claim an inheritance, but to receive the palm of martyrdom. Twenty of our students went through the Spiritual Exercises, with no slight profit during the long



vacation. Three begged their way to Loreto, and three to Assisi, thus changing their holiday time into a season of pilgrimage, with great edification to the public, as we are informed by letters. They frequently visit the churches, or wait on the sick in the hospitals, serving them at table, making their beds, sweeping floors, &c. Scarcely one of them but confesses and receives Holy Communion every eight days. Not a few beg to be allowed an extra Communion on Wednesdays or Thursdays. Five of them having renounced the freedom of this world, have sought refuge within the sure haven of the religious state. Many others desire most ardently to follow in their footsteps, as appears from the numerous petitions addressed to our Superiors for admission into the Society. Such is the zeal of all for the souls led astray by heresy in England, that the details which reach us about the hardships of imprisonment, the tortures, and the atrocious butchery of their fellows, only increase their yearnings to return to that most arduous mission. Hence it comes that several of them, finding the four years of the scholastic course too long for their eager impatience, have petitioned to be allowed to make the shorter course of two years. So great care is taken to keep our chapel clean, and so great order and neatness are maintained in the sacristy, that many externs prefer to say Mass here. Among these are four conspicuous for their authority and influence. On festivals we are never at a loss for some Bishops and prelates, not to speak of priests from outside who count it a favour to be allowed to take part in our functions. We are so crowded at Mass and Vespers that many are kept out for want of room. They are attracted by the melodious yet grave style of our music, and by the gravity wherewith our students perform the several functions. On St. Thomas's Day (the Patron of the English), nearly twenty prelates and six Cardinals were present at Divine service in our chapel.

As regards the studies, we have had forty-five students, including those attending the long and short courses of divinity, and twenty-five in philosophy. One of our students, having finished his course, defended theses selected from the whole of theology, before a numerous audience, among whom were four Cardinals, not a few prelates, and many others distinguished for their learning. The young disputant gave proof of a rare talent and of no common degree of learning. Three of the philosophy students were also in readiness to

maintain a public defension of their philosophical conclusions, but for grave reasons it was deferred. On St. Stephen's Day, a panegyric was preached in the Sistine Chapel, which moved many of the audience; and some of the Cardinals were seen to shed tears. His Holiness, as a mark of his gracious approval, sent on the morrow a largess of two hundred crowns to the College.

In virtue of a time-honoured custom many pilgrims were entertained by us, our students washing their feet and attending on them. Among the number was Lord Paget, Baron de Beauval, a voluntary exile for the faith, rather than lose which he preferred to be deprived of a yearly income of 20,000 crowns. This year, too, the Very Rev. William Allen, the common Father and patron of English Catholics whether at home or in exile, came to Rome and has favoured us with his company at this College. In virtue of a commission from His Holiness, two Bishops visited our house; after a careful examination of every place, they expressed their approval of the arrangements and beauty of our sacristy and chapel. They visited the rooms and offices with the like result. They questioned each student apart as to the state of the College, and after an examination of the accounts by able accountants they were highly gratified, as may be learned not only from their verbal report to His Holiness, but from the published record which they left with us. Their impression as to the state and administration of this Seminary may be further gathered from their well-considered replies to the articles of a memorial presented to His Holiness by certain malevolent persons, reflecting on the management of this College.

ANNALS FOR A.D. 1586.

The reduction of our income stated in the Annual Letters of last year has obliged us to diminish further our numbers, which at present embrace six of the Society of Jesus and about sixty students. Two detachments of missionaries were sent out as usual, the former consisting of four priests, the second of six, who, having finished their studies and received the blessing of the Holy Father, with the customary faculties and pecuniary supplies, left for England, being allowed to delay upon their journey in order to make a collection for the needs of the College at Rheims. This done they will travel on more quickly. We lost one priest this year by fever and dysentery, and others of our students have also been attacked. Twelve

new students, ready to begin their philosophy or divinity, were admitted this year. Most of these, as well as others of the students, devoted some days of the long vacation to the Spiritual Exercises.

As regards the frequentation of the sacraments, with scarcely any exception all the students communicate at least once a week and also on the greater festivals. A certain number went on pilgrimages in September, but not many, as in that month some of the students were seriously ill. St. Thomas of Canterbury's Day was kept with more than usual solemnity. Besides a certain number of prelates, there were eight Cardinals present, among whom was Cardinal Aldobrandini, our Vice-Protector, who administered Holy Communion to the scholars with his own hands, and dined the same day in the College with Cardinal Paleotti: both were greatly edified. During the dinner the panegyric of St. Thomas was given; a description of the present deplorable state of England in the course of it, moved the Cardinals and the rest of the audience to the deepest compassion. The usual panegyric of St. Stephen was preached by one of our students before His Holiness and the Cardinals in the Sistine Chapel. The Holy Father was somewhat moved and sent us his usual present of two hundred crowns. A certain number were entertained this year in the hospice, whom our students waited upon according to custom. Some of our alumni sent to the English Mission have laboured to good purpose, and despite difficulties, which are now greater than heretofore, continue to keep up their spirits and to make progress. They give great edification to the Catholics and excite the wonder of the heretics. A young English nobleman, who came this year to Rome and is staying with us, gives a wonderful account of their exorcising the foul fiend from the bodies of possessed persons, a fact of which he was a competent eye-witness. The students have not slackened this year in their progress. Three of them at the close of their course of philosophy held a public defension of theses selected from the full course, and one defended his theology in like manner before many Cardinals and prelates. Another, who was prepared to defend his philosophy, was prevented by serious and dangerous illness.

In September the following were sent out to collect alms for the Rheims College, after which they will proceed to England: Revv. Daniel Holdsworth, Henry Ansley, William Heighton, Robert Charnock, William Chaddock, and Thomas

Lovelace. On finishing their quest, Charnock and Chaddock proceeded to England, the others remain in France or Italy by the advice of Dr. Allen, either to recruit their strength (for two of them were in bad health) or for other motives.<sup>16</sup>

A.D. 1587.

In April the following left for the English Mission, the Revv. James Bolland, Christopher Buxton, Peter Fletcher, Robert Gray. The deacon, Robert Morton, left at the same time, as he was to take priest's Orders in France. With the exception of Buxton, of whom nothing as yet has been heard, they all succeeded in landing in England. William Owen left in their company for Rheims, the state of his health being such that he was advised by the doctors to leave Rome. In October, the Rev. James Vavasour and the Rev. Cesar Clement left, the latter to go and meet his father in Flanders, the former to Rheims; they were sent to their respective destinations by the command of the Most Illustrious Cardinal Protector of England, and are hereafter to go to the English Mission. Antony Major, in deacon's orders, set out with them to be ordained in France, as he could no longer bear the Roman climate.

A.D. 1592.

The following eight priests were sent in April to England: the Revv. Matthew Britton, Christopher Knight, John Redman, John Thules, Joseph Lampton, Antony Hebborne, William Clark, John Monford. Another was sent shortly after, and one went to Spain. They were provided with money for their journey by His Holiness Clement VIII. The Duke of Feria visited the College. The Rev. Henry Pugh died August 16 [20?], 1592. He was admitted into the Society, and took the vows on August 10, by the leave of Father General. On St. Thomas of Canterbury's Day, the Bavarian Princes dined in the College. The Rev. Joseph Lampton was arrested in England, and butchered in the usual way for religion. Henry Courtney, a pensioner of this College, died January the 4th, having been

<sup>16</sup> A note is here introduced, written, as Father Christopher Grene observes in 1663, by Father John Smithson, the Minister of the College, to the effect that the pictures on canvas which hang on the walls of our College chapel are somewhat antique, as they were executed during the life of George Gilbert, an Englishman of rank, who died October 6, 1583, in this city, as may be seen at page 102 of the *Life of Father Edmund Campion*, printed at Mantua, and in the History by Father Henry More. Hence we may infer that they were painted at the latest in 1582.



admitted to the Society of Jesus, and taken the simple vows, by leave of the Rev. Father General. He had long desired and had earnestly begged to take this step.

A.D. 1593.

MAY 17.—Rev. Father Alphonsus Agazzari, Vice-Provost of the Professed House at the Gesù, by command of our Most Holy Lord Clement VIII. and of the Most Illustrious Cardinal Francis Toletto, who, on account of Cardinal Gaetani's absence as Legate in Poland, filled his place as Vice-Protector, assumed a second time the government of this College. On the same day he exhorted the students to subordination and regular observance.

A.D. 1596.

MAY 17.—Father Alphonsus Agazzari, of the Society of Jesus, Rector of the Professed House of the Society, resumed the government of this College at the command of His Holiness Clement VIII. and of his Eminence Cardinal Toletto, Vice-Protector. God grant it may turn to His glory and the welfare of the College.

JUNE 1.—Our College received several vestments, both episcopal and sacerdotal, as a legacy from the Most Rev. Owen Lewis, Bishop of Cassano, through Hugh Griffin, son of that prelate's sister. They may be estimated at about forty scudi in value, and are duly entered in the archives of our sacristy.

JUNE.—Our Most Holy Lord Clement VIII., at the petition of the Most Illustrious Cardinal Toletto, Vice-Protector, made a grant of one thousand scudi for the liquidation of the debt of this College.

JULY 21.—The same Cardinal obtained from His Holiness the following special grace. The Dean of the Grooms of His Holiness who had received as a gift from His Holiness a certain vineyard close to Fornaci and adjoining our own property, agreed to forego his claims over a portion of our vineyard in the presence of the Most Illustrious Cerasi, Treasurer of the Apostolic Chamber. This agreement, or concession, was duly registered by Diomede Ricci, Notary of the Apostolic Chamber.

AUGUST 8.—The Rev. Father Alphonsus Agazzari, Rector of this College, in an audience granted by our Most Holy Lord Clement VIII. procured that the faculties regarding our College, which were held by the Most Illustrious Cardinal Allen,

should be granted to Cardinal Toletto, especially that of dispensing with our students in whatever irregularity they may have incurred. His Holiness also extended to the said Cardinal in connection with our College the faculties enjoyed by the Master of the Sacred Palace in regard of forbidden books and the recently published *Index*.

OCTOBER.—Our Most Holy Lord Clement VIII. chose and appointed the Most Illustrious and Most Rev. Simon Camillus Cardinal Borghese (in the absence of Cardinal Gaetani as Legate in Poland), Vice-Protector of this College, in lieu of the late Cardinal Toletto, who died last month. His Holiness granted him all the faculties his late predecessor possessed.

DECEMBER 11.—At the petition of our Reverend Father Rector, His Holiness further granted to the said Cardinal Borghese the faculty of dispensing the students of this College from whatever irregularities they may have incurred.

A.D. 1597.

JANUARY 22.—In virtue of a legacy of one thousand scudi left to this College by the late Bishop of Cassano, the Most Illustrious Cardinal Cusani, his executor, paid in the said amount, which was handed to the officers and guardians of the Monte di Pietà, to whom it was due on account of a certain transaction regarding a house contiguous to our chapel, according to the wish of His Holiness, to whom likewise another thousand were due in the same matter. And, as the said Bishop had bequeathed these thousand scudi on a condition to be mentioned by the Most Rev. the Archbishop of Monte Reale, who communicated it in a letter to the Most Illustrious Cardinal Cusani, the said Cardinal fixed on the College the charge of celebrating one Mass daily for the soul of the departed Bishop, and an anniversary service on the recurrence of the date of his decease.

A.D. 1598.

The Rev. William Sheprey, D.D., an English priest, died in Rome, July 18.<sup>17</sup>

[Cardinal Bellarmine's reply about going to Protestant churches. February 24, 1609.

"At Rome, February 27, 1609.

"Upon the 24th of February, A.D. 1609, Cardinal Bellarmine gave his resolution, by order of His Holiness, to a

<sup>17</sup> He is frequently mentioned in the Douay Diary (see *Records of English Catholics*).

certain Scottish gentleman that came to Rome in the name of a certain nobleman of that kingdom, to demand some dispensation or toleration, if it were possible, for going to Protestant churches. In which resolution the first point was this: That the matter was not dispensable, being prohibited *jure divino*, and consequently neither dispensation nor toleration might be granted. The second was, that any priest might absolve them that did so fall, if they promised to abstain for the time to come, as in other sins. The third point was that men might go to such churches for mere temporal offices or affairs, as carrying the sword before the King, or the like, so they went no further, nor stayed no longer than the necessity of their said offices required.”]

A.D. 1618.

MARCH 18.—The Rector, Rev. Father Thomas Owen, accepted a donation of one hundred scudi from Christopher Villa with the obligation of saying one Mass for him in our College chapel every Monday for ever. This was duly recorded in a deed by Signor Fioridi, Notary of the Apostolic Chamber. See our Account-Books, Ledger, fol. 21, A 30, Day-Book, fol. 162. Acts of Franceschini, late Fioridi, A.D. 1695.

A.D. 1626.

AUGUST 21.—In virtue of the legacy of one thousand scudi left to our College by our late Cardinal Protector, Edward Farnese, on condition of sixty Masses to be said forthwith, and one anniversary service yearly, as appears from his will drawn up at Parma by the Notary-Public, Manilio, the said amount was paid to the Rev. Thomas Fitzherbert, Rector, by Messrs. Zachetti, through Horace Cartarelli, ordinary collector of this College, a receipt was given in due form, as may be seen in the Acts of Raymond Capitolani, Notary-Public, and in the College account under the date given above. The sixty Masses have been said, and the money has been applied to liquidating a debt due to Signor Vincent Rossi.

A.D. 1640.

The Most Eminent Cardinal Barberini, Protector of this College, delivered to the Rev. Father Thomas Courtney, our Vice-Rector, the following order concerning the sending on to England of two priests, students of this College. An authentic copy is kept in the College archives:

“ Francis, Cardinal of the Holy Roman Church, Barberini, Vice-Chancellor, Protector of England, &c.

“ The time being at hand when, on account of the favourable weather, we are wont to send the divines of the fourth year of the English College, who are in priest’s Orders, to the English Mission, in view of the present circumstances of the College, and for other reasons known to us, we hereby command you, Father Thomas Courtney, Vice-Rector of the said College, to give notice to, and if need be, to order in our name, the Rev. — Maxfield and Thomas Norris, to make no delay in providing themselves with the faculties and monies they require, and then to start on the English Mission, according to the oath by them taken. Witness our hand this 17th day of March, 1640.”

+ Signature.

A.D. 1641.

APRIL 30.—Cardinal Barberini, our Protector, gave the following Rescript to the Rev. Father Thomas Courtney, Rector of this College, which was that same night read in the refectory. See for authentic copy the archives under head of *Admissions* :

“ It having been established by experience that of late years many students have left the English College on account of ill-health, or have broken down in their studies from inability to bear the burden of them and the common discipline. In order to obviate these inconveniences, we hereby order that such of the students who have not yet taken the oath, and whose health seems unequal to the diet, discipline, and continuous course of studies, be allowed to protract their time of probation till the end of three months, so that sufficient knowledge may be had of their constitution and state of health. In witness whereof we have signed with our own hand, this 30th day of April, 1641,

“ FRANCIS, CARDINAL BARBERINI, Protector.”

Letter of Cardinal Francis Barberini concerning entrance into the Society of Jesus, and of not writing the triennial letters :

“ Rev. Father,—In a Congregation lately held concerning the Papal Colleges, it was resolved that the students should be dispensed from the obligation of writing every year to this Sacred Congregation, and that each Cardinal Protector should be empowered to allow students of any of the Colleges under



his protection, after spending three years outside the said Colleges, to enter and make profession in the Society of Jesus, or in any other religious Order. This resolution was submitted by Monsignor the Secretary to our Most Holy Lord, who has been graciously pleased to approve it. Hence do I communicate it to your Paternity, to whose prayers I commend myself.

“CARDINAL BARBERINI.

“Rome, December 29, 1658.”

“Francis, by the Divine mercy Bishop of Porto, Cardinal Barberini, Vice-Chancellor of the Holy Roman Church, Protector of England and the English College.

“Having discovered during our visitation that the English College in this city has suffered severely by lending money without sufficient security, and without any hope of being able to recover it: To obviate such an evil, and in discharge of our duty as Protector of this College, in virtue of the tenor of these presents, we order that henceforth no Rector or official of the said College shall, under any pretext, lend money, unless valid security, available here in Rome, be given, so that it may be recovered at the term agreed upon without litigation or difficulty. In order that these presents be not forgotten, and for the prevention of future neglect and loss, we likewise order them to be lodged in the College archives, and to be read every quarter at the consultations the Rector is wont to hold concerning the affairs of the house. Given at Rome, in the Palace of the Chancery, April 3, 1659.

“FRANCIS CARDINAL BARBERINI, Protector.

“AGAPITO COLORSI, Secretary.

“Memorandum.

“Sir Robert Knowles, of low birth in Cheshire, in the wars of Edward III. general of an English army, built the noble bridge of Rochester over Medway, a College and Hospital at Pontefract, in Yorkshire, and the Hospital at Rome to entertain English pilgrims, since turned into a Seminary. *Vide Clark's Mirror*, p. 214.”

## THE DIARY OF THE ENGLISH COLLEGE, ROME.

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WE preface the Diary with the following papers :—

- I. A list of the Cardinal Protectors of the College, collected from the Diary.
- II. A list of the Rectors of the College, from the same source.
- III. A list of the students of the College who became martyrs and confessors for the Catholic faith, with places and dates of suffering.
- IV. The original and substituted forms of the oath taken by the ecclesiastical students.
- V. The original and substituted form of interrogatories put to the students on applying for admission to the College.

### CARDINAL PROTECTORS.

	1579.	Moroni.
May 8,	1581.	Buoncompagni.
Oct.	1586.	Aldobrandini, V.P.
	1587.	Gaetani.
	1593.	Toledo V.P. during absence of Card. Gaetani.
	1596.	Borghese, V.P.
	1597.	Gaetani returned.
July,	1600.	Farnese.
	1626.	Barberini.
Oct.	1646.	Caproni, V.P.
„	1648.	Barberini returns.
June,	1680.	Howard, until 1695. No Protector until
Dec.	1706.	Caprara, who remained until 1711, when there was no Protector until
Nov.	1717.	Gualterio.
Oct.	1729.	De Via.
Sept.	1741.	De Mirandola.
	1745.	Lante.
1772 to	1783.	Corsoni.

### RECTORS.

- |       |                      |
|-------|----------------------|
| 1579. | Agazzari, Alphonsus. |
| 1586. | Holt, William.       |

July,	1588.	Parsons, Robert.
	1589.	Cresswell, Joseph.
	1592.	Vitelleschi, Mutius (afterwards General).
	1593.	Agazzari Alphonsus.
	1594.	Fioravanti, Jerome.
	1596.	Agazzari, Alphonsus.
Oct.	1597.	Vitelleschi, Mutius.
Nov. 2,	1598.	Parsons, Robert. Dies in office, 1610.
	1610.	Owen, Thomas.
	1618.	Fitzherbert, Thomas.
March,	1639.	Leedes, Thomas, <i>alias</i> Courtney, V.R.
Nov.	1640.	„ „ Rector.
Sept.	1644.	Stafford, Robert.
Oct.	1647.	Lobb, Emmanuel, <i>alias</i> Simeon, Joseph.
„	1650.	Babthorpe, Thomas.
„	1653.	Leedes, Edward, <i>alias</i> Courtney.
Dec.	1657.	Manners, John, <i>alias</i> Simcocks.
Oct.	1659.	Poyntz, John, <i>alias</i> Stephens.
„	1663.	Anderton, Christopher.
„	1667.	Leedes, Edward, <i>alias</i> Courtney.
„	1671.	Clarke, John.
„	1673.	Anderton, Christopher.
„	1683.	Morgan, William.
„	1686.	Wigmore, Charles, <i>alias</i> Campion.
May,	1687.	Anderton, Christopher.
Oct.	1687.	Lucas, Anthony.
„	1693.	Postgate, Ralph.
August,	1699.	Mansfield, Robert.
Oct.	1704.	Postgate, Ralph.
„	1707.	Powell, Francis.
March,	1712.	Plowden, Richard.
Oct.	1716.	Eberson, Thomas.
March,	1724.	Brown, Levinius.
May,	1731.	Plowden, Percy.
Oct.	1734.	Marshall, Joseph.
June,	1738.	Sheldon, Henry.
Oct.	1744.	Maire, Christopher.
„	1750.	Sheldon, Henry.
„	1756.	Elliot, Nathaniel.
„	1763.	Booth, Charles. <sup>1</sup>
„	1766.	Hothersall, William. The last Rector S.J.

<sup>1</sup> See biography, *Records S.J.* vol. v. series xii.

MARTYRS AND CONFESSORS.

No. in Diary.

1. Sherwin, Ralph, at Tyburn, December 1, 1581.
7. Kirby, Luke, at Tyburn, May 30, 1582.
30. Haydock, George, at Tyburn, February 12, 1584.
32. Hart, William, at York, March 15, 1583.
48. Chaplain, Roche,<sup>2</sup> in prison.
52. Cornelius, John, at Dorchester, July 4, 1594.<sup>3</sup>
53. Lomax, James,<sup>4</sup> 1584, in prison.
59. James, Edward, at Chichester, October 1, 1588.
68. Hemerford, Thomas, at Tyburn, February 12, 1584.
72. Sherton, Martin, 1587,<sup>5</sup> in prison.
73. Pormott, Thomas, in St. Paul's Churchyard, February  $\frac{10}{20}$ , 1592.
79. Brushford, John *or* James, at Wisbeach Castle, 1593, in prison.<sup>6</sup>
87. Lowe, John, at Tyburn, October 8, 1586.
96. Oldcorne, Edward, at Worcester, April 7, 1606.<sup>7</sup>
106. Leigh, Richard, at Tyburn, August 30, 1588.
108. Walpole, Henry, at York, April 7, 1595.
117. Bailey (Bales *or* Bayles), Christopher,<sup>8</sup> March 4, 1589.
121. Roberts, John, O.S.B., at Tyburn, December 10, 1610 (probable. See Diary, n. 121, note).
125. Harrison, John, died in prison, 1586.
131. Buxton, Christopher, at Canterbury, October 1, 1588.
136. Duke, Edmund, at Durham, May 27, 1590.
140. Ingram, John, at Newcastle-on-Tyne, July 25, 1594.
143. Palmer, *alias* Plasden, Polidore, at Tyburn, December 10, 1591.<sup>9</sup>

<sup>2</sup> The place or date of his death is not mentioned in the Diary. He was ordained in September, 1584, and sent at once to England. A William Chaplain is mentioned in Law's *Calendar of English Martyrs and Confessors*, whose anniversaries have not been more precisely ascertained, p. 39. The date of his death in prison is given as 1583, which is a year before Roche was ordained and arrived in England. Roche was probably brother of William. See Diary No. 48 and note below.

<sup>3</sup> See his Life in *Records S.J.* vol. iii. series vii.

<sup>4</sup> Law's *Calendar*, p. 40, merely gives the name. The English College Diary shows at least the date of death. The place is yet to be ascertained.

<sup>5</sup> Law's *Calendar*, p. 40, calls him a priest. He must have been ordained in France.

<sup>6</sup> See his biography in *Records S.J.* vol. iii. series vii.

<sup>7</sup> See his Life in *Records S.J.* vol. iv. series ix.

<sup>8</sup> See Challoner's *Memoirs*. The English College Diary mentions that he left in 1584 for France, after receiving minor orders, on account of ill health. "He is a martyr."

<sup>9</sup> Law's *Calendar*, taken from Bishop Challoner, calls him by his assumed name of Plasden.



151. White, Eustace, at Tyburn, December 10, 1591.  
 158. Morton, Robert, in Lincolns Inn Fields, August 28, 1588.  
 162. Thwing, Edward, at Lancaster, July 26, 1600.  
 167. Tichborne, Thomas, at Tyburn, April 20, 1602.  
 179. Lampton, Joseph, at Newcastle, July 27, 1593.  
 184. Thules, John, at Lancaster, March 18, 1616.  
 254. Smith, Richard, at Tyburn, May 30, 1612.<sup>10</sup>  
 255. Lascelles, John, *alias* Lockwood, at York, April  $\frac{13}{23}$ , 1642.  
 265. Almond, John, at Tyburn, December 5, 1612.  
 268. Middleton, Robert, at Lancaster, March —, 1601.  
 298. Watkinson, Robert, *alias* Wilson, at Tyburn, April 20, 1602.  
 380. Morgan, Edward, *alias* Singleton, at Tyburn, April 26, 1642.  
 529. Morse, Henry, Fr. S.J., at Tyburn, February 1, 1645.<sup>11</sup>  
 636. Woodcock, John, *alias* Farrington, O.S.F., at Lancaster, August 7, 1646.<sup>12</sup>  
 700. Lewis, David Henry, *alias* Baker, Charles, at Usk, August 27, 1679.<sup>13</sup>  
 717. Wall, John, *alias* Marsh, O.S.F., at Worcester, August 22, 1679.<sup>14</sup>  
 767. Mico, Edward, Fr. S.J., in Newgate, December 3, 1678.<sup>15</sup>  
 791. Turner, Edward, Fr. S.J., in the Gatehouse, Westminster, March  $\frac{19}{29}$ , 1681.<sup>16</sup>  
 792. Turner, Anthony, Fr. S.J., at Tyburn, June  $\frac{20}{30}$ , 1679.<sup>17</sup>

<sup>10</sup> This is the martyr-priest named by Bishop Challoner as Richard Newport, *alias* Smith. But he did not enter the English College, Rome, until September 30, 1595, aged twenty-three. Challoner says that he was sent to Rome in 1586. This must relate to another person of the same name. The Pilgrim-Book of the English College confirms Challoner's statement that "after the martyr's banishment in 1606 he made a pilgrimage to Rome, there to pour forth his prayers at the tombs of the Apostle in behalf of this afflicted Church, and to obtain of God by their intercession, grace and constancy for himself, to fulfil his ministry among so many difficulties and dangers as he expected to meet with on his return to England." "March 17, 1607. Smith, Richard, Reverend, priest, arrived; remained until April 26th." Again, "The Reverend Richard Smith, returning to the Hospice, made the Spiritual Exercises [for three days] until April 29th."

<sup>11</sup> See his Life in *Records S.J.* vol. i. series i.

<sup>12</sup> See a short autobiographical notice of him in the English College Diary.

<sup>13</sup> See his Life in *Records S.J.* vol. v. series xii. Bishop Challoner calls him by his assumed name of Baker.

<sup>14</sup> See notice of the martyr, *Records S.J.* vol. v. series xii. pp. 865 seq.

<sup>15</sup> *Ibid.* p. 247.

<sup>16</sup> *Ibid.* p. 473.

<sup>17</sup> *Ibid.* pp. 861, seq.

*The original form of oath administered to the students of the  
English College, Rome.*

"I, A. B., do swear upon the Holy Scriptures, that I will ever be ready at the order of the Sovereign Pontiff, or other lawful Superior of this College, to embrace the ecclesiastical life, to take Holy Orders, and to proceed to England for the aid of souls. At the Church of the English College, Rome, this      day of      . Ita est. A.B."

On November 24, 1625, the Sacred College of Propaganda by command of His Holiness Pope Urban VIII., imposed upon the students of all the Pontifical Colleges a new oath which was subsequently reimposed with some variations by Alexander VII.. At Douay College this second oath was not held to supersede the older one, but both were administered to the students.<sup>18</sup> We gather from the English College Diary, Rome, that it was not obligatory on the scholars to take both, although it was the more general practice to do so.

The oath of Urban VIII. and Alexander VII. was to the following effect :

"I, A. B., son of C. D., of the diocese of E. F., having full knowledge of the Institute of this College, do hereby freely and willingly submit to the laws and constitutions of the same College, which I accept according to the interpretation of Superiors, and I promise to observe them to the utmost of my power.

"*Item*, I promise and swear that so long as I shall remain in this College, and after that I shall have left it on any account, whether my studies are completed or not, I will not enter into any religious Order, Society, or regular Congregation, without the special licence of the See Apostolic or of the Sacred Congregation for the Propagation of the Faith, nor become professed in any such.

"*Item*, I promise and swear that I will at the desire of the said Sacred Congregation embrace the ecclesiastical state, and, when Superiors shall think fit, take all the Holy Orders, even the priesthood.

"*Item*, That whether I shall become a religious, or remain a secular priest, I will every year, if within the confines of Europe, or every two years if beyond them, report myself to the same Sacred Congregation, as to my state, function, work, and place of abode.

<sup>18</sup> *Records of English Catholics*, p. 47 note.

“*Item*, I promise and swear that upon the order of the said Sacred Congregation, I will return to my country always to expend there my labours and efforts for the salvation of souls, which I will likewise observe, although, with the licence aforesaid, I shall have entered and made profession in any religious Order, Society, or Congregation as aforesaid.

“Lastly, I promise and swear to understand and observe the said oath and its obligations, according to the declarations made by the said Sacred Congregation, confirmed by the Apostolical Brief of the 20th July, 1660. So help me,” &c.

*The original form of interrogatories to be put to scholars on applying for admission to the College.*<sup>19</sup>

A head of those questions which all are bound sincerely to answer, before they are admitted to the gown and board of the English College.

1. The real name, age, and place of nativity and education.  
2. Of the parents, and their rank and condition, and of their brothers, sisters, or principal relations, heretics or Catholics.

3. Of their studies, proficiency and progress in them, and of the place in which they have studied.

4. Regarding health or sickness, bodily or mental, present or past.

5. Regarding vocation, that is, whether at any time they were heretic or schismatic; and when, how, and by whose means converted to the Catholic faith; and what has happened to them, or what have they suffered on that account.

6. Of the intention and desire they feel for the ecclesiastical life, and of their readiness to observe the discipline of the College during their stay.

Some years later the form was considerably enlarged, and the following generally adopted.

*Interrogatories to be submitted by the Superior of the place where they dwell, or by his delegate, to those who seek admission to the English College, Rome.*<sup>20</sup>

#### FIRST PART.

1. What is the true name and surname of himself and

<sup>19</sup> Ex Archivio Coll. Anglicani, Romæ, *Scritture Scholares*, num. 8, pte. 2, vol. 25.

<sup>20</sup> *Ibid.* Endorsed—“*Examen accedentium ad Collegium Anglicum de Urbe pro ipsorum admissione.*”

parents, the country and birth-place, the day and year of baptism, and the age?

2. Has he received the Sacrament of Confirmation? where lived and been educated?

3. What is the condition of his parents and kindred? whether noble, plebeian, or middle class, rich or poor, Catholic or heretic? has he brothers or sisters?

4. Was he always Catholic, or was he converted from schism or heresy? how many years ago, and by whose aid, and what was the reason and occasion? Has he suffered anything on account of the Catholic faith?

5. Has he ever relapsed since his conversion, and in what manner, and has he ever been a minister or a preacher?

6. What studies has he made, and where, and with what progress? Has he taken any degree? Can he readily and correctly speak and write Latin? And has he any skill in the Greek or Hebrew tongues?

7. Has he ever laboured, or does he now labour under any infirmity of body or mind that may incapacitate him from study or College observance?

8. Is he free from all censures and irregularities, or can he readily become so?

#### SECOND PART.

1. Was he born in lawful matrimony, and is he recommended by a good character?

2. Has he a sound body, no impediment in speech nor deformity of countenance, and has he talent for the study of philosophy and theology?

3. Has he been a wanderer, and has he a trustworthy testimonial to his life and manners?

4. As to money for his support, and his return?

#### THIRD PART.

1. Does he come spontaneously to the College, and desire to embrace the ecclesiastical state?

2. After ordination, and completing the course of studies, is he willing to return at once to England, to labour for the salvation of souls, when it shall seem good to Superiors, and to promise this upon oath?

3. Is he willing, and will he promise upon oath, not to enter any religious Order without the licence of the Holy See?



4. Is he willing to apply to such studies of philosophy and theology, and for so long a time, as to Superiors may seem best in our Lord, after previous examination?

5. Is he ready and contented to conform to the food, the dress, and other College regulations regarding piety, study, rules, government, and all discipline according to the interpretation of Superiors?

6. Is he unwilling that the money deposited for his support and return shall be expended in other uses?

Then follows a short form of assent to be signed by the candidate, and another by the Superior.



*Jesus, Maria.*

#### THE NAMES OF THE ALUMNI.<sup>1</sup>

On the 23th of April in the year of our Lord 1579, it was demanded in the presence of the Most Reverend Dom. Spetiano of Milan, holding the place of the Most Illustrious Cardinal Moroni, and the Reverend Fathers Nola, Provincial, and Robert Bellarmine, of the Society of Jesus, from all the under-written scholars, whether they were prepared to lead an ecclesiastical life, and to proceed to England when, and as often as it should seem good to Superiors, and they replied as follows:—

1579.

1. SHERWIN, PR. RALPH, priest, aged 29, a student of sacred theology, declares and swears upon the Holy Scriptures that he is ready this very day, at the intimation of Superiors, to proceed to England for the help of souls. He was sent, and became a martyr.

Martyr,  
No 1.

Ralph Sherwin was a native of Radesley, near Langford, Derbyshire. He was a Fellow of Exeter College, Oxon; was converted to the Catholic faith in 1575, and then studied for a time at Douay College. He was tried, condemned to death, and executed at Tyburn with Fathers Campion and Briant, S.J. See Wood's *Athen. Oxon.*, Challoner's *Memoirs of Missionary Priests*.

2. HAYDOCK, PR. RICHARD, of Lancashire, aged 27, a priest, and student of theology. Swears the same. Being sent to England, he suffered imprisonment.

Dr. Richard Haydock was a relative of Cardinal Allen, son of Mr. Haydock of Cottam Hall, near Preston, and an elder brother

<sup>1</sup> From the transcript taken from Archives of the English College, Rome, for the Royal Historical Manuscript Commission.

of Rev. George Haydock, the martyr (see No. 30). An extract from Dr. Haydock's will is given in the promiscuous papers below. He studied at Douay, and was ordained priest there, March 23, 1577; was sent to England in 1580 with twenty-eight priests, six of whom were martyrs; and died in Rome, 1605. See Father Bridgewater's *Concertatio*, fol. 133; Challoner's *Memoirs* (title, George Haydock); Dodd's *Church History*, vol ii. p. 69.

3. ARAY [ARAIUS], PR. MARTIN, aged 28, a priest and student of theology. Swears the same. Being sent into England [January, 1580], he suffered imprisonment.

Martin Aray was of the diocese of Carlisle; studied at Douay; was ordained at Cambray, April 6, 1577, and sent the same year to England. In 1579 he went to Rome to complete his theology. In 1580 he was one of twenty-nine priests sent to England, six of whom became martyrs. In *Records S.J.* vol. i. series i. p. 331 (quoting *Harleian MS.* 360), we find him sent to Rome in 1577, to help to found the English College. He was seized in England in 1586, but by a money payment "had favour to be banished," though he still remained as a priest in the North of England. See also interesting mention of this priest in Father Morris's *Troubles of our Catholic Forefathers*, series ii. pp. 154, seq.

4. MEREDITH, PR. JONAS, aged 31, a priest and student; swears the same. He was sent to England, and became a prisoner.

Jonas Meredith, was a native of Bristol. He went to Douay 1574; was ordained in 1576, and sent the same year to England, where he was imprisoned; he was soon released, and returned again to Douay, having in his brief stay in England made a rich harvest of souls. In 1579 he went to Rome for his theology, and in 1580 was again sent to England, seized and imprisoned, and banished in 1585. He again returned to England, and in 1587 we find him in the Gatehouse Prison, Westminster. See *Records S.J.* vol. i. series i. p. 482; also Douay Diary.

5. HOSCIUS, PR. JOHN, aged 33, a priest and student. Took the oath and was sent to England.

6. HYDE *or* HIDE, PR. LEONARD, aged 29, a priest and student. Took the oath. He was sent into England, and imprisoned for the faith.

Leonard Hyde (*or* Hide), was a native of Berks, in the diocese of Sarum; he studied at Douay; and was ordained priest at Cambray, December, 1576. He was sent to Rome in 1579, and thence to England in 1580. In 1582 he accompanied Sir Geoffrey Pole and his son, and their attendant, Mr. Peter Hyde (brother of Leonard), on a pilgrimage to Rome (*vide* Pilgrim-Book, 1582, Aug. 22). In 1583 he returned to England. In 1585 he was a prisoner in the Tower. In 1586-7 in Newgate, "a bad fellow." Thence

removed to Wisbeach Castle dungeons, 158—1591, &c. In 1603 taken to Framlingham gaol, and thence banished on the accession of James I. See Douay Diary; *Troubles*, series ii.; *Records S.J.* vol. i. series i. p. 480.

7. KIRBY, PR. LUKE, aged 30, priest and student. Took <sup>Martyr,  
No. 2.</sup> the oath. Sent to England, he became a martyr.

Luke Kirby (*or* Kirkby) was a native of the diocese of Durham. He suffered at Tyburn for the Catholic faith, May 30, 1582, with three other priests, Father Thomas Cottam, S.J. and the Revv. Wm. Filbie and Laurence Richardson. See Challoner's *Memoirs*.

8. HARRISON, PR. WILLIAM, aged 26, priest and student. Took the oath, and was sent to England, and afterwards was imprisoned for the faith.

William Harrison was of the diocese of Lichfield. In 1577 he was sent a deacon from Douay to Rome, where he was probably ordained priest. Sent to England in 1581 with forty-six other priests that year, of whom thirteen became martyrs for the Catholic faith; he is said to have suffered imprisonment, but where does not appear. He may be the Harrison, priest, named in the State Paper, *Dom. Eliz.* vol. ccxxxviii. n. 62, 1591, as being then "about London," viz.: "Mr. Harrison, whose byname is Blacke or Bannester. I neede not to describe hym; you knowe hym well. Hee goeth in blacke rashe, and lieth aboute Holborne, I knowe not where." See *Records S.J.* vol. i. series i. p. 380.

9. RISHTON, PR. EDWARD, aged 29, a priest and student. Took the oath. Was sent to England, and became a prisoner for the faith.

Edward Rishton was a native of Lancashire, he studied and was ordained at Douay. He was sent to England 1580, and was tried and condemned to death with Father Edmund Campion. He was however reprieved, and banished in January, 1585. He wrote a valuable Diary of events in the Tower of London, and also the supplement or third book of Sander's *History of the English Schism*. He died an exile for the faith a few months after his banishment, viz., on the feast of SS. Peter and Paul, 1585, at Pont-à-Mousson. See Douay Diary.

10. BIRKETT, PR. GEORGE, aged 29, a priest and student. Took the oath, and was sent to England.

George Birkett belonged to the diocese of Durham; he studied at Douay, where he was ordained, April 6, 1577; was sent to England in 1580, and appointed Archpriest of England in 1608, in the place of the Rev. George Blackwell. He died in 1614.

11. PITT, ARTHUR, aged 22, a student of theology in minor orders. Declared himself ready at the command of Superiors both to receive the other orders and to

proceed to England for the help of souls, and confirmed this by oath. Was sent into England, and became a confessor.

Arthur Pitts, probably of the Hampshire family of that name, who were staunch Catholics, studied at Douay. He was sent to England in 1581, and presently cast into the Tower of London, "Pitts and Haydock [George the martyr] were little men of great courage" (*Troubles*, series ii. p. 33). He was banished from the Tower, January, 1585, with many others. During 1596 he was in Lorraine. See *Records S.J.* vols. i. and iii., and Douay Diary.

12. OWEN, CHRISTOPHER [? of Oxfordshire], aged 19, a laic and student of theology. Took the above oath. He died in the College [1580-1].

13. BELL, THOMAS, aged 28, a student of philosophy. In the four minor orders. Took the oath. Was sent to England, and (1594) became Superior of Yorkshire.

Thomas Bell was of the diocese of York. He was once a Protestant minister. Having been converted to the Catholic faith and ordained priest, he was sent to England in 1582, and for a time became Superior of the clergy in the north. On arriving in England he was seized and cruelly handled. He afterwards regained his liberty, but unhappily fell away, and became a notorious and dangerous spy of the Government. See *Troubles*, series iii.; Douay Diary, &c.

14. STANDISH, RALPH, aged 22, student as the last. In minor orders. Took the oath, and was sent to England.

Ralph Standish was of the diocese of Chester, and probably a native of Lancashire. He is called in the Douay Diary, *nobilis*. Sent to England from Rome, not having been ordained, March 26, 1581.

15. CLENOCK, MORGAN, aged 21, student in minor orders. Took the oath. Sent to England.

Morgan Clenock was probably nephew to the Rev. Maurice Clenock, referred to in the Introduction as the first appointed Rector of the English College.

16. FOSTER, SETH, aged 22, laic, student, &c., as above. Took the oath, and was sent to Rheims to teach. Afterwards became confessor to the Bridgettine nuns at Lisbon.

Seth Forster was a native of Yorkshire. He was paternal uncle of Seth Forster, *alias* Wharton, No. 422.



17. MUSH, JOHN, aged 27, in minor orders, student as above.  
Took the oath. Was sent into England.

John Mush, a native of Yorkshire, was sent as a priest into England 1583. Dodd, *Church Hist.* vol. ii. p. 115, calls him a man of great learning and experience, much looked up to by his brethren in the north of England, where he generally resided. His name occasionally occurs in *Records S.J.* vol. i. He wrote several works, and one against the apostate, Thomas Bell.

18. BRISCOE [*or* BURSCOUGH], THOMAS, aged 26, a laic and student. Took the oath. Left for England.

Thomas Briscoe was a native of Lancashire. His name occurs frequently in the Douay Diary. On April 18, 1580, he left Rome with FF. Parsons, Campion, and others. They arrived at Douay, May 31, 1580. Briscoe was then ordained. He is mentioned in an advertisement of a spy (*Dom. Eliz.* vol. cxlviii. n. 61, 1581) as being then in the Tower. He was afterwards probably banished, and completed his studies at Douay.

19. THEDDER, WILLIAM, aged 22, laic and student. Took the oath. Sent to England.

The name of this student frequently occurs in the Douay Diary as William Tiddar. He was sent to England, being then a priest, November 13, 1582. He is mentioned in a letter of Dr. Barret, of Rheims, to Father Agazzari, dated March 13, 1583, as being then in prison; he was probably the William Cedder named by Challoner in the list of exiles from their dungeons in January, 1585.

20. ROBINSON, OWEN, aged 19, laic and student. Took the oath. Left on account of ill-health.

21. HART, WILLIAM, aged 18, laic, student. Took the oath.  
He entered the Society of Jesus.

William Hart's father was a gentleman of wealth. The date of his admission to the Society is not recorded. He appears to have been a convert of Father John Gerard, and the reading, among other books, of Father Jerome Platus, *On the happiness of the Religious State*, moved him to enter religion. About 1609, Father Gerard mentioned him as a useful missionary in England. He died at Rome, but the date is not known. See Oliver's *Collectanea S.J.*

22. BARTON, JOHN, aged 20, laic, student. Took the oath.  
He entered the Society of Jesus.

There is no information of John Barton's place and date of birth, nor of his admission to the Society. He is called a Jesuit by the spy in the above-mentioned advertisement (*Dom. Eliz.* vol. cxlviii. &c.).

23. BENNET, ROBERT, aged 19, laic, student. Took the oath, was ordained subdeacon and deacon, December, 1581. Entered the Society of Jesus in France in 1587.

We learn from the Douay Diary that Robert Bennet was a native of South Wales. He arrived at Douay from Rome, October 26, 1585, a priest, and, after some months, according to custom, delivered table lectures upon Holy Scripture. On May 25, 1587, he left Douay for the Novitiate of the Society at Verdun. In March, 1590, a letter was received at Douay announcing that FF. William Sutton and Robert Bennet, together with the venerable priest, Father Richard Green, had been drowned whilst passing by sea to Spain. Dr. Oliver, in his *Collectanea S.J.*, gives his age as 40, which must be incorrect if the Diary is accurate in stating his age when entering. Father William Sutton was a native of Burton-upon-Trent. He acted as tutor to Father John Gerard, who says in his famous autobiography: "As for Greek we were at the same time placed under the tuition of a good and pious priest, William Sutton by name . . . He afterwards entered the Society, and was drowned on the coast of Spain, whither Superiors had called him" (Father Morris's *Condition of Catholics*). He was brother to Rev. Robert Sutton, formerly Rector of Lutterworth, who was cruelly butchered alive at Clerkenwell, October 5, 1588. See Challoner's *Memoirs*.

- [23A. GIFFORD, GILBERT, diocese of Lichfield, laic, student.]

"In hoc collegium admissus ut subdolo erat ingenio, egregia simulatione pudorem et modestiam primo mentitus est." See Report of Cardinal Sega, page 15 above.

24. WRIGHT, THOMAS, aged 18, laic, student. Took the oath. Entered the Society of Jesus, February 3, 1580.

We have no information whatever regarding this Jesuit. Mention of a Thomas Wright occurs in several places in the Douay Diary, who, however, is clearly not the same person. In the report of the spy above referred to (*Dom. Eliz.* vol. cxlviii. n. 61, 1581), he is mentioned as being at the English College, Rome, "a Jesuit."

- [24A. GRATLEY, EDWARD, laic, student. Took the oath.]

See Report of Cardinal Sega, p. 17 above.

25. HALYWELL, OLIVER, aged 23, laic, student. Took the oath. In November, 1582, received Holy Orders from the Bishop of St. Asaph.

The Douay Diary gives the name of Hallaway, and mentions his arrival at Douay from England on December 21, 1577.

26. WOODRUFF, ROBERT, aged 25, laic, student. Took the oath. Sent to England.

In the list of priests sent from Rome and Rheims to England by Pope Gregory XIII. (*Records S.J.* vol. iii. series v. p. 46, 1582),

Robert Woodruff is said to have become a martyr. He is, however, not named in Challoner; and subsequent mention of a Robert Woodruff in the Douay Diary tends to discredit the above statement.

27. PROCTOR, LAUNCELOT, aged 20, laic. Took the oath. Died [in the College, 1581.]

28. ELLIS [HELISEUS] GRIFFITH, aged 23, laic, student. Took the oath. Sent to England [1582].

29. HARGREAVE, JOHN, aged 18, laic. Took the oath. Was ordained subdeacon and deacon in November, 1582.

John Hargreave, ordained priest, was sent to England, but detained at Rheims to teach theology. He died in Lorraine, October, 1590.

30. HAYDOCK, GEORGE, aged 22, laic. Took the oath. Was sent to England [1582], and afterwards became a martyr, No. 3.

George Haydock was son of Vivian Haydock, Esq., of Cottam Hall, near Preston. He suffered death at Tyburn with four companion priests, on February 12, 1584. See Challoner's *Memoirs*.

31. BARRET, RICHARD, aged 35, laic, student of theology. Took the oath. He went to Rheims to assist in the College. He was an admirable man. Afterwards made Canon of the Church of Rheims, 1587, and Rector of the College, 1588.

Richard Barret was a native of Warwickshire. He died President of the English College, Douay, May 30, 1599, and was succeeded by Dr. Thomas Worthington (afterwards a Jesuit). He is referred to in our Introduction. The reader will find much information regarding this excellent man, with several of his letters, &c., in the *Records of the English Catholics* (Douay Diary).

32. HART, WILLIAM, aged 21, laic, student of theology. Took the oath, went to England. Afterwards became an illustrious martyr in 1582. Martyr, No. 4.

William Hart was a native of Wells, educated at Lincoln College, Oxon, where he was converted, and completed his humanity studies at Douay. He was sent to England from Rome in 1581, with forty-six priests, of whom thirteen became martyrs. He laboured in Yorkshire, of which he was called the Apostle, and suffered death at York for the Catholic faith, March 15, 1583. He had earnestly desired admission to the Society of Jesus, but his infirmities prevented his being accepted. See Challoner's *Memoirs*; *Records S.J.* vol. iii. series vi. p. 147; also the Douay Diary, where frequent mention is made of this distinguished martyr.

33. BISHOP, WILLIAM, aged 24, laic, student. Took the oath. Sent to England [1582], and was a confessor for the faith.

William Bishop was banished in January, 1585, and afterwards returned. He had suffered a painful imprisonment. Frequent mention is made of him in the Douay Diary. Dodd, *Church History*, vol. ii. p. 361 (citing Wood's *Athen. Oxon.*, &c.) says that he was son of John Bishop, of an ancient family, born at Brayles, Warwickshire. Although a Catholic, he was sent to Oxford in 1570; he took the degree of D.D. at Paris, and on June 4, 1623, was consecrated Bishop of Chalcedon, for England, where he arrived July 31 following, being the first Catholic Bishop since the Reformation. He lived in London in great retirement on account of the Government, and died at Bishop's Court, near London, on April 16 of the following year.

34. GIBBONS, ANDREW, aged 21. Had received first tonsure. Admitted as a student. Took the oath, and died at Bonn, 1583.

Andrew Gibbons was probably a younger brother of Fathers John and Richard Gibbons, of Wells, Somersetshire. See their memoirs, *Records S.J.* vol. iv. pp. 480, seq.

35. THULIS [*or* THULES], CHRISTOPHER, aged 19, laic, student. Took the oath.

Christopher Thulis was sent priest to England in 1585, and became a prisoner in the Gatehouse, Westminster, the following year, under the name of C. Thules, *alias* Ashton (*Dom. Eliz.* vol. cxcix. n. 15). See *Records S.J.* vol. iii. series vii. p. 440. He was probably an elder brother of the martyr, John Thulis (No. 184).

36. HODGSON, CHRISTOPHER, aged 18, laic, student. Took the oath. Ordained deacon by the Bishop of St. Asaph, and sent to England in 1583.

Christopher Hodgson was retained at Douay in 1583 to teach philosophy. On May 5, 1589, he was sent to a monastery in Lorraine to teach philosophy, and after two years taught theology. Douay Diary.

37. BOLTON, JOHN, aged 19, laic, student. Took the oath. . . .

This student was sent to England, a priest, in 1585, and was arrested and incarcerated in Wisbeach Castle (*Records S.J.* vol. iii. series v. p. 48). See *Dom. Eliz.* vol. cxcv. n. 74, 1586. List of priests in London prisons. In the Marshalsea, John Bolton, "mete for banishment." *Dom. Eliz.* vol. ccii. n. 61. Seminary priests in the Marshalsea prison, with seventeen others, "John Bolton." *Records S.J.* vol. i. series i. pp. 478, 481.

38. MIDDLEMORE, ROBERT, aged .... Admitted as a victor (or pensioner), paying his own expenses, to



make his humanity studies. Did not take the oath, but promised to observe College discipline. Left for France.

The place of Robert Middlemore's birth does not appear. He is named frequently in the Douay Diary, being called "nobilis" in one place. In the account of the spy above referred to (*Dom. Eliz.* vol. cxlviii. n. 61) he is called "Gent. His father mayntayneth hym."

39. BICKLEY, RALPH, aged 22, laic, student of theology. Took the oath. Sent into England, April, 1589.

Ralph Bickley was a native of Hants. The exact date of his admission to the Society does not appear, but it was about the latter end of 1597. He spent most of his time under confinement in various prisons, and was ultimately released at the intercession of Count Gondomar, the Spanish Ambassador, in 1618, and taken by his Excellency as an exile to the Continent with several other Fathers of the Society, where he died soon afterwards. See *Records S.J.* vol. i. series i. pp. 476, seq.

All the above named scholars who were at that time found in the English College, were, by command of the Illustrious Cardinal Moroni, received as alumni of our Most Holy Father.

40. CLEMENT CÆSAR, an Englishman, diocese of London, aged ..., was admitted for his humanity studies by Father Alphonsus [Agazzari], Rector, as a convictor by command of Cardinal Moroni the Protector, September 5, 1579. In November the Reverend William Allen obtained leave of the Pope that he might be changed to an alumnus of the Holy Father, who would in future pay his expenses. He made the Spiritual Exercises in October, 1582, and took the College oath, January 6, 1584, and received Holy Orders in December, 1585. He was sent to his father in Belgium [*en route* to England], in October, 1587.

Cæsar Clement, D.D., ultimately became Dean of St. Gudule's, and Vicar-General, Brussels. He was great nephew to John Clement, Esq., whose wife was Margaret Giggs, a gentleman's daughter of Norfolk; and nephew to the celebrated Mother Margaret Clement, of St. Monica's Convent, Louvain. See *Troubles*, series i. The Clement family suffered much for their profession of the Catholic faith, having gone twice into voluntary exile on that account. Dean Clement died at Brussels, August 28, 1626.

41. ENGHAM, RICHARD, diocese of Canterbury, aged 24. Admitted September 5, 1579. Took the college oath, March 4, 1580. Entered the Society of Jesus in April, 1582, by licence of the Cardinal Protector Moroni. Died afterwards at Eu in Normandy, 1583, on his way to England.

Richard Engham is mentioned in the Douay Diary as having matriculated at that College, but the date is not given. He would probably have been one of its earliest scholars. He is called "Richardus Engehamus Anglus. Nobilis." In the same Diary, p. 232, Walter Engham, of the diocese of Canterbury, probably his brother, is stated to have received the first tonsure.

42. RIGBY ALEXANDER, diocese of Chester, aged 19. Admitted September 15, 1579. Took the oath, March 4, 1580. Entered the Order of St. Dominic, May, 1585.

Alexander Rigby is named in the Douay Diary as having arrived at the College from England, December 21, 1577; and again on his way to Rome with five youths, his companions, partly on pilgrimage and partly for the sake of study.

43. LISTER, THOMAS, of Lancashire, aged 20. Admitted September 15, 1579. Took the oath, March 6, 1580. In August, 1581, he publicly defended theses in philosophy. Entered the Society of Jesus with licence of the Protector [February 20], 1583.

Thomas Lister, *alias* Butler, was sent priest from Rome to England in 1584, with seventeen other priests, of whom nine became martyrs. He was fellow-novice with Father Vitelleschi, afterwards General of the Society. He took the doctor's cap at Pont-à-Mousson in 1592, and was fellow-labourer with Father Edward Oldcorne the martyr, in the Worcestershire District. He was arrested and imprisoned, and ultimately banished with forty-five priests by James I. in 1606. We find no mention of the date of his death. See *Records S. J.* vol. iv. Dr. Richard Barret congratulates him on his entering religion. Douay Diary, p. 326.

44. GIFFORD, WILLIAM, diocese of Winchester, aged 21. Admitted and took the oath with the last named. Having been ordained priest in March 1582, he was sent to Rheims to teach philosophy [theology].

William Gifford, D.D. See Douay Diary, *Records of the English Catholics*, for many particulars regarding him.

45. SMITH, WILLIAM, diocese of York, laic, aged 23. Admitted and took the oath with Thomas Lister, No. 43.

Having been ordained priest, was sent to England in September, 1581.

William Smith was sent into England in 1581, with forty-six priests, of whom thirteen became martyrs for the faith. He was sent from prison into banishment in January, 1585, with many other priests, but ventured to return again to the cure of souls, October 7, 1590.

46. COLLINS [COLINUS] WILLIAM [*or* COWLINS], diocese of York, aged 22, laic. Admitted and took the oath with Thomas Lister, No. 43, above. Ordained priest and sent to England . . . March, 1582.

William Collins took the degree of B.A. at Douay in 1587.

47. ANSLEY, HENRY, diocese of Oxon, aged 18. Admitted October 17, 1579. Took the oath, March 6, 1580. Ordained priest 1585.

Henry Ansley [Annesley] arrived at Douay on his way to Rome, April 11, 1579. Left August 21st following, to make the journey on foot. Took the degree of D.D., and was appointed a Canon of Munich. He was alive in 1612. See Dodd, *Church History*, vol. ii.

48. CHAPLAIN, ROCHE [ROCUS], diocese of Essex, aged 20.

Admitted and took the oath with the last named. In November, 1583, he began positive theology, and at the same time was ordained subdeacon and deacon by the Bishop of St. Asaph. In September, 1584, he was ordained priest, and at once sent to England and became a martyr.

Martyr,  
No. 5.

The Douay Diary states that Roche Chaplain arrived at Douay on his way to Rome, April 11, 1579, with William Chaplain and the above Henry Ansley—three scholars. Roche Chaplain was sent to England 158 $\frac{4}{5}$  with seventeen others, six of whom became martyrs. He was probably brother to William Chaplain, who is stated in Law's *Calendar of English Martyrs* to have died in prison in 1583.

49. WHITTINGTON, GEORGE, diocese of Lincoln, laic, aged 18.

Admitted and took the oath with Henry Ansley. In September, 1582, he made the Spiritual Exercises and began theology, as he was found unfit for the scholasticate. In the month of April, 1584, he left for France, sick, and died at Milan.

50. PROBERT, HUGH, laic, aged 33, diocese of Hereford.

Admitted and took the oath with Henry Ansley, No. 47. Ordained priest and sent to England in March, 1581.

51. PRICE, ISAAC, diocese of Lincoln, laic, aged 17. Admitted as convictor, December 8, 1579. On the feast of the Assumption, 1581, he entered the Society of Jesus, by special licence from the Protector, Cardinal Moroni.

We are unable to trace this student's career in the Society, but learn from the report of a spy (State Papers, *Dom. Eliz.* vol. cxlvi. n. 18. printed at length in the *Records of the English Catholics*, pp. 301, seq.) that he was a son of Robert Price, Esq., of Crowkay, near Newport Pagnell—

“Priestes and scolleres of ye Englishe Seminarye,

“ . . . John and Isaac Pryce, Master Robert Pryce his sonnes, of Crowcaye, besyde Newporte-Pannell.”

1580.

52. CORNELIUS, JOHN, laic, diocese of Cornwall, aged 23.

He was admitted to make his scholastic theology, April 1, 1580, and took the College oath, October 23, 1580. He made an address before the Holy Father in the [Sistine] chapel on the feast of St. Stephen the Protomartyr, 1581. Ordained priest, he left for England in September, 1583, and was crowned with martyrdom 1594.

See the Life of this great martyr, with portrait, in *Records S. J.* vol. iii. series vii. He was admitted to the Society in prison shortly before his execution, and suffered death for the Catholic faith at Dorchester on July 4, 1594, along with three companions, viz., Thomas Bosgrave, Esq., John Carey, and Patrick Salmon, servants.

53. LOMAX, JAMES, laic, diocese of Chester, aged 24. Was admitted to make his theology and took the oath with

the last. Ordained priest, he departed towards England in September, 1582. He afterwards became a martyr in 1584, as is affirmed by some old catalogues, one of which was printed at Valladolid in 1590.

James Lomax was a native, probably, of Lancashire. He left Rheims for Rome after a stay of a few months, on February 9, 1580, in company with Father Cornelius and three others. He visited Rheims again on his return to England. In a letter of Dr. Barret, Rector of Rheims, to Father Agazzari, dated April 14, 1583, he mentions him as then labouring under a severe pulmonary attack. In another letter from the same to the same, dated August 11, 1583, he says: “P. Lomax was captured on his very landing, and not without a certain carelessness on his part, as some think; for, when accosted by a person, ‘You appear to me to be a priest,’ ‘I am,’ he replied, and was consequently arrested.” *Records of English Catholics*. See also note 4, p. 125.



54. TIPPETS, JOHN, laic, diocese of Cornwall, aged 20. Admitted and took the oath with Father Cornelius, No. 52. Made the Spiritual Exercises in October, 1582. November, 1583, began theology. In May, 1584, he was ordained deacon, and in August following, priest. He afterwards entered the Carthusian Order, and died in religion.

John Tippets was probably nephew to the Rev. John Tippets, of the Diocese of Wells, who after studying at Douay College, was ordained priest, March 23, 1577, and being sent to the English Mission in the same year, was banished, and died in exile. See Douay Diary. John Tippets, the student, was a sufferer for his religion in his youth, as we find recorded in a letter dated February 15, 1579, given in *Records S. J.* vol. v. series xii. pp. 695—6, taken from the Douay Diary. He was seized in London and brought before the pseudo-Bishop and Recorder. Unable to shake his constancy, "the Bishop and Recorder, being outrageously moved against him, contrary to all law and justice, condemned him to be whipped at the cart's tail, and to be bored through the ear with a hot iron." The sentence was inhumanly executed, and borne with the utmost patience. He was retained in Newgate until May the 18th, when having regained his liberty, he went to Douay for a visit, and on February 18, 1580, proceeded to Rome with Father Cornelius and others.

55. SWINBORNE, SIMON, laic, diocese of Ely, aged 19. Admitted and took the oath with John Cornelius, No. 52. Made the Spiritual Exercises in September, 1582, and entered the Society.

Simon Swinborne, after a short stay at Rheims, accompanied John Cornelius and others to Rome, February 9, 1580. He died November 11, 1638, in the District of Suffolk (the College of the Holy Apostles), "leaving to his brethren a signal example of piety, and of all religious virtues, so that his memory was greatly venerated." *Records S. J.* vol. ii. series iv. p. 409. The Catalogue of Deceased Members of the English Province calls him a native of Yorkshire. He belonged probably to the family of Capheaton, Northumberland. William Swinburne, a nephew, as it is likely, of Simon, was of the same family. He was born in 1607; entered the Society 1636; professed 1654; was Master of Novices 1662—6; and died in England 1669. In the Public Record Office, *Dom. Eliz.* vol. ccxli. n. 41, is an intercepted letter from Father Parsons, at Valladolid, to Father Simon Swinborne, at Seville, dated February 20, 1591, endorsed by Lord Burleigh. He asks him to see Mr. Cecil and arrange for some man and house in Holland to which, and in what name, letters should be sent to Mr. Cecil; also as to appointing some house in London for the same purpose. Their first letters were to be of "trifles and merchandise," that if these should be intercepted it would be of little consequence. He suggested *Thomas Payne's house, haberdasher, just over against the Counter in the Poultry, or the like* [Burleigh scores under the place]. "Another Catholic is James Taylor, grocer, right over against the Conduit in Fleet Street; let Mr. Cecil chuse one of these and send me his name."

56. CHARNOCK, ROBERT, laic, diocese of London, aged 19.  
Admitted and took the oath with John Cornelius,  
No. 52.

Robert Charnock is mentioned as a student at the English College in the report of the spy before referred to, *Dom. Eliz.* vol. cxlviii. n. 61. A Robert Charnock, priest (probably this one), was sent from Rome to England in 1586. He is also frequently mentioned among the "appellant priests." See Letters of Father Rivers, *Records S. J.* vol. i. series i. Also in Gee's list of priests and Jesuits in London, 1624. *Ibid.* p. 680. There was an earlier priest of the same name, mentioned in the Douay Diary.

57. SOUTHWORTH, CHRISTOPHER, laic, diocese of Chester, aged 24. Admitted and took the oath with John Cornelius. Ordained priest in October, 1583, by the Bishop of St. Asaph.

Christopher Southworth was son of the noble Confessor, Sir John Southworth, and brother to Rev. John Southworth, the Martyr, who suffered at Tyburn, June 28, 1654. *Troubles*, series ii. p. 272. He accompanied John Cornelius and others to Rome in 1580, was sent to England in 1586, and during 1587 appears in the Counter Prison, whence he was transferred to the dungeons of Wisbeach Castle about the same year, and was thence removed to the Gatehouse, Westminster, about 1598. In Gee's list, *Records S. J.* vol. i. p. 677, two secular priests of this name are mentioned. These were probably Christopher and John.

58. HOLDSWORTH, DANIEL, laic, diocese of York, aged 22. Admitted September 9, 1580. Took the oath May 16, 1581. In October, 1582, made the Spiritual Exercises, and in October, 1583, was ordained priest by the Bishop of St. Asaph.

Of Daniel Holdsworth, Dodd, *Church History*, vol. ii. p. 90, quoting Pitt's *De Illust. Angl. Script.*, says that he was educated in the English College, Rome, and became Doctor both of canon law and divinity. His learning introduced him to the Duke of Savoy's Court. St. Charles Borromeo, Archbishop of Milan, afterwards took him as theologian. He wrote several pieces in prose and verse, which were not published. His only work extant is said to be *Bucolica Virgiliana, Græcè*.

59. JAMES, EDWARD, laic, aged 21, of the diocese of Lichfield, was admitted and took the oath with the last named.  
Martyr, No. 8. In November, 1582, was ordained subdeacon and deacon by the Bishop of St. Asaph, and priest in October, 1583. He was martyred at Chichester, 1588.

James Edward was a native of Braiston, Derbyshire, and studied his humanities at Rheims. He suffered the usual cruel death on October 1, 1588, with a companion priest and martyr,

Ralph Crockett. Their quarters were set upon poles, and one of Mr. Crockett's, which had fallen down, was carried off to Douay, where Bishop Challoner states that he had seen it. Challoner's *Memoirs*, also *Records S.J.* vol. v. note, pp. 797.

60. STOREY, THOMAS, laic, aged 19, diocese of Lincoln. Admitted and took the oath with Daniel Holdsworth, No. 58. In November, 1583, he began his theology, and was ordained priest in January, 1585.

61. HAWKESWORTH, WILLIAM, laic, aged 18, diocese of York. Admitted and took the oath with Daniel Holdsworth, No. 58. In April, 1583, he left the College to join Dr. Allen, in France.

William Hawkesworth was sent from Rheims to England, June 14, 1585. He was not ordained.

62. TESIMOND, OSWALD, laic, diocese of York, aged 17. Admitted and took the oath with Daniel Holdsworth, No. 58. He entered the Society of Jesus in 1584, by leave of the Cardinal Protector Moroni.

For the life of this distinguished member of the Society of Jesus, see Father Morris's *Troubles*, series i. He entered the Society, April 13, 1584, landed at Gravesend, March 9, 1598, and assisted Father Oldcorne, the martyr, for eight years. Falsely accused and proclaimed in Cecil's Gunpowder Plot, he narrowly escaped in a victualling boat to Calais. He died at Naples in 1635, in his seventy-fourth year. See also *Condition of Catholics*, and *Records S.J.* vol. iv. "Life of Father Henry Garnett."

63. STILLINGTON, THOMAS, laic, diocese of York, aged 22. Admitted and took the oath with Daniel Holdsworth, No. 58. In August, 1582, he was ordained subdeacon and deacon, and on October 24 following priest, by the Bishop of St. Asaph. In September, 1584, he started for England, but Dr. Allen retained him at Rheims [to be professor of theology].

Thomas Stillington took the degree of D.D., and was an eminent theologian. Upon the founding of the English College S.J. at Valladolid, he conducted a number of students there from Rheims, commencing his journey, May 15, 1589. He remained some years at the new College, and was afterwards made residentiary chaplain to the factory at St. Lucar's, in Spain. See Dodd's *Church History*, vol. ii. ; also *Records S.J.* vol. iii. p. 148, note.

64. HODGKINSON [*or* HIGGINS], WILLIAM [Hoshskintonus], laic, aged 17, diocese of York, was admitted and took the oath with Daniel Holdsworth, No. 58. In Nov.

1582, began theology. In May and August, 1584, he was ordained subdeacon and deacon, and in November, 1585, priest.

We can find no trace of a priest of this name. The person meant is probably William Heigkinton, a deacon, who signed the address to the Cardinal Protector about that date [1585] in favour of the Fathers of the Society then placed in charge of the English College.

65. ROGERS, WILLIAM, laic, diocese of Norwich, aged 16. Admitted and took the oath with the last. In August, 1587, he was ordained subdeacon and deacon, and in the following November died holily in the College.

We learn from a letter of Dr. Gregory Martin to Father Edmund Campion (then at Prague) dated Rheims, February 13, 1579 (*Records of English Catholics*, p. 318), that William Rogers was a relative of the blessed martyr, Campion. He was a remarkably ingenuous and upright youth, about 14 years of age, so dear to the good President, Dr. Allen, both from the commendation of others, and for Campion's sake, that he shared his own room with him. In another letter from the same to the same, dated Rheims, October 16 following, we read "your relative, William Rogers, makes daily progress under Father John Hart."

66. BROOKESBY, WILLIAM, laic, diocese of Winchester, aged 21. Admitted as a convictor, October 4, 1580. He made the Spiritual Exercises in September, 1581, and in October, 1583, entered the Society of Jesus.

William Brookesby died in the first year of his noviceship. See the biography of this saintly youth in *Records S. J.* vol. iii. series vii. pp. 272 seq.

67. HIGGONS, ISAAC [IGONIUS], laic, diocese of London, aged 20. Admitted with the last. Took the oath, May 16, 1581. In October following, he was sent to Rheims.

Isaac Higgons (*or* Higgins), was ordained March 3, 1584; he went into England, February 21, 1585, and was imprisoned in Wisbeach Castle in 1586.

68. HEMERFORD, THOMAS, laic, aged 26, diocese of Bristol. Admitted for his theology, October 9, 1580. Took the oath along with the last. Ordained priest by the Bishop of St. Asaph, in March, 1583, and in the following month departed for England. He became a martyr in 1584. [Note in margin—"Together with Thomas

Martyr,  
No. 9.



Hemerford, suffered likewise John Munden, an alumnus of this College (*vide* Annual Letters of the Society of Jesus, 1584, Roman Province, and a book translated from the Italian, printed at Macerata, 1585.) It is in the room of the Father Confessor (this year, 1641). The title of it, *Degli gloriosi martyri 18 Sacerdoti fatti morire in Inghilterra, &c.*"]

Hemerford (*or* Emerford) was a native of Dorsetshire, and took the degree of Bachelor of Laws at Oxford, 1575. He suffered death at Tyburn with Revv. John Nutter and John Munden, February 12, 1584. See Challoner's *Memoirs*.

69. EVANS, THOMAS, diocese of Leicester, aged 22. Admitted November 5, 1580. Took the oath May 16, 1581. In October, 1585, ordained subdeacon and deacon, and priest in the following December. He entered the Society of Jesus.

In the Douay Diary are two entries, p. 169. The one states that Mr. Aufeld, a master of arts of Cambridge, and his relation, Mr. Thomas Evans, goldsmith of London, arrived at the College at Rheims, September 18, 1580. The other mentions that Mr. Throgmorton and Mr. Evans left Rheims on the 26th of the same month for Rome. We do not trace his subsequent history.

70. CRESSWELL, ARTHUR, diocese of York, aged 24. [Born at London, according to Pitts and Ribadeneira.] Admitted with the last as a convictor. In the month of October, 1583, he entered the Society of Jesus.

The statement contained within brackets makes it extremely probable that Arthur Cresswell was an elder brother of Father Joseph Cresswell, who was born in London two years later, viz., in 1558. The mother becoming a widow, married William Lacey, Esq., who, afterwards, on his wife's death, was ordained priest and suffered martyrdom for the Catholic faith at York, August 22, 1582. Arthur had been very friendly to Robert Parsons, on that Father's return to England in 1580. Father Parsons in a MS. (published in the *Catholic Spectator* of 1823, and quoted by Dr. Oliver in his *Collectanea S. J.*) calls him "a youth of great forwardness and expectation both from virtue and learning; he went into voluntary banishment, entered the Society, and died in Sicily." In the Douay Diary, page 218, is the following entry: "1588—March 31, came to us from Rome the Reverend Fathers of the Holy Name of Jesus, D. William Holt, and D. Arthur Cresswell, the first was Rector of the English Pontifical College, Rome, and the other the Father Minister of the same College."

71. THROCKMORTON, EDWARD, diocese of Worcester, aged 18. Admitted as a convictor with the last. In September, 1581, he made the Spiritual Exercises.

November 18, 1582, he slept in the Lord, leaving us a remarkable example of virtue.

Edward Throckmorton was son of Sir — Throckmorton, Knight, President, or Chief Justice of the Principality of Wales. See the Life of this holy youth in *Records S. J.* vol. iv. series ix. He was admitted to the Society at his earnest request *in articulo mortis*. His sister, Ann, married Sir William Wigmore, Knight of Herefordshire, and their sons, Robert and Richard, entered the Society of Jesus, and their daughter, Catherine, became Lady Abbess of the English Benedictine Convent at Pontoise. *Records S. J.* as above, Wigmore Family, pp. 421, seq.

1581.

72. SHERTON, MARTIN, diocese of York, aged 18. Admitted May 8, 1581. Took the College oath, December 2, 1581. Left for France on account of ill-health in September, 1585. Died in chains in 1587, and is held for a martyr.

Martyr  
(in chains),  
No. 10.

Martin Sherton (called in the Douay Diary Sherson) was confirmed at Rheims by the exiled Bishop of St. Asaph. He was ordained at the same place, April 5, 1586, and sent into England June 16 of the same year. He died in chains, in the Marshalsea Prison, during the month of February, 1587. See *Troubles*, series iii. p. 36; also Douay Diary.

73. PORMORT, THOMAS, diocese of Lincoln, aged 21. Admitted and took the oath with the last. In October, 1582, he made the Spiritual Exercises. Upon the petition of Cardinal Allen, he was dispensed from the irregularity contracted by heresy, in the month of August, 1587, in which year he received Sacred Orders. On March 6, 1588, he entered the household of the Right Rev. Bishop of Cassano, on account of ill-health. He ultimately became a glorious martyr February 10, 1592 (O.S.).

Martyr,  
No. 11.

Thomas Pormort is named by Challoner, *alias* Portmore; so also by the Douay Diary. He was of a respectable family, and being sent to the English Mission, was seized in August, 1591, and cruelly racked in the Tower, "his body being all disjoined and his belly broken." He was hanged, drawn, and quartered in St. Paul's Churchyard, February 20, 1592 (N.S.). See Challoner's *Memoirs*.

74. MARKLAND, ALEXANDER, diocese of Chester, aged 20. Admitted and took the oath with Martin Sherton, No. 72. Left the College for Rheims, on account of ill-health, in September, 1582.

Alexander Markland was ordained at Rheims, March 31, 1584, and sent to England, April 10, 1586. On February 11, 1585, he

left Rheims for Paris, to seek admittance into the Society of Jesus, but was not accepted. His character is given in a letter from Dr. Barret, President of Rheims' College, to Father Agazzari, the Rector of the English College, Rome, dated November 16, 1582. See *Records of English Catholics*, p. 321.

75. TORNELL [TORNELLUS], EDMUND, diocese of Salisbury, aged 21. Admitted and took the oath with the last. In the month of October [1582] he made the Spiritual Exercises. In August, 1587, he received Sacred Orders.

76. WOODWARD, PHILIP, diocese of Norwich, aged 24. Admitted and took the oath with Martin Sherton, No. 72. In November, 1583, he received Holy Orders from the Bishop of St. Asaph, and was sent to England, 1595.

Dodd, *Church History*, vol. ii. p. 91, says that Philip Woodward became an eminent professor of divinity and of languages. He was sent into banishment in 1606, with forty-six other priests, taken out of various dungeons; he retired to Douay, where he became professor of Hebrew and Controversy. He died at Lyons in 1610, after being author of several anonymous pieces of controversy, and is probably the same priest that is mentioned in Father Gerard's autobiography. See Father Morris's *Condition of Catholics*, p. cxxviii. "I gave the Spiritual Exercises also to some others in that house before I gave it up, among whom was a pious and good priest named Woodward, who also found a vocation to the Society, and afterwards passed into Belgium with the intention of entering it; but, as there was a great want of English priests in the army at the time, he was appointed to that work, and died in it, greatly loved and revered by all."

77. CRAGG [CRAIGH], HUMPHRY [CRAGUS], diocese of Stafford, aged 22. Admitted and took the oath with the last named. Made the Spiritual Exercises in October [1582]. Began his theology in November, 1583. Died in the College in January, 1585.

78. GREEN, JOHN, diocese of Lichfield and Coventry, aged 20. Admitted June 11, 1581. Took the oath December 2, following. He left the College for Rheims, on account of ill-health, in September, 1582.

John Green was ordained at Rheims, September 21, 1585, and sent to England, November 3rd. We find him in the Counter Prison about 1586, whence he was removed to the Wisbeach dungeons. The report of a spy at Wisbeach describes him as: "John Greene, a Seminary priest, a very obstinate perverse man, and a traitorous seducer of her Majesty's subjects, and a great defender of the Pope's supremacy" (*Troubles*, series ii. p. 385 note)

Dr. Barret, in a letter to Father Agazzari, dated Rheims, November 16, 1582, names him with Alexander Markland (No. 74), as not being sufficiently quiet and composed, which he attributes to an over-eager desire of entering the Society of Jesus without delay. In a subsequent letter dated April 14, 1583, he names him as having been sick for a month. *Records of the English Catholics*. He was probably transferred to Framlingham Prison, and is the priest named in *Records S. J.* vol. i. p. 18, as having been sent for to London in 160 $\frac{2}{3}$ , and released. He is named in Gee's list: "F. Greene lodging over against Northampton stables." *Records S. J.* as above, p. 677.

79. BRUSHFORD, JOHN, diocese of Exeter, aged 22. Admitted and took the oath with the last. Began positive theology in November, 1582, because he appeared unfit for the scholasticate. He died in prison. His life was a remarkable one.

Martyr  
(in chains),  
No. 12.

John Brushford died in chains in Wisbeach Castle in 1593. He had entered, but was compelled to leave the novitiate of the Society at Verdun on account of sickness, after completing two years' probation. See his biography in *Records S. J.* vol. iii. series vii.

80. PITTS, JOHN, diocese of Winchester, aged 22. Admitted October 18, 1581. Took the oath April 15, 1582. Ordained subdeacon and deacon in October, 1585, and priest March 2, 1588. Left for England, but has not as yet (1591) entered that country.

John Pitts, D.D., was son of Henry Pitts, Esq., of Alton, Hants, and Elizabeth his wife, sister of Dr. Nicholas Sanders. He was a scholar at Winchester College, passing thence to New College, Oxford, as probationer fellow in 1578. He afterwards went to the English College, Douay, and thence to Rome. Returning to Rheims in 1589 he became Professor of Greek and Rhetoric. In 1590 he was appointed tutor to a young nobleman, and travelled with him into Lorraine. He took the degree of D.D. at Ingolstadt about 1594, and was subsequently made Dean of Liverdune, where he died October 17, 1616. He was an universal scholar, and among other works wrote *De Illust. Angl. Script.*, a posthumous work, published by Dr. William Bishop, 4to, Paris, 1619. See Dodd, *Church History*, vol. ii. p. 374, citing the Douay Diary and Wood's *Athen. Oxon.* The Pitts family were zealous Catholics, and some interesting particulars regarding them are given in *Records S. J.* vol. iii. pp. 646, seq.

81. STANNEY, THOMAS, diocese of Salisbury, aged 23. Admitted with the last. Began his theology in November, 1583. Took the oath January 6, 1584. In 1585 he received Holy Orders, and being sent to England afterwards became a Jesuit.

Thomas Stanney was a native of Wiltshire, of a family of position, and made his humanity studies at Rheims. He left for



England June 16, 1586; entered the Society of Jesus in 1597, and after his two years' noviceship was sent to England. In 1603 he was chaplain to the Countess Arundel, at Arundel House in the Strand, and was about that time seized and thrust into the Gatehouse Prison, and in 1606 sent into banishment, with forty-six other priests and Jesuits. The martyr Swithin Wells, Esq., who was savagely murdered opposite his own door in Holborn, near Gray's Inn, on December 10, 1591, was his friend and penitent. Father Stanney died at St. Omer's College, May 28, 1617. "A man adorned with every virtue." See his biography, *Records S. J.* vol. iii. series vii.

82. SHERWOOD, JOHN, diocese of London, aged 22. Admitted and took the oath with John Pitts. In September, 1584, he left for France on account of ill-health. He died in the Society.

John Sherwood. We learn from Dr. Oliver's *Collectanea S. J.* that he was one of the children of Henry and Elizabeth Sherwood, of London. His mother is, no doubt, the prisoner named in two State papers. (1) *Dom. Eliz.* vol. cxcv. n. 34, 1586. "Whyte Lyon. Thomas Pounce, Gentleman; Elizabeth Sherwood. Committed by the High Commissioners 1st of September." (2) *Dom. Eliz.* same vol. n. 32, 1586. "Elizabeth Sherwood, committed by Dr. Stanhoppe . . . The Bishop of London to be written to, to certifie how they are chargeable." Henry Sherwood was brother to Thomas Sherwood, gentleman, the martyr, who suffered for the Catholic faith at Tyburn, February 7, 1578. Oliver refers to a MS. written by another brother, which states "that their parents had been great sufferers for the Catholic faith; that John was articled, at the age of 15, to a Mr. Waferer, a Catholic barrister, with whom he continued, profiting well in that course; but, being moved by God's grace, went to Rheims, and afterwards entered into the Society, and died in the same much commended, as well for his learning as for his life." John Sherwood is referred to by Father Henry Garnett the martyr, in his defence, as "one Sherwood, who entered the Society, but died before he came to be priest" (*Records S. J.* vol. iv. series ix. p. 183). On leaving Rome he proceeded to Rheims, where he arrived an invalid on October 22, 1584, and on February 11 following went to Paris and was admitted into the Society.

83. WRIGHT, WILLIAM, diocese of York, aged 18. Admitted with the last. He entered the Society on the feast of the Immaculate Conception of the Blessed Virgin Mary, 1581.

William Wright was a Doctor of Divinity, and was for many years Professor of Divinity and Philosophy at Vienna and Gratz. After an absence of twenty years he was sent upon the English mission, and in 1606 was seized at Hengrave Hall, and cast into the White Lion prison, in London. He escaped from prison, retired into Leicestershire, and founded the Society's missions in those parts. He was professed in 1602, and died January 18, 1639. See his life and interesting narrative, *Records S. J.* vol. ii. series iii. part 2.

84. COLLINS, RICHARD [COULINGUS], diocese of York, aged 18. Admitted and took the oath with John Sherwood. In October of the same year made the Spiritual Exercises. Ordained subdeacon, deacon, and priest in August, 1587. Left for England March 2, 1588, and afterwards became a member of the Society of Jesus.

Richard Collins, *or* Coulins, is mentioned in the Pilgrim Book as having received hospitality on October 5, 1581, accompanied by John Sherwood and William Wright (82 and 83 above), and to have remained eight days. He entered the novitiate of the Society at Tournay, April 17, 1588. After taking his vows he was Minister for a time at Lille. Being in 1593 recalled to Rome, he was made Penitentiary at St. Peter's, which duty he left for the English mission in April, 1596. He became a spiritual coadjutor October 22, 1603, and died August 26, 1617. Apparently he was in England before his last stay in Rome, for in February, 1583, Thomas Dodwell, a spy, reported "one Mr. Ingrome lying right over against Gray's Inn at a tailor's house, gave one Couling his first entertainment when he came from Rome, priest, and directed him to places where he should go" (*Dom. Eliz.* vol. clxviii. n. 34.) Anthony Tyrrell named to Burghley, September 4, 1586, "Coolinge, a Romanist, whose father in York resorts to Waterton of Waterton" (*Dom. Eliz.* vol. cxciii. n. 13). In a "Note of Jesuits that lurk in England" (*Dom. James I.* vol. vii. n. 50, 1603), we find "Mr. Coolinge with Mr. Bentley in Northamptonshire." Richard Collins appears to have been a son of Ralph Collins of York, shoemaker, a recusant. See *Troubles*, series iii. p. 280 note.

85. SHIRLEY, RALPH [JOHNSON], diocese of Lincoln, aged 20. Admitted with John Sherwood (No. 82). In the month of August, 1582, he departed this life for a better one.

This student probably belonged to the Shirley family of which some mention is made in *Records S. J.* vol. v. pp. 475 seq., and may have been a son of John Shirley, Esq., and his wife, Jane Lovett, whose eldest son was Sir George Shirley, Knight, and brother to Elizabeth Shirley, the Augustinian nun, whose conversion to the Catholic faith at the age of twenty (1585) is mentioned in *Records S. J.* above. On his way to Rome he called at Rheims with two others, "Ralph Shirley, of high family, and a B.A. of Cambridge." He is named in the Annual Letters of the English Mission for 1583, pp. 92 seq. above. See also *Records S. J.* vol. iii. series viii. p. 685.

86. GREEN, RICHARD, diocese of London [age not stated], was admitted as a convictor with the last. In August, 1582, he received minor orders from the Bishop of St. Asaph, and in November the Sacred Orders from the same Prelate, having first made the Spiritual

Exercises. He was sent to England in April, 1584, and was afterwards drowned in the Mediterranean whilst sailing from Genoa to Spain, 1590.

Richard Green was a member of a family of position. He arrived at Rheims from Rome, April 18, 1584, and on April 27, 1587, was sent with Dr. Worthington to Sir William Stanley's headquarters. The Douay Diary, p. 228 states—"1590, March. We learn by letter this month that the RR. priests and Fathers of the Society of Jesus, William Sutton, an Englishman, and Robert Bennet, of South Wales, were drowned on their voyage to Spain, which likewise happened to the venerable priest, Mr. Richard Green, a grave and highly connected man." Father Sutton was brother to the noble martyr, Robert Sutton, who was butchered alive at Clerkenwell, October 5, 1588.

87. LOWE [LOGUS], JOHN, diocese of London, aged 28.

Martyr,  
No. 13.

Admitted November 19, 1581. Took the oath with Richard Collins. In August, 1582, he was ordained subdeacon and deacon, and in the month of September priest, by the Bishop of St. Asaph, having first made the Spiritual Exercises. In September, 1583, he left for England. He was afterwards crowned with martyrdom.

John Lowe was born in London, and was once a Protestant minister. He studied at Douay after his conversion. He suffered death at Tyburn for the Catholic faith, October 8, 1586. See Challoner's *Memoirs*, also *Troubles*, series ii., where frequent mention is made of him.

88. VAVASOUR, JAMES, diocese of York, aged 20. Admitted and took the oath with the last, and in September, 1582, made the Spiritual Exercises. In October, 1585, he was ordained subdeacon and deacon, and in 1586, priest. He was sent to Rheims as Professor of Theology and died there.

James Vavasour was appointed Vice-President of Douay College on June 23, 1593, in the absence of the President. See Vavasour family *Records S.F.* vol. iii. series vi.

89. BISHOP, JAMES, diocese of Warwick, aged 20. Admitted and took the oath with the last. Began positive theology in November, 1583, and in 1584 died a most holy death, leaving behind him the best example to the scholars of obedience and mortification.

90. BENNETT, THOMAS, diocese of St. Asaph, aged 18. Admitted and took the oath with Richard Collins, No. 84. Departed to a better life in August, 1582.

91. BASSET, CHARLES, diocese of London, aged .... Admitted with the last (as a convictor from April, 1583). He left for France the same year on account of ill health, and soon afterwards died a most holy death at Rheims.

Charles Basset was great grandson of Sir Thomas More, the martyred Lord Chancellor of England. He was an intimate friend of George Gilbert, S.J., and his rival in making generous sacrifices for religion. He left his money to Douay College (then transferred for a brief interval to Rheims). He is frequently mentioned in the Life of George Gilbert (*Records S. J.* vol. iii. series viii.). He died at Rheims in November, 1584.

92. VAVASOUR, THOMAS, diocese of York, aged 23. Admitted December 2, 1581. He made the Spiritual Exercises in October. In March, 1587, having been sent into Apulia to collect alms for the College of Rheims, he was killed by his guide not far from Bari.

See Vavasour family and pedigree, *Records S. J.*, as above.

1582.

93. CHADDOCK, WILLIAM, diocese of Chester, aged 21. Admitted April 4, 1582. He received the four minor orders in August, 1582, from the Bishop of St. Asaph. Took the oath December 19, 1582. In October, 1585, he was ordained subdeacon and deacon, and having received priest's orders, was sent to England in September, 1586. In September, 1587, he was cast into prison.

William Chaddock, a native of Lancashire, was in 1586 confined in Wisbeach Castle. See *Dom. Eliz.* vol. cxiii. n: 67. Also *Harleian MS.* 6998, f. 220. On the accession of James I. in 1603, together with other sufferers, he was removed to Framlingham Prison, and thence sent into banishment. See Douay Diary, p. 18.

94. ALMOND, OLIVER, diocese of Oxon, aged 21. Admitted and took the oath with the last. In August, 1587, he received Holy Orders, and was sent to Valladolid in Spain, in order to cross over from thence into England, September 2, 1583.

In a report by Robert Weston, a government spy (*Dom. Eliz.* vol. ccxxxviii. n. 62, April 20, 1591, given in *Records S. J.* v. i. series i. p. 381), we read—"Item, Olivar Almon is a prest, and did lye at Mr. Wynchcombe in Barkshire, nere Newbery, the name is Henwicke. Yf hee be not in the hooose, there is a grat [tree] wherein hee is hyden; hee is a letle man, &c." In a previous



part of the same report we read—"As you go forth of Mr. Wynchcombe's house towards Newberry, in the first close without the gate, upon the left hand in the heg-row, there is a grat oake that is hollow, and be knocking upon it you shall fynd it to sounde. . ." He was probably an elder brother of the priest martyr John Almond, who suffered at Tyburn gallows, December 5, 1612, aged 45. Dr. King, the Protestant Bishop of London, his cruel persecutor to death, is confidently asserted by contemporary Catholic writers to have been favoured before death by a grace seldom granted to persecutors, to become himself a Catholic, and to have died in the communion of that Church of which (like another St. Paul) he had been the implacable persecutor. See Challoner's *Memoirs*.

95. POWELL, WILLIAM, diocese of St. Asaph, aged 19. Admitted and took the oath with the last. In November, 1584, he was sent to his positive theology and became a Jesuit.

William Powell was confirmed at Douay College by the exiled Bishop of St. Asaph June 11, 1580, and made his humanity studies at the same College. He entered the Society in 1587, and in 1597 Father More's *Hist. Prov. Angl.* mentions him as being at Cologne. He is probably the Powell, a Jesuit, named in a return of recusants, &c., made to the Justices of Assize, 1603—1608 (*Dom. James I.* vol. xiii. n. 52a, Counties of Oxford, Hereford, &c.). "It is likewise informed that in a place called Darren, in the confines of the counties of Hereford and Monmouth, Mass is weekly said by two Jesuits, viz., Jones [Robert] and Powell, with great resort unto them of persons of good qualities." See *Records S.J.* vol. iv. p. 369.

96. OLD CORNE, EDWARD, diocese of York, aged 21. Admitted and took the oath with the last named. In the month of August, 1587, he received Sacred Orders. He entered the Society in England, and was crowned with martyrdom.

Martyr,  
No. 14.

Edward Oldcorne arrived in England with Father John Gerard in 1588, having been admitted to the Society with him in the previous year. Worcestershire was the chief seat of his apostolical labours. He was seized at Hinlip Castle with Father Henry Garnett the martyr, his Superior, and Brothers Nicholas Owen and Ralph Ashley (also martyrs), in the winter of 1605. After his condemnation he suffered death for the faith, with his companion Brother Ashley, on Redhill, near Worcester, April 7, 1606. He usually passed by the *alias* of Hall, and sometimes of Vincent and Parker. See the life of this great martyr for the faith in *Records S.J.* vol. iv. series ix. pp. 202, seq.

97. RICHARDS, JOHN, diocese of Devon, aged 21. Admitted and took the oath with the last. In October, 1583, he was dispensed on the ground of heresy, and in the

same month received minor orders from the Bishop of St. Asaph. In August, 1587, received Holy Orders. September 2, 1589, was sent to Valladolid in order to cross over from thence to England.

98. FLETCHER, PETER, diocese of York, aged 19. Admitted and took the oath with William Chaddock, No. 93. In November, 1583, he began positive theology; in December, 1585, ordained subdeacon; in January following, deacon; and in March [April], 1587, priest, and sent the same month to England.

Peter Fletcher made his humanity studies at Douay College, and received minor orders there, March 23, 1581.

99. ARROWSMITH, EDMUND, diocese of Chester, aged 19. Admitted and took the oath with the last. In the month of September, 1583, he left for France on account of ill-health.

Edmund Arrowsmith, D.D., was uncle to the martyr Father Edmund Arrowsmith, S.J. He was ordained priest June 14, 1587, at Rheims, and in 1591 succeeded Dr. Worthington as Professor of Casuistry.

100. CALVERLEY, EDMUND, diocese of York, aged 19. Admitted November 6, 1582. Took the oath, June 29, 1583. In November, 1583, he began his positive theology. In September, 1585, he left for England, having two months before received all the Holy Orders.

Edmund Calverley is named in the Douay Diary as a youth of high family, who accompanied Mr. Vavasour from England to Douay, September 29, 1581. In 1587 he was a prisoner in Wisbeach Castle. See *Dom. Eliz.* vol. cxci. n. 67; also *Harleian MS.* 6998, fol. 220, printed in *Troubles*, series ii.

101. SAYERS, ROBERT, diocese of St. Asaph [Sefaliensis], aged 21. Admitted and took the oath with the last. In the month of ———, 1585, received all the Holy Orders. He entered the Order of St. Benet.

The Douay Diary, p. 185, says that on February 22, 1582, two Cambridge men arrived at the College, viz., Robert Sayers and William Flack, who after three days were admitted to the common table. Dr. Oliver, in his *Collections for illustrating the History of the Catholic Religion in Devon, &c.*, mentions Robert Sayers as a man of superior merit, who, after studying at Cambridge and Rheims, entered the English College, Rome, to complete his theology. In 1588 he became a monk at Monte-

Cassino, and was employed as Professor of Divinity in that monastery. His premature death at St. George's, Venice, on October 30, 1602, was deeply lamented. Pitts mentions his theological works; his *Clavis regia Sacerdotum casuum Conscientiæ* was reprinted at Antwerp in 1619.

102. KELLISON, MATTHEW, diocese of Nottingham, aged 21. Admitted and took the oath with Edmund Calverley, No. 100. In August, 1587, he received the Sacred Orders. On September 13, 1589, he was sent to Rheims as Professor of Theology.

Dr. Matthew Kellison was a native of Northamptonshire. He took the doctor's cap in the University of Rheims, and was appointed Chancellor, January 30, 1606. He was chosen Rector of Douay College, November 11, 1613. He died January 21, 1641, aged 81, having governed the College for twenty-one years. See the Douay Diary, and Dodd's *Church History*, vol. iii. pp. 88, seq.

103. JONES, ROBERT, diocese of St. Asaph, aged 18. Admitted with the last. Before taking the oath, he entered the Society of Jesus in the month of July, 1583. He is now in England (1595).

Robert Jones is said to have been a native of Chirk, in Denbighshire. He entered the Society of Jesus at Rome in 1582, and was professed in 1603. In 1609 he succeeded Father Richard Holtby as Superior of the Mission in England. We meet with him in England as early as 1595. The principal seat of his labours was North and South Wales, Herefordshire, &c. He died in the year 1615, aged 51. He passed by several *aliases*—Holland, Draper, &c. See the life of this distinguished Jesuit in *Records S.J.* vol. iv. series x.

104. EDWARDS, RICHARD, diocese of St. Asaph, aged 22. Admitted with the last, November 6, 1582, and afterwards took the oath. He left for France in the month of September [1583] on account of ill-health.

Richard Edwards died at Rheims, April 27, 1584. See Douay Diary, p. 200.

105. OWEN, LAURENCE, diocese of Oxon, aged 15. Admitted and took the oath with Edward Calverley, No. 100. He died in the College in June, 1587.

106. LEIGH, RICHARD, diocese of London, aged 21. Admitted and took the oath with the last. In February, 1586 (having been made subdeacon and deacon in Martyr, No. 15. 1585) he was ordained priest. He died a martyr.

Richard Leigh studied his humanity course at Rheims, and was sent to England in June, 1586. He was soon apprehended, cast

into prison, and banished ; but returning again to his missionary labours, was a second time seized, condemned to death, and suffered for the Catholic faith at Tyburn, August 30, 1588. See Challoner's *Memoirs*. He was known by the *alias* of Garth, and was betrayed on one occasion to Justice Young, by the unhappy apostate Anthony Tyrrell. See *Troubles*, series ii. pp. 439 and 497.

1583.

107. FLOYD [LLOYD], JOHN, diocese of Bangor, aged 19. Admitted, April 28, 1583. In the following September he left for France on account of ill-health. He afterwards entered the Society of Jesus at Pont-à-Mousson, 1587.

John Floyd, *or* Lloyd, is mentioned twice in the Douay Diary as John Lloyd (and no doubt correctly, Lloyd and Floyd being synonymous in Wales), who called at Rheims on his way to Rome, August 22, 1582, and left it March 2 following. We find a John Lloyd sent into banishment, with forty-six other priests and Jesuits, in 1606 ; but this was probably Father John Floyd, who was imprisoned in Worcester in 160 $\frac{5}{6}$ . This Father Lloyd cannot be further traced, and may have died soon after entering the Society.

108. WALPOLE, HENRY, diocese of Norfolk, aged 24. Admitted with the last. In the month of October in the same year he was dispensed on account of heresy, and received the minor orders from the Bishop of St. Asaph. He left the College in the month of January, 1584, before taking the oath, and entered the Society of Jesus, and was afterwards a glorious martyr.

Martyr,  
No. 16.

Henry Walpole entered the Society of Jesus at St. Andrew's, Rome, February 4, 1584. He was known by the *alias* of Thorne. On landing in England at Flamborough Head, December 4, 1593, he was seized and sent to the Tower of London, and most cruelly tortured. He was afterwards remanded to York, where he was condemned to die for being a priest, and was hanged, drawn, and quartered on April 7, 1595. See Dr. Jessopp's *One Generation of a Norfolk House*, for the life of this martyr.

109. TANCRED, CHARLES, diocese of York, aged 20. Admitted with John Floyd, No. 107. In October following he was dispensed on account of heresy, and received minor orders from the Bishop of St. Asaph. He left for Naples in the month of January, 1584, being unwilling to take the oath. He entered the Society of Jesus.

Charles Tancred probably belonged to the family of Tancred of Borough-bridge, and was admitted to the Society of Jesus at Naples



in February, 1584. In July, 1589, he went to Alcala to complete his theology; on November 25, 1592, he was appointed Minister to Father Francis Peralta, the first Rector of the College at Seville. The Governor of Castile chose him some time afterwards for his confessor. He died at the age of 35, in Valladolid, July 5, 1599, universally regretted (See More's *Hist. Prov. Angl. S.J.*). He may have been a son of Mr. Tancred of Borough-bridge, at whose house, in 1579, two priests were apprehended, one of whom, Mr. Mudde, was brought to York, with a vestment upon him. Both were committed prisoners to Ousebridge, and after two years were removed to Hull Blockhouse, where they were kept in close confinement for several years. One of them, Mr. Mudde, died, September 7, 1583, and the other, Mr. Dobson, was banished (See *Troubles*, series iii. pp. 301, seq.; see also *Records S.J.* vol. iii. series vi. p. 240). Richard Tancred, probably a brother of Charles, was admitted to the Society at the age of 22, about the year 1578. After being Professor of Greek for two years in Vienna, he died at Padua, September 13, 1596. See More, p. 24.

110. LOVELACE, THOMAS, of Kent, aged 22. Admitted with the last. In October following he was dispensed on account of heresy, and received minor orders from the Bishop of St. Asaph. He took the College oath, January 6, 1584, and was ordained priest in 1586. In the month of October, 1587, having been sent out to collect alms for the College of Rheims, he proceeded to France, and remained at Rheims. Being afterwards sent to Spain, he died, November 10, 1589.

Frequent mention is made of Thomas Lovelace in the Douay Diary.

111. YOUNGER, JAMES, diocese of Durham, aged 20. Admitted and took the College oath with the last. In the following October, having been dispensed on account of heresy, he received the minor orders from the Bishop of St. Asaph. Ordained priest in August, 1587, he was sent to Valladolid to pass from thence to England, September 2, 1589.

James Younger took the degree of D.D. In *Dom. Eliz.* vol. ccxxxviii. n. 62, 1591, among the priests about London mention is made of "Mr. Younger, whose byname is Leighton, as I thinke; his apparell I knowe not. He keepeth much with the foresayd Crofts; they were wonte to lay aboute Mr. Mompessons" [Clerkenwell]. And again: "Layton, his right name is Younger, and a full man and blake, and he did ley at Laurence Mompessons." See *Records S.J.* vol. i. pp. 380.

112. OWEN, WILLIAM, of Bangor, aged 18. Admitted and took the oath with John Lloyd, No. 107. He was

dispensed in the following October on account of heresy, and received minor orders from the Bishop of St. Asaph. In April, 1587, he was sent to France on account of ill-health.

William Owen arrived at Rheims, May 27, 1587. Douay Diary.

113. SINGLETON, RICHARD, of Lancashire, aged 17. Admitted with the last. In the following October he received the minor orders from the Bishop of St. Asaph. He left for Naples, being unwilling to take the oath in March, 1584, and afterwards became a Jesuit.

Richard Singleton probably entered the Society at Naples soon after leaving Rome, and appears to have spent his Religious life entirely abroad in teaching. He was the first Professor of the new College of the Society at Brunsberg, September, 1592. In 1602 he had petitioned the Father General for leave to go upon the English Mission, and died of fever while awaiting the answer. He was greatly beloved by the townsfolk and students. See *Records S.J.* vol. v. p. 1008.

114. BAUDWIN [BALDWIN], WILLIAM, of Cornwall, aged 20. Admitted, October 1, 1583, and having been dispensed on account of heresy, he received minor orders from the Bishop of St. Asaph. He took the College oath, May 31, 1584, and received Holy Orders, April 16, 1588. Entered the Society, and is now in England.

This student's real name was Bawden (usually called Baldwin). He studied at Oxford for five years, went from thence to Rheims, and entered the Society in Belgium in 1590. He was a severe sufferer for religion, was cruelly tortured, and spent many years in the Tower of London, &c. He was a Professed Father, and died a holy death at St. Omer's College, which he had governed for nearly twelve years, on September 28, 1632. For his life and adventures see *Records S.J.* vol. iii. series vii. pp. 501 seq. At Rheims he was the scholar of Father Cornelius the martyr; and Dr. Barret, the Rector, speaks in high terms of him in a letter to Father Agazzari, Rector of the English College, Rome, dated August 11, 1583. See *Records of the English Catholics*, p. 331.

115. LISTER [LESLEY] WILLIAM, of Winchester, aged 22. Admitted with the last. In the same month he was dispensed on account of heresy, and received minor orders from the Bishop of St. Asaph. In the month of April, 1585, he entered the Order of St. Dominic.

William Lister is called in the Pilgrim-Book Lesley. In the Douay Diary he is named in p. 194, "William Lisle (commonly called Lile)," and in p. 197, "Mr. Lile *alias* Lisle."

116. DUDLEY, RICHARD, of Westmoreland, aged 20. Admitted with the last. In the same month having been dispensed on account of heresy, he was confirmed by the Bishop of St. Asaph, and received minor orders from the same Bishop. He took the oath, May 31, 1584; was ordained priest, April 16, 1588; and was sent to Valladolid, from thence to cross over to England, September 2, 1589.

Richard Dudley is mentioned in Father Rivers' Letters (*Records S.J.* vol. i. series i. pp. 28, 29) as being among a number of priests and others betrayed and arrested by Atkinson the apostate, and committed to prison, but "having many solicitors in his behalf, he was soon and secretly released." He then passed under the name of Waldegrave. He is also named in the report of Weston, the spy (*Records S.J.* vol. i. series i. p. 381). "Item. There is one Ryc. Dudley, prest, a servant, with a flaxsey her [hair] and renona-byll feature."

117. BAILEY [BALES, *or* BAYLES], CHRISTOPHER, Durham, aged 19. Admitted and took the oath with William Baudwin, No. 114. He was dispensed on account of heresy in the same month, and received minor orders from the Bishop of St. Asaph. In September, 1584, he left for France on account of ill-health. He is a martyr.

Christopher Bailey, Bales, *or* Bayles, was born in the parish of Cunsley, Durham, and was sent from Rheims to England, November 2, 1588. He was soon after arrested, cast into prison, and cruelly racked, "being suspended for twenty-four hours together; all which he bore with wonderful patience and courage, though otherwise of an infirm body and tending to consumption." He suffered death in Fleet Street, March 4, 1590. See Challoner's *Memoirs*. With Mr. Bales were executed as felons, Nicholas Horner, upon a gibbet in Smithfield, and Alexander Blake, upon a gibbet in Gray's Inn Lane before his own house for receiving and relieving priests. Of these one was a tailor, the other a poor man that kept lodgings. *Troubles*, series iii. p. 39; see also Douay Diary. Mr. Bales was ordained, March 28, 1587.

118. KENNET, SAMUEL [*alias* WILLIAM GARTIR], aged 20. Admitted and took the oath with the last. Received minor orders from the Bishop of St. Asaph in the same month, having been dispensed on account of heresy, and was ordained subdeacon and deacon in March and April, 1588, and priest, May 27, 1589. He was sent to France.

Samuel Kennet was sent into England, July 31, 1591.

119. STAFFERTON, WILLIAM, Salisbury, aged 26. Admitted and took the oath with the last. In the same month, having been dispensed on account of previous heresy, he received minor orders from the Bishop of St. Asaph, and was ordained priest in April, 1585, by the Bishop of St. Asaph, and left for England.

William Stafferton, D.D., was sent to England from Rheims, January 20, 1586. In the letter of a spy to Walsingham (*Dom. Eliz.* vol. clxxxviii. n. 37, 1586) he is named as Doctor Stafferton, *alias* Williamson. He is frequently named in the Douay Diary, and was probably brother to Fr. Francis Stafferton, priest, who was banished in 1606 with forty-six other priests and Jesuits. He was reported by a spy as being at Mr. Trollope's house, Thornley, Durham, about 1593.

120. WARCOP, JAMES [THOMAS], diocese of Carlisle, aged 23. Admitted and took the oath with William Baudwin, No. 114. He was dispensed as above, and received minor orders in the same month of October; ordained priest in December, 1584. Entered the Society in 1587.

Thomas Warcop was a convert to the Catholic faith at Rheims. He entered the Society at Messina on Easter Day, 1587, and was summoned to Spain before the end of his two years' probation, and died at Alicant, October 9, 1589, on the very day of his landing. See his biography, *Records S. J.* vol. iii. series vii. p. 273 note. Dr. Barret, the Rector of Rheims, gives him a high character in a letter to Father Agazzari, dated August 11, 1583. See *Records of English Catholics*, p. 331.

121. ROBERTS, JOHN, of the diocese of Peterborough, aged 21. Admitted with the last. In the same month he was dispensed as above, and received minor orders from the Bishop of St. Asaph. He took the oath in January, 1585, was ordained priest in August, 1587, and sent to Valladolid, thence to pass over to England.

Martyr,  
O.S.B.  
No. 18.

There appears to have been some confusion regarding this priest, as to whether he is the Benedictine martyr or another person. The Douay Diary states that on March 28, 1583, Mr. John Roberts, of Cambridgeshire, diocese of Peterborough, arrived from England at Rheims; received Confirmation in May following, and on the 13th of the ensuing August proceeded to Rome. The same Diary states that Father John Roberts, a Benedictine, arrived with others at Douay College, having been banished from England on the accession of King James, in 1603. Bishop Challoner's *Memoirs* states that John Roberts, the martyr (O.S.B.), was born in *Merionethshire*. The Bishop then mentions the above John Roberts, and adds: "If this be the person we are speaking of, he must afterwards have gone from Rome to Spain, for certain it is that Mr. Roberts was some time an alumnus of the English Seminary



at Valladolid, and from thence went to the Spanish Congregation (O.S.B.) at Valladolid, and entered the Order in 1595." The difficulty seems to have arisen in Challoner's stating his birth-place to be in Wales. The Douay Diary, the English College Diary, and the Pilgrim-Book all speak of him as belonging to the diocese of Peterborough; as he clearly went from Rome to Valladolid, we conclude that he must be the martyr (O.S.B.). In the biography of Father Francis Miles, S.J. (*Records S. J.* vol. i. p. 469), we find him in a London prison in 1607 (?), where he reconciled Miles to the Catholic Church. We think that this date should be 1606, for immediately after Miles' conversion Roberts was banished, and returning again, was a second time seized and thrust into the Gatehouse Prison with Father Thomas Garnett, the martyr (1607). After about a year's confinement Father Roberts was again banished, and went to Spain. John Roberts appears in a list of forty-seven priests and Jesuits banished in 1606. Roberts suffered at Tyburn gallows, December 10, 1610.

122. FIXER, JOHN, of Winchester, aged 21, was admitted along with the last. In the same month he was dispensed as above, and received minor orders from the same Bishop, and took the oath, May 31, 1584. In 1587 he was sent to Rheims, partly on account of ill-health, and partly to teach.

John Fixer was an Oxford scholar, and was reconciled to the Catholic Church at Rheims, November 8, 1582. In sending him to Rome, Dr. Barret, the Rector, gives him a high character in the above letter to Father Agazzari, dated August 11, 1583. He was ordained and sent to England in 1587, and on May 15, 1589, he went to the new College at Valladolid.

123. JOHNSON, WILLIAM, diocese of York, aged 21, was admitted and took the oath with William Baudwin, No. 114. He was dispensed on account of heresy and received minor orders in the month of August following, and, having been ordained subdeacon and deacon in the following December and January, he slept in our Lord in the year 1586.

124. WARFORD, WILLIAM, of Bristol, aged 23, was admitted and took the oath with the last. In July, 1584, he was dispensed as above, and in August following received minor orders. In December he was admitted to Sacred Orders. He remained with the English Cardinal in 1588, and was sent into England from Spain. He afterwards entered the Society of Jesus, 1594.

William Warford, *alias* Walford, and Warneford, was admitted a scholar of Trinity College, Oxford, June 13, 1576, and having

taken his degree of M.A. was elected Fellow in 1579. He was reconciled to the Catholic Church at Rheims on November 7, 1582, and received Confirmation in the Octave of Pentecost following. When sending him to Rome, Dr. Barret, in the above-mentioned letter of August 11, 1583, gives him a brilliant character for learning and virtue. He died at Valladolid, November 3, 1608. See his biography in *Records S. J.* vol. iv. pp. 574, seq.

125. HARRISON, JOHN, diocese of Peterborough, aged 33.

Admitted as a convictor among the alumni with

Martyr  
in prison,  
No. 19.

William Baudwin, No. 114. He left for France in

1584.

John Harrison was of a respectable family. Arriving at Rheims from Paris, July 27, 1583, he proceeded as a pilgrim to Rome, August 13th following, and returned to Rheims, April 18, 1584. He was ordained at Rheims, April 5, 1585, and sent upon the English Mission, October 19th following. He is stated in *Law's Calendar of the English Martyrs*, p. 40, to have died in prison in 1586. He is no doubt the same who is named in *Troubles*, series iii. chap. v. p. 16. The date is not given, but it would have been about the same time, according to the history: "Upon Monday in Easter week, the house of Mr. Heathe at Cumberford [in the north], searched by Thornes and Cawdwell, and Mr. Harrison, a priest, there apprehended. They so cruelly used Mrs. Heathe at that time, tossing and tumbling her, that she, thereby frightened, died the Friday following."

126. ATHERTON, CHRISTOPHER, diocese of London, aged 28.

Admitted June 29, 1583; took the oath January 6, 1584. He left for England in September, 1585, and was shortly after ordained priest.

1584.

127. BLOUNT, RICHARD, of the diocese of Lincoln, aged 19.

Admitted April 15, 1584. In July, 1584, he was dispensed on account of previous heresy, and took the oath in January, 1585. He was ordained sub-deacon, March 12, 1587, deacon April 2, 1588, and priest April 1, 1589. On September 2, 1589, he was sent to Valladolid in order to cross over to England. He was afterwards admitted to the Society in England, and was there appointed the first Provincial.

Richard Blount received minor orders at Rheims on September 23, 1583. He was of the Leicestershire branch of the ancient family of Blount, and studied at Oxford. Being converted to the Catholic faith he left the University for Rome, calling on his way at Rheims. He entered the Society, September 8, 1596, and made his novitiate as best he could, among the perils of the English

Mission of the Society of Jesus. When that Mission was formed into a Vice-Province in 1619, Father Blount was chosen Vice-Provincial, and in 1623, when it was raised to a Province of the Society, he became the first Provincial. For a biography of this eminent Jesuit, and some account of the Blount family, see *Troubles*, series i. pp. 188, seq.; also *Records S. J.* vol. iii. series vii. pp. 481, seq. Father Blount was professed, May 5, 1609; he died, May 13, 1638 O.S., and was buried in the Queen's private chapel, Somerset House. Frequent mention of him occurs in the *Records S. J.* His escapes from the hands of the pursuivants were marvellous, and a striking instance of one of these is given in *Troubles* and *Records S. J.*, as above.

128. CECIL, JOHN, of Worcestershire, aged 26. Admitted with the last. In July following he was dispensed as above. In August, 1584, he received minor orders; and in the month of December Holy Orders. In April, 1585, he left Rome *en route* for England, and returned again in 1586. Having remained for some time in the College, he was sent to Sicily to collect alms for the College of Rheims. Returning shortly afterwards, he was admitted into the household of the illustrious Cardinal of England in 1587. He was afterwards sent to Spain, and is now in England.

John Cecil was of a respectable family. He was fellow-student and convert with Father Warford (No. 124 above) at Trinity College, Oxford. In that Father's biography, already referred to, will be found a letter of remonstrance addressed by him to Cecil, who is there in error called R. Cecil. Dodd (*Church History*, vol. ii. p. 377) mentions him as having been made D.D. at the University of Paris, adding that in 1606 he was sent with Dr. Champney to Rome to petition for a Catholic Bishop for England. Among the State papers in the P.R.O., London, frequent reports are given as having been sent to Walsingham by John Cecil, *alias* Snowden, a priest and spy, who it is much to be feared, was the same person.

129. BARCROFT, THOMAS, of the diocese of Chester, aged 19, was admitted with Richard Blount. He was dispensed as above in July, took the oath in December following, and was sent to Rheims in 1588, and thence to England.

Thomas Barcroft was ordained September 28, 1589, and sent to England the 12th of October following. He is named in the report of Robert Weston the spy (before referred to). "Priests about London that I knowe are these. Mr. Barcroft, whose byname is Croftes; his apparell a white satin dobolett, with a blacke tufted taffatie hose. Item. Barcroft, *alias* Croftes, of a mane statuar, flaxy herre, a white satyn dobolet, &c., and hathe layne at [Mr.] Mompesson's" [Clerkenwell]. *Dom. Eliz.* vol. ccxxxviii. n. 62, 1591.

130. BOLLAND, JAMES, diocese of York, aged 20, was admitted and took the oath with the last. In July following he was dispensed as above, and in the ensuing August received minor orders, and the Sacred Orders in October, 1586; he was sent to England in April, 1587.

131. BUXTON, CHRISTOPHER, diocese of Lichfield, aged 22. Admitted and took the oath with the last. In July following he was dispensed on account of heresy, received Holy Orders in 1586, and was sent into England in April, 1587, and soon after became a distinguished martyr.

Martyr,  
No. 20.

Christopher Buxton was a native of Derbyshire, and was one of the scholars of the martyr, Nicholas Garlick, in his private school at Tideswell in the Peak (see *Records S.ſ.* vol. iii. series vi. pp. 225—6), from whence he proceeded to Rheims for a short time, and received minor orders there on September 23, 1583. He suffered a glorious martyrdom at Canterbury with two fellow-priests in September, 1588; his good master, Garlick, being put to death at Derby in July of the same year.

132. WOLSEY [WOLSLEY], HUMPHREY, of the diocese of Lichfield, aged 18. Admitted and took the oath with the last. He was ordained subdeacon and deacon in 1587, and died in the College, August 17, 1589.

The Douay Diary, p. 191, says: "October 14, 1582. Arrived [at Rheims with three others] Humphrey Wolsley, of high family, son of a noble gentleman incarcerated for his constant profession of the Catholic faith." He received Confirmation at Rheims in the Octave of Pentecost, 1583. He may have been a son of Mr. Erasmus Wolsley, of whom we read in "An ancient Editor's note-book," *Troubles*, series iii. p. 8: "Mr. Wolsley, Maxfield, Thornbery, and others, condemned to death at Stafford, 1587, because Mr. Sutton, a priest, and they were together in a chamber, and the door shut; but they were not executed." In *Records S.ſ.* vol. iii. series vi. p. 232, is the following fuller notice of the above. "July, 1588. In this year Mr. Erasmus Wolsley, Mr. William Maxfield, Esqrs. [and others], being all prisoners . . . were arraigned for hearing Mass, and for that the said martyr [Sutton] was taken in their company; they were condemned as felons, but the judge seeing the people flock about them much lamenting for them (for they were well beloved in the town), he was moved to compassion and so reprieved them. So in the end they were put to their fines."

133. FOSTER, GEORGE, diocese of Durham, aged 22. Admitted October 20, 1584. Having been dispensed as above, he received the minor orders in July following from the Bishop of St. Asaph, and took the oath, June 10,



1585; and in the month of September entered the Order of St. Dominic.

In the Douay Diary, p. 199, we read: "1583. Nov. 1. Arrived here [Rheims], Mr. Richard Bailey, of Oxfordshire, and Mr. George Foster, two students of Magdalen College, Oxford; *Qui, si non erant hic ficti Catholici, Angliam reversi ad hæreseos vomitum redierunt.*" In p. 201 of the same Diary we find that George Foster, of the diocese of Durham, is treated as the same individual, receiving the first tonsure only on March 3rd following, and on the 22nd of August ensuing sent to Rome.

134. CLAYTON, FRANCIS, of the diocese of Derby, aged 19. Admitted and took the oath with the last. Having been dispensed on account of previous heresy, he received minor orders from the Bishop of St. Asaph, in 1585. On November 26, 1589, he was ordained priest, and sent the same year to England, where he died in 1596.

Francis Clayton received the first tonsure only at Rheims on September 23, 1583. In the Douay Diary we read that he left Rheims with Dr. Thomas Clarke, of the diocese of Canterbury, October 3 (or 7), 1590. Clayton is named in the examination of the above Thomas Clarke before the Bishop of Durham and other Commissioners (see *Records*, vol. iii. series v. p. 5, *Dom. Eliz.* vol. ccxlv. n. 5, 1593, January 7), who states that he was ordered by Mr. Barret, the President of Rheims, to come to England to reconcile the people to the Church of Rome, to say Mass, &c.; that he came over with two other priests, John Bennet, a Welshman and a Jesuit, and Francis Clayton, of Derbyshire, in a French bottom. He landed at Newcastle, and with Clayton went to Mr. Trollope's, of Thorneley, Durham. Clarke appears unhappily to have fallen.

135. GIFFORD, GEORGE, diocese of Stafford, aged 23. Admitted with the last. In the month of January, 1585, he left for France, on account of ill-health. He had been dispensed as above, and had received the minor orders from the Bishop of St. Asaph.

136. DUKE, EDMUND, of Kent, aged 21. Admitted and took the oath with George Foster, No. 133. He received minor orders from the Bishop of St. Asaph, having been dispensed as above, in 1585. He was sent into England September 15, 1589, having been ordained shortly before. He was a distinguished martyr soon afterwards.

Martyr,  
No. 21.

Edmund Duke was confirmed at Rheims in the octave of Pentecost, 1583. He received first tonsure September 23 following, and left Rheims for Rome, March 22, 1590. He suffered death on the

gallows at Durham, for his priesthood, with three other priests, May 27, 1590. Soon after landing in the north of England he was seized with his companions, who also suffered with him. See Challoner's *Memoirs*.

137. FLECK, WILLIAM, of the diocese of Suffolk, aged 24. Admitted with the last. He received minor orders and entered the Society of Jesus.

William Fleck, *or* Flack, was son of Walter Flack and his wife Elizabeth Wood. He studied for about eight years in England, and at Rheims for two years, and was admitted to the Society of Jesus in June, 1585, by Father General Aquaviva, in Rome, where he made his first year's novitiate at St. Andrew's, and the second year at the Roman College, being fellow novice with St. Aloysius. In 1590 he was sent to Valladolid, where he held the offices of Minister and Procurator at the English College for about three years, and was ordained priest in 1591. In 1592 $\frac{2}{3}$  he was sent by Father Robert Parsons to assist in establishing the new College at St. Omer, where he was Procurator for eight years. He became Rector of the House of Third Probation at Ghent, and died in 1637. He was wonderfully cured of the stone by the intercession of St. Aloysius on June 21, 1632. See More's *Hist. Prov. Angl. S. J.* p. 461.

138. GRAY, ROBERT, diocese of Durham, aged 22. Admitted and took the oath with the last. Received the Sacred Orders in November, 1586. Sent into England, April, 1587.

Robert Gray arrived from England at Rheims, with Charles, son of Lord Stourton, and Mr. William Marshall, a gentleman of rank. He received minor orders September 23, 1583, and left Rheims for England June 3, 1587. We find him named in a schedule signed by Grindall, Bishop of London, and other "Commissioners of Recusants who are at large." *Dom Eliz.* Addenda vol. xi. n. A.5 (wrongly dated 1561). See *Records S. J.* vol. iii. series viii. pp. 706, seq. "Robert Gray, priest, much supported at Sir Thomas Fitzherbert's, and now wandering [about Staffordshire and Lancashire, very seditiously]. A man meet to be looked to." See also *Dom. Eliz.* vol. ccxlv, n. 138 (1593), where he is named as being in custody and under examination. *Records S. J.* vol. i. series i. p. 397 note.

139. HAWKESWORTH, THOMAS, of the Diocese of York, aged 18. Admitted with George Foster, No. 133. He was dispensed on account of heresy, and received minor orders from the Bishop of St. Asaph in 1585. In the month of October, 1587, he departed to a better life.

140. INGRAM, JOHN, of the diocese of Hereford, aged 19. Admitted with the last. He received minor orders

Martyr,  
No. 22. from the Bishop of St. Asaph, having been dispensed as above, in 1585. He was ordained subdeacon and deacon in November, and priest on December 3, 1589. He was sent into England September 4, 1591, and was crowned with a glorious martyrdom.

The Douay Diary, p. 191, states that John Ingram in travelling from Douay to Rheims fell into the hands of the soldiers along with three companions, about September, 1582, and that he escaped with one of the others, and reached Rheims on October 26th in a miserable plight. On April 15, 1583, he was sent to the Jesuits' College at Pont-à-Mousson. He is named in Father Grene's MS. *F. (Records S. J. vol. iii. Addenda, p. 765)*. "1564. This time the President and Council sent Mr. Walpole, and Mr. Lignum, taken with him, also Mr. Ingram, taken shortly afterwards, and kept [them] at the Manor straitly. He was called the Scotch priest. . . . These were all together sent up to London. Mr. Ingram was often put upon the rack, and another torture as ill, termed by some 'Young's fiddle,' insomuch that Topcliffe said he was a monster, for that he was so silent, never detecting for all these neither house, person, nor place, either before or after his torments. He was brought from London July 13th, and three days was kept in a gaol-house close by himself very strait. Then was he and John Carr carried from York to Newcastle." Bishop Challoner calls him a native of Warwickshire. He was a convert to the Catholic faith, and had been expelled from New College, Oxford, for recusancy. He laboured chiefly in the north, and in Scotland, and suffered at Newcastle July 25, 1594. Some very interesting details regarding him, which Challoner had not seen, are given in Father Holtby's Narrative, *Troubles*, series iii. pp. 196, seq.

1585.

141. STRATFORD, ARTHUR, diocese of Gloucester, aged 28. Admitted April 25, 1585. Took the oath February 2, 1586. He received Holy Orders in 1586 (that of priesthood in November), and was sent to England.

Arthur Stratford was sent to England from Rheims September 26, 1588. In a list of priests in prison dated about 1637, we find mention of a Mr. Stratford in the Gatehouse. The clergy in this list were victims of the Government joint stock company of spies and pursuivants for the arrest, condemnation, and execution of priests and Jesuits. See *Records S. J. vol. i. series i. pp. 514, seq.*

142. WALPOLE, RICHARD, diocese of Norfolk, aged 22. Admitted and took the oath with the last. Ordained subdeacon and deacon in November, and priest December 3, 1589. He was sent to Spain, in order to cross from thence into England.

Richard Walpole was son of Christopher Walpole, Esq., of Norfolk, and his wife Margery, daughter of Richard Beckham,

gentleman, of Narford. He entered the Society in 1596, and was an eminent theologian and controversialist. See his *Life in Records S. J.* vol. ii. series iii. part i. with a complete refutation of the absurd calumny against him and Father Thomas Fitzherbert of devising a fictitious plot of poisoning Queen Elizabeth and the Earl of Essex in 1598. He died prematurely at Valladolid in 1607.

143. PALMER, POLIDORE, *alias* PLASDEN, diocese of London, aged 22. Admitted and took the oath with the last.  
Martyr,  
No. 23. Ordained subdeacon and deacon November, and priest December 7, 1586, and was sent into England. He is a distinguished martyr.

In p. 204 of the Douay Diary we read: "1585, March 8. Oliver Palmer [Polidore Plasden] was sent to Rome." He left Rheims for England on September 2, 1588. In mentioning his martyrdom the Douay Diary again calls him Oliver. He suffered at Tyburn with the Rev. Eustachius White, December 10, 1591. See Chaloner's *Memoirs*, who gives this martyr the name of Plasden, while Stow calls him Blaxton.

144. NELSON, JOHN, diocese of Lancashire, aged 23. Admitted and took the oath with Arthur Stratford, No. 141. Ordained subdeacon and deacon in March and April, and priest April 16, 1588. He was sent into England [June 8, 1590].

145. BISHOP, JAMES, diocese of Warwick, aged 18. Admitted with the last. He was sent to the College of Rheims [1592].

1586.

146. BARKER, WILLIAM, diocese of York, aged 24, who was admitted in February last for his theology. Took the oath March 15, 1587. He was sent into England.

This student is described in the Douay Diary, p. 207, as Mr. William Barker, an Oxonian, arriving at Rheims September 15, 1585, *en route* for Rome, with Mr. John Petitt and Mr. Henry Naylor.

147. BELL, HENRY, diocese of York, aged 22. Admitted in August. Took the oath with the last. Ordained subdeacon and deacon in November, and priest December 3 [year not stated]. He was sent into England, and afterwards entered the Society.

Henry Bell, *alias* Brokesby and Hill, received minor orders at Rheims, March 3, 1584, and left for Rome February 22, 1586. After leaving Rome, he returned to Rheims, June 14, 1591, and was sent into England July 3. We find him named in the report of the spy Robert Weston, *Dom. Eliz.* vol. ccxxxviii. n. 62.



"Priests about London that I know are there, viz.: . . . Henry Bell, whose byname is Hill. His apparel is a russet fustian doublet, &c., somewhat leanfaced, and an Abram beard." We may add that in the Index to vol. i. *Records S. J.* Henry Bell is by mistake confused with James (or Henry) Bell, the martyr at York, who suffered in 1584. Henry Bell entered the Society of Jesus, early in 1596, in Spain, as we find from the following letter sent by him to Father William Holt, dated March 13, 1596, and published in the *Records of English Catholics*, pp. 397 seq. from a contemporary copy in the archives of the see of Westminster. The spelling has been modernized for the reader's convenience.

"Madrid, March 13, 1596.

"Right Reverend Father,—At my arrival in Spain, I write unto you of our perilous journey, and how Almighty God wonderfully brought us safe to land; now it remaineth that I recount such occurrences as have happened since that time. Upon St. Thomas of Canterbury's Day we came to Valladolid, where Father Parsons received us with great contentment to us all. There I staid by his appointment till Sexagesima, and after with five other priests was sent to Madrid. Father Cresswell showed great affection to us all, and to me in particular, as in truth I never feared. On Ash Wednesday, his Majesty, lying three leagues from Madrid, Father Cresswell sent to know his Majesty's pleasure where we should come to him. His Majesty appointed us to be at the Court Friday following, by nine of the clock, and so we were. But Father Cresswell brought me to Don Juan de Idiagues and John Christobal de Mora, to whom I did that which the Father had before appointed. By this time one of us was sent for to say Mass before the Prince and Infanta in the King's chapel, which ended, the King made haste to hear Mass sooner than ordinary in regard of us. Shortly after, we were brought by John Christobal de Mora to the presence chamber, where we found the King sitting in great majesty, but yet mildly, with the Prince standing on his left hand, all his noblemen and cavaliers, to no small number, attending at the lower end of the presence chamber. Between the King and the noblemen Father Cresswell entered in and brought us with him, and all kneeling at the first, but presently his Majesty made sign with his hand we should rise up. Father Cresswell drew near to the King, and, after some private speeches for the space of three *Pater nosters* while, he called me from the rest of our company, to speak unto his Majesty, who gave great attention, and smilingly endured with silence, the time of my speech, which ended, his Majesty spoke to me again as being glad to see us and willing to assist us in anything, with many great good words to that effect, desiring to be commended to all the Catholics of England, and that they pray for him and the Prince, assuring them he was mindful of them, and would do them good. This done, Father Cresswell had more private speech with his Majesty, and so we departed. The noblemen were almost at strife who should have us to dinner, and had it not been Lent, we should surely have dined that day. After dinner, his Majesty being to remove some two leagues, sent us word to come to him at his taking of coach, but commanded we should not wet ourselves, for it rained a little. We had not expected half a quarter of an hour, but his Majesty came down with the Prince and the Infanta, whose hands we kissed with such an applause of the noblemen and courtiers, as you would wonder.

In fine, all the noblemen, noblewomen, and courtiers there did greatly congratulate us, and showed such love and affection as more could not be desired. Don Juan de Idiagues, Don Christobal de Mora, the Count of Fonsalida, Count of Chinchon, and many other noblemen embraced us. At Madrid, for five or six days, Father Cresswell carried us up and down to visit noblemen and women, they sending their coaches for us and giving us great entertainment. Some of his Majesty's council and other grandees made great protestation that his Majesty's intent and their desire was only to set in England a King Catholic and to have it their friend; to conquer or possess our country they had no such meaning nor the King; and surely their countenances and affection to us and our country persuaded us no less. Here is gathering of soldiers every day for an Armada. Some two or three ships are presently to depart from Lisbon to Ireland to view the Tyrone his forces. Drake hath been once expelled from Porto Rico with loss of three hundred soldiers: and Sir John Hakins also, he was with loss of some men repulsed from Carthagenia. I am already, God be thanked, received into the Society at Madrid, by Father Visitor, that was Assistant in my time at Rome, and now I am to-day to go towards the place of my probation. I beseech Almighty God, reward you and these my two good Fathers here, for all your charity. I desire to be commended to the gentlewomen, and Dr. Worthington. If they had come with me perhaps they had kissed his Majesty's hands. At Madrid, the day after St. Gregory, 1596.

"Your ever loving child,

"HENRY BELL."

Endorsed: "Copy of a letter of Father Henry Bell to Father Holt in Flanders; 1596, March 13. His reception at Madrid in the Court, and his admission to the Society. *Vide lib. rub. hujus Collegii* n. 177."

148. BRITTON [BRETTONUS], MATTHEW, diocese of York, aged 21. Admitted September last. Took the oath with the last. Ordained priest, he was sent to England April 22, 1592.

Matthew Britton, D.D., arrived at Rheims from Rome July 2, 1592, and in the following year went to Douay, where he became Prefect, and was made professor in 1599. He was sent to England May 29, 1604, and resided chiefly in Lancashire, where he was living in 1635, being much esteemed for his learning and prudence. He was probably a brother of Richard Britton, a Franciscan friar, who is noticed briefly by Dodd, *Church History*, vol. ii. p. 421. He may have been a son of the martyr Mr. John Britton, hanged and quartered at York, April 1, 1598, of whom Bishop Challoner writes that he was born at Britton in the West Riding of York, and was a zealous Catholic, exposed to persecution during a great part of his life. At length, advanced in years, he was falsely accused of uttering some treasonable words against the Queen, and when condemned to die, refused the offer of life made on the condition of renouncing his faith.

149. BUCKLAND, RALPH, diocese of Bath, aged 22. Admitted in July last. Took the oath with the last. Sent into England.

Ralph Buckland was born at West Harptre, the seat of an ancient family of his name, in Somersetshire. At the age of about fifteen he was admitted commoner of Magdalen College, Oxford, 1579, and afterwards spent some time in one of the Inns of Court. He became a Catholic by reading books of controversy, spent seven years at Rheims, and returned to it from Rome, September 21, 1588. He left for England five days later, where he laboured upon the mission until his death in 1611. He was a learned divine, and wrote several works. See Dodd, *Church History*, vol. ii. p. 385. His name appears on a list of forty-seven priests and Jesuits banished in 1606. Challoner's *Memoirs*.

150. SMITH, RICHARD, diocese of Lincoln, aged 18. Admitted in November. Took the oath with the last. Ordained priest on the Ascension, May 7, 1592. Sent to England *via* Spain.

151. WHITE, EUSTACE, diocese of Lincoln, aged 26. Admitted October 24, 1586, by Father William Holt, Rector. Took the oath February 7, 1588. He was sent into England, and crowned with martyrdom.

Martyr,  
No. 24.

Eustace White appears to have been a priest when he arrived in Rome. He went to Rheims from England October 31, 1584, and left Rheims (on his return from Rome, in October 28, 1588) for England the 2nd of November following. He was born at Louth, and was a convert to the Catholic religion. He suffered death for the Catholic faith at Tyburn, with another priest and three laymen, on December 10, 1591. Before his execution he was cruelly tortured in Bridewell by Topcliffe upon the well-known and horrible "Topcliffe rack." See Challoner's *Memoirs*.

152. TEMPEST, ROBERT, diocese of Durham, aged 20. Admitted and took the oath with the last. Left for Rheims on account of ill-health.

Robert Tempest, D.D., was nephew of Dr. Robert Tempest, an exile under Queen Elizabeth, and belonging to the Stella Hall, Durham branch of the family. He was ordained September 21, 1591, at Rheims, having gone thither from Rome, October 28, 1589. In 1590 he was at Paris, and remained there during the famine of that year. He came to England in 1600, was seized and cast into prison for the faith in 1612, and, after passing two years in "durance vile," he was released on bail and allowed to live with his brother-in-law in Hants on parole. He entered the Society in 1624, and died July 13, 1640, in Hampshire. See biography, *Records S. J.* vol. iii. pp. 401, seq.; also vol. v. series xii. pp. 720, seq. note.

153. FRANCIS [FKANKS, FRANXIUS], GERARD, diocese of London, aged 20. Admitted with the last. In the following month of July he departed to a better life.

This student is called Francis in the Pilgrim-Book. He arrived at Rheims September 30, 1584.

154. COFFIN, THOMAS, diocese of Worcester, aged 18. Admitted and took the oath with Eustace White, No. 151. Sent to England in May, 1591. He received Holy Orders in August, 1587, having been dispensed on account of age.

155. RAINER, WILLIAM, diocese of Lincoln, aged 20. Admitted and took the oath with the last. He was sent to England *via* Spain.

William Rainer, *or* Reyner, is briefly noticed in Dodd, *Church History*, vol. ii. p. 379 (who cites the *Records of St. Gregory's Seminary*, Paris). He was a near relation of Dr. Richard Smith, Bishop of Chalcedon, through whose care he was maintained while he studied in Paris, where he took the degree of Doctor of Divinity. He chiefly resided in Arras College, in Paris, a small community established for the writing of controversy. "He was concerned," says Dodd, "in several performances, and among other translations, put Brereley's *Protestants' Apology* into Latin, 4to, 1615."

156. PICKARD, RALPH, diocese of York, aged 20. Admitted and took the oath with the last. He died at Saragossa on his way to England. See John Pickard, p. 185.

1587.

157. GERARD, JOHN, diocese of Lichfield, aged 23. Admitted as a scholar of the Holy Father, April 5, 1587. He had been previously, for seven months, a convictor. He took the oath the same day. Having received minor orders in 1587, he was ordained subdeacon in the month of August, and deacon on November 16 of that year. He is of the Society, and a missionary in England.

John Gerard was the second son of Sir Thomas Gerard, Knight, a great sufferer for the Catholic faith. His mother was Elizabeth Port. His elder brother Thomas succeeded to the family estates. He was born in Derbyshire, and was sent to Exeter College, Oxford, at the age of fifteen, and became a convert to the Catholic faith. He entered the Society of Jesus in Rome, August 15, 1588, with Father Oldcorne the martyr, and both left Rome together for England in the following September. He died



at the English College, Rome, July 27, 1637. For his autobiographical narrative, so full of thrilling incidents, escapes, &c., see *Condition of Catholics*; also *Records S. J.* vol. i. series i. Life of Brother John Lilly.

158. MORTON, ROBERT, diocese of York, aged 39. Admitted with the last as an alumnus. He had previously been  
 Martyr,  
 No. 25. a convictor for three months. Took the oath the same day. In the same month and year he received minor orders, also the subdiaconate and diaconate, and proceeded to France to be ordained priest, with the approbation of his Superior. He was crowned with martyrdom.

Robert Morton began his theology at Rheims in 1573. He was ordained priest there, June 14, 1587, and was sent to England July 2 of the same year. He was speedily arrested, and on August 28, 1588, "was hanged, bowelled, and quartered, upon a new pair of gallows set up in Lincoln's Inn Fields." Hugh Moore, a Lincolnshire gentleman and convert, was put to death with him, both behaving "with admirable patience and constancy, yea, with joy and pleasure." They were not allowed to speak to the people, the heretics fearing the effect of their burning words upon the minds of the hearers, in favour of the old religion. No less than twenty-one priests, ten laymen, and one lady (total thirty-two) were butchered in that fatal year. "The death of so many saintly and innocent men (whose lives were unimpreachable), and of several young gentlemen, endured with so much joy, pleaded strongly for the cause for which they suffered." See Challoner's *Memoirs*.

159. NELSON, WILLIAM, Pr., diocese of Lancashire [Chester]. Admitted for his theology, November 17, 1587. He left again for Rheims, on account of ill-health, April 2, 1588. He behaved admirably in the College, and died a little later at Paris.

William Nelson, arrived at Rheims, January 5, 1586, and is called an Oxonian. He was ordained March 28, 1587, at Laon. He left Rheims for Eu on account of ill-health, April 18, 1588, and died at Paris in the ensuing May.

160. SNIGO, OCTAVIUS, diocese of London, aged 18. Admitted with the last. Took the oath July 31, 1588. He received minor orders in the same year. He remains in Italy.

161. MANGER, THOMAS, diocese of Winchester, aged 21. Admitted, took the oath, and received minor orders with the last, and was sent to Rheims to finish his

studies because he did not conduct himself properly here.

Thomas Manger was ordained priest at Rheims, February 24, 1592. He is mentioned in Bishop Challoner's notice of Father John Cornelius, as the author of a manuscript relation of that martyr which was used by the Bishop in his *Memoirs*.

162. THWING, EDWARD, diocese of York, aged 22. Admitted and took the oath with William Nelson, No. 159. Received  
Martyr,  
No. 26. minor orders in November and December of the same year. He became a martyr.

Edward Thwing was born of an ancient family at Hurst, near York. He returned to Rheims from Rome on account of ill-health, and was ordained priest at Laon, December 20, 1590, being then professor of Hebrew and Greek, besides teaching rhetoric. He was sent into England from Douay College, 1597, and suffered death with Robert Nutter, priest, at Lancaster, July 26, 1600. See Challoner's *Memoirs*. The Rev. Thomas Thwing of the same family also suffered death for the Catholic faith at York, October 23, 1680, in the Yorkshire branch of the persecution under the Shaftesbury and Oates Plot. He was son of George Thwing, Esq., of Heworth, near York, and nephew of the noble and aged confessor for the faith, Sir Thomas Gascoigne, Baronet, of Barnborough Hall, co. York, and was the last priest who suffered death in England for the Catholic faith, except one, viz., the Venerable Oliver Plunket, Archbishop of Armagh, Primate of Ireland, who was hanged at Tyburn, July 1, 1681. Two of this family joined the Society, viz., Robert Thwing, *alias* Palmer, born at Heworth, 1606, who entered the English College, Rome, 1624 (see No. 586), and Thomas Thwing, *alias* Palmer, his younger brother, born 1609, who entered the same College, 1627 (see No. 615). See *Records S.J.* vol. v. pp. 761.

163. GERARD, GILBERT, diocese of Chester, aged 18. Admitted and took the oath with the last. Received minor orders in November and December following. Ordained subdeacon and deacon in September, 1592, and priest August 10, 1593. On November 8th of that year he was sent to Flanders on account of ill-health, and immediately departed for England.

Gilbert Gerard was brother to Alexander and Thomas Gerard, both prisoners for the faith in Wisbeach Castle. Alexander was living there April 29, 1598. Thomas had died there before that date, in the 28th year of his age. See Oliver, *Collectanea S. J.* Gilbert became a Jesuit, but the loss of documents precludes our stating the date of his entering the Society and of his death. We find him, with Father Henry Garnett and other Fathers at White Webbs, about 1605. See *Records S. J.* vol. iv. series ix. p. 224.

164. BANKS, RICHARD, diocese of London, aged 19. Admitted and took the oath with William Nelson, No 159. In

the same year received the minor orders. Ordained subdeacon and deacon in September, and priest November 8, 1592. He was sent to England March 10, 1594.

Richard Banks was son of Deputy Banks of London. Dr. Oliver states (*Collectanea S. J.*), that he was one of the leaders of the tumultuous faction in the English College, Rome, but that upon going to the English Mission, he was so captivated with the charity, meekness, and patience of the good Fathers of the Society, that to repair his fault he humbly sought admission among them. Father Henry Garnett, the Superior, received him, and appointed him as companion to Father Edward Oldcorne, the martyr. He was Rector of the Residence and Novitiate of the English Province at Clerkenwell at the time of its seizure by the pursuivants of the Privy Council in 1628, and was taken prisoner with other Fathers and Brothers, and all the papers were seized. *Records S. J.* vol. i. series i. the Clerkenwell Discovery. After serving the mission for forty-four years, he was sent to Belgium with a constitution undermined by a long imprisonment endured for the faith, and died at Ghent, March 14, 1643, aged 74; in religion 46. He was professed May 14, 1609. He sometimes passed by the name of Stanhope.

165. CLARKE, ANTHONY, diocese of York, aged 22. Admitted and took the oath with the last. He was sent to Rheims.

Anthony Clark arrived at Rheims from Rome, October 23, 1589, sick. He left Rheims, March 17, 1590, being then a student of theology, but his history cannot be traced further.

166. COLE, EDWARD, diocese of London, aged 23. Admitted and took the oath with William Nelson, No. 159. Was sent to England.

Edward Cole received minor orders and the subdeaconate at Rheims, March 31, 1583. He arrived at Rheims a priest *en route* for England, June 2, 1590, and left again six days later. In a list of priests and Jesuits seized by the pursuivants, of the Privy Council from 1640 to 1651, published in *Troubles*, series i. pp. 336, seq., we find that "Edmond" [Edward] "Cole, Peter Wright, and William Morgan, were indicted, proved, and sent beyond sea."

167. TICHBORNE, THOMAS, diocese of Winchester, aged 20. Admitted and took the oath with the last. Ordained priest on the feast of the Ascension, May 17, 1592. He was sent to England, March 10, 1594, and afterwards became a martyr, 1602.

Martyr,  
No. 27.

Thomas Tichborne was born at Hartley, in Hampshire, and made his humanity studies at Rheims. He was seized by the pursuivants soon after arriving in England, and suffered imprisonment for some years until early in 1601, when he was rescued,

while being removed from one prison to another in charge of a single constable, by a young man named Hackshot, assisted by Mr. Nicholas Tichborne, both of whom were hanged at Tyburn on that account, August 24, 1601. Thomas Tichborne was soon arrested again, being betrayed by the apostate Atkinson. He suffered at Tyburn, April 20, 1601, being then far gone in a deep consumption, which would have soon ended his life. See Challoner's *Memoirs*, also *Records S. J.* vol. i. series i. Rivers' Letters.

168. KNIGHT, CHRISTOPHER, diocese of Carlisle, aged 22. Admitted &c. with the last, and received minor orders in November and December following. Ordained priest, he was sent to England, May 22, 1592.

169. MORE, THOMAS, diocese of York, aged 22. Admitted and took the oath with William Nelson, No. 159. Received minor orders with the last. Was sent to England by way of Spain.

Thomas More was the second son of Thomas More, Esq., of Barnborough, and his wife Mary, daughter of John Scrope, Esq., great-grandson of Sir Thomas More, the martyred Chancellor. He was sent to England, 1593. Dodd, *Church History*, vol. ii. p. 389, states that he was ordained at the English College, Rome, was appointed clergy agent in Rome by the archpriest Birket, October 27, 1609, and died there, April 11, 1625. See More Family, *Records S. J.* vol. v. series xii. pp. 702 seq.

170. NORTON, BENJAMIN, diocese of Winchester, aged 20. Admitted and took the oath and received minor orders with the last. Was sent to England.

Dodd, citing a MS. in his hand, states that Benjamin Norton was "a clergyman of singular parts, and great influence with his brethren. He was archdeacon of a district under Dr. Richard Smith, Bishop of Chalcedon, and a strenuous assertor of the dignity of the episcopal jurisdiction." *Church History*, vol. iii. p. 99.

171. SHELDON, WILLIAM, diocese of Lichfield, aged 23. Admitted and took the oath and received minor orders with the last.

The Douay Diary states that on Christmas Day, 1586, William Sheldon, who had been educated at Oriel College, Oxford, arrived at Rheims, and on September 2, 1587, was sent with others to Rome. We do not trace him further.

172. SMITH, GEORGE, diocese of Durham, aged 22. Admitted and received minor orders with the last. Ordained subdeacon and deacon in November, and priest in



December 3, 1589. He was sent to Rheims in order to pass over to England.

The Douay Diary states that on April 4, 1584, George Smith, a skilful musician arrived at Rheims, and on September 2, 1587, was sent to the English College, Rome. In *Dom. James I.* vol. xiii. n. 52, 1603—8, is an inquisition before the Lord Chief Baron and Justice Fenner regarding recusants in the counties of Devon, &c., in which we read: "At the last Assizes in Devon, one Smith, a seminary priest, was convicted of treason, and one Richard Eveleighe convicted of felony, for maintaining and relieving him, and they both are reprieved, and so remain in prison." See *Records S.Œ.*, vol. iii. series vii. p. 267.

## 1588.

173. COFFIN, EDWARD, diocese of Exeter [no age]. Admitted July 26, 1588, by Father Parsons, Rector, as one of the Pope's scholars, on condition that if he could procure sufficient means from England he should become a convictor. He received minor orders in November and December, 1588, and took the oath September 29, 1589. Ordained subdeacon and deacon in September, 1592, and priest March 13, 1593. Sent into England May 10, 1594. Entered the Society of Jesus January 13, 1598.

Edward Coffin, *alias* Hatton, was a native of Exeter, born in 1570. On his way to the novitiate in Belgium in company with Father Thomas Lister, he was seized by the Dutch at Lillo, near Antwerp, in the Lent of 1598, and was sent back to England, where he spent his noviceship, and, indeed, his first five years of Religious life in prison, first in Newgate, and then at Framlingham, whence he was sent into banishment on the accession of James I., 1603. He spent twenty years in Rome as confessor of the English College, and was professed there. Having courageously begged to be sent upon the English Mission, he died at St. Omer's College on his way, April 17, 1626. See *Troubles*, vol. i. p. 166, note; also *Records S.Œ.*, vol. i. p. 69, note. He was a learned man. For his works see De Backer, S.J., *Bibl. des Ecrivains, S.Œ.*

## 1589.

174. SMITH, EDMOND [EDWARD], diocese of Chester, aged 24. Admitted by Father Joseph Cresswell, Rector, April 12, 1589. Took the oath December 8 following. He became a Benedictine.
175. MARTIN, ANTHONY, diocese of Sarum, aged 24. Admitted September 22, 1589. Took the oath March

8, 1590. He was sent into England, and returning immediately, became a Benedictine.

Anthony Martin arrived at Rheims with Mr. Thomas Green, of Oxfordshire, January 10, 1588, and both received Confirmation on March 21st following, from which it may be inferred that they were converts to the Catholic faith. "On August 18, 1589, Mr. Anthony Martin, an Oxonian, who had taught rhetoric here with great distinction," was sent with others to Rome. See Douay Diary.

176. HEBBORNE, ANTHONY [MEDCALFE], diocese of Durham, aged 22. Admitted with the last, and took the oath March 20, 1590. He was sent a priest into England April 22, 1592.

Anthony Hebborne is called in one place Seborne, and in another Elborne, in the Douay Diary, and is styled a gentleman. He was one of the agitators, and signed the Memorial of Allegiance, &c., to the English Government, printed in Tierney's Dodd, vol. iii. app. p. 188, n. 36.

177. PUGH, HENRY, diocese of Bangor, aged 26. Admitted and took the oath with the last. He died in the College, August 20, 1592, having been allowed by Father General to take the simple vows of the Society on the 10th of August of that year.

Henry Pugh arrived at Rheims in the end of January, 1585, received the first tonsure there, April 2nd following, and left for Rome, August 18, 1589. He was a fellow-prisoner and sufferer with Father John Bennet, whose biography, examinations, and tortures are given in *Records*, vol. iv. series x. part ii. p. 507, seq. Dodd, *Church History*, vol. ii. p. 155; quoting Bridgewater's *Concertatio Eccl. Cath. in Angl.*, and the Douay Diary identifies him. He mentions "Henry Pugh, a gentleman of Flintshire, who being committed prisoner to the county gaol for recusancy, suffered very much both before and after the year 1584. He was several times put to the rack, till he became speechless and almost senseless, and as he came to himself, the trial was renewed. Several ensnaring questions were proposed to him. Who reconciled him? What priest he was acquainted with? What houses he frequented? &c. But no satisfactory answer could be obtained from him, being encouraged by the example of Mr. Bennet, a zealous priest, prisoner in the same gaol. Mr. Pugh being brought to trial, was acquitted." After his acquittal he probably escaped at once to Rheims.

178. REDMAIN, JOHN, diocese of Chester, aged 22. Admitted and took the oath with the last. He was sent a priest into England, April 22, 1592.

John Redmain, or Redman, was a native of Lancashire, and was ordained April 1, 1593, at Laon. Dodd mentions him, *Church*

*History*, vol. ii. p. 375. He became a canon of the cathedral church of St. Omer, where he died, September 29, 1617. He left his library and a third part of his property to Douay College. He took the degree of D.D., and became an able divine. He was a nephew of Mother Margaret Clement, of St. Monica's Convent, Louvain, and is referred to in her biography. See *Troubles*, series i. pp. 41 and 57.

179. LAMPTON, JOSEPH, diocese of York, aged 20. Admitted and took the oath with Anthony Hebborne, No. 176.  
 Martyr  
 No. 28. Sent a priest into England, April 22, 1592. He was crowned with martyrdom.

Joseph Lampton was of a respectable family, born at Malton, in Yorkshire. He shortened his theological course in order to hasten to the help of souls in his native land. He was immediately apprehended upon arriving in England, tried, and condemned to death. He suffered a savage and most horrible butchery at Newcastle-upon-Tyne, July 27, 1593, being cut down alive. The hangman after commencing to dismember the martyr, had so great a horror of his work that he refused to go on, and the sheriff was obliged to seek for another, whilst the sufferer with invincible patience and courage endured a torment that shocked the most barbarous of the spectators. At length a butcher from a neighbouring village was brought, who completed the ripping-up and disembowelling, and set the martyr's holy soul at liberty ! See Challoner's *Memoirs*.

180. DOYLE, JOHN, diocese of Kent, aged 23. Admitted and took the oath with the last. He died in the College.

John Doyle, *or* Doily, arrived at Rheims, October 31, 1584, and left for Rome, August 18, 1589. He is styled *nobilis*.

181. PERCY, JOHN, diocese of York, aged 20. Admitted and took the oath with the last. Ordained subdeacon and deacon in September and November, 1592, and priest March 13, 1593. He went to Flanders, March 10, 1594, to enter the Society, and was afterwards sent to England.

John Percy received the Sacrament of Confirmation at Rheims on December 18, 1586. He commonly passed under the *alias* of Fisher, and sometimes of Fairfax. He was a native of Durham, was converted in his youth to the Catholic faith, and entered the Society in 1594. He defended the whole theses of theology in Rome, and was a very learned man, and celebrated controversialist. His works are enumerated in Fr. De Backer's *Bibl. des Ecrivains, S. J.* He held the famous disputation with Dr. Fealty and others before King James I., and received the Countess of Buckingham and her son Viscount Purbeck, and many others in high life into the Catholic Church. He also convinced the unhappy Chillingworth, and was the means of his becoming a Catholic. He had endured imprisonment for the faith, and died in London, December 3, 1641. See his life in *Records S. J.* vol. i. series i. pp. 521, seq.

1590.

182. BROUGHTON, RICHARD, diocese of Lincoln, aged 29. Admitted December 14, 1590. Took the oath March 20, 1591. He was sent to Rheims on account of ill-health.

Richard Broughton, *alias* Rouse, was born at Great Stuckley, Hunts, of a respectable family, descended from the Broughtons of Broughton Tower, Lancashire. He made great progress in his studies at Rheims, especially in Greek and Hebrew, and applied himself to British antiquities. Ordained priest in 1592, he was sent to England the year following, where he worked upon the Mission, and pursued his studies of British antiquities, residing for that purpose occasionally in Oxford, where he was entered a sojourner, June 19, 1626. He was assistant to the Archpriest, a Canon of the Chapter, and Vicar General to the Bishop of Chalcedon. He died the 17th of January, 1634, and was buried at Great Stuckley. His name occurs in Gee's list of priests and Jesuits in and about London (1623 $\frac{3}{4}$ ), as "Vicar General of the north parts of England. See Dodd's *Church Hist.* vol. iii. p. 87; also *Records S. J.* vol. i. series i. p. 676.

183. YATE, JOHN, diocese of Lichfield, aged 41. Admitted and took the oath with the last. He was sent to Rheims.

John Yate was ordained at Rheims in 1591, and sent to England July 10th of that year. He is, we believe, the person named in the *Fasti* of the Society for the year 1624, "John Yate, a priest, a septuagenarian, was admitted into the Society *in articulo mortis*, having exhibited to all, both as a freeman and as a prisoner for the faith, an example of modesty and piety." He was probably a near relative of Father John Yate, *alias* Vincent, son of Mrs. Yate, of Lyford, and was born in 1550. Entering the Society of Jesus in 1574, he went to Brazil soon after. See his autobiography and letters in *Records S. J.* vol. i. pp. 284 seq.

184. THULIS, *or* THULES, JOHN, diocese of Chester, aged 22. Admitted May 8, 1590. Took the College oath March 20, 1591. He was sent into England, April 22, 1592, and after a few years, was crowned with martyrdom in the month of March, 1616.

Martyr  
No. 29.

John Thulis, was born at Up-Holland, Lancashire. He received the tonsure at Rheims, and was ordained priest at the English College, Rome. He was arrested soon after his arrival in England, and spent many years closely confined in Wisbeach Castle. Having been released from prison, how or when is not recorded, he laboured on the mission in his own county, and was there seized by order of the Earl of Derby, committed to Lancaster gaol, and condemned to die. He suffered the usual cruel death at Lancaster, March 18, 1616. When offered his life at the gallows if he would take the condemned oath of allegiance, he said, "Give me a form of *civil allegiance* and I will take it;" but this was refused. His four quarters were hanged up at Lancaster, Preston,



Wigan, and Warrington. See Challoner's *Memoirs*, where there is also the touching account of his noble fellow-martyr, Roger Warren, a weaver.

185. TEMPEST, EDWARD, diocese of Durham, aged 22. Admitted and took the oath with John Yate above. He was ordained subdeacon and deacon in March, and priest March 19, 1594, and was sent to England September 16, 1597.

Edward Tempest was of the Stella Hall, Durham family. He was a prisoner in the Clink, London, 1599, as appears from a letter he wrote from thence to the archpriest Blackwell, dated January 15, 1599, having been arrested ten days before by the apostate Sacheverall. His name is included in a list of prisoners in the Clink, *Dom. Eliz.* vol. cclxx. n. 45, February, 1599.

186. GOODRICK, THOMAS, diocese of Lincoln, aged 28. Admitted May 12, 1590, and took the oath with the last. He died in the College.

187. WALPOLE, MICHAEL, diocese of Norfolk, aged 20. Admitted and took the oath with the last. He entered the Society of Jesus, September 8, 1593, with leave of the Protector.

Michael Walpole was seventh brother of Fr. Henry Walpole, the martyr, and accompanied his cousin Fr. Edward Walpole to Rome in 1590. He was sometimes known as Martin Becanus, was a learned man, and wrote several works on controversy, &c. He was companion for some time to Fr. John Gerard in England, became a Professed Father in 1609, was Superior of the English Mission, and died at Seville in 1620. See his autobiography and letters in *Records S. J.*, with pedigree, vol. ii. series iii. pt. i.

188. MONTFORD, FRANCIS, diocese of Norfolk, aged 24. Admitted July 10, 1590. Took the oath with the last. Having received Sacred Orders, he was sent to England, April 22, 1592.

Dodd, *Church History*, vol. ii. p. 120, states that "Francis Monford, a missionary priest, educated in the English College, Rome, was tried and condemned to die for receiving Orders abroad, and suffered at London, 1592." He gives Dr. Worthington's *Catalogue of Martyrs* as his authority. Montford is not named in Bishop Challoner's *Memoirs*. In a list of priests sent to England from the English College, Rome (see Douay Diary, p. 298) occurs the name *John* Monford, in April, 1592. This must be a mistake for Francis. The Pilgrim-Book likewise calls him Francis.

189. WALPOLE, EDWARD, of Houghton, diocese of Norwich [no age]. Admitted, October 23, 1590, as a con-

victor; afterwards as an alumnus of the Holy Father, February 5, 1592, and took the oath the same day. Having received all the Sacred Orders, he left for Flanders in the month of May, 1593, and there entered the Society.

Edward Walpole was first cousin to the martyr Father Henry Walpole, by whose example and means he was converted to the Catholic faith. He was baptized January 28, 15<sup>59</sup>/<sub>60</sub>; matriculated as a pensioner of Peter House, Cambridge, May 26, 1576; and entered the novitiate at Tournay, July 1, 1593. He was a holy and zealous missionary, and laboured in England for forty years, dying in London, November 3, 1637, æt 77. In 1612 he finally renounced all claim to his estates in favour of his brother Calibut. See his biography with pedigree, *Records S. J.* vol. ii. series iii. part i. pp. 258, seq.

190. MARTIN, THOMAS, diocese of Bristol, aged 20. Admitted October 9, 1590. Took the oath in March, 1591. He was ordained subdeacon and deacon in September and November, 1593, and was then sent to Flanders on account of ill-health, that he might complete his studies there and pass on to England.

The Douay Diary calls this student Thomas Martin, of the diocese of Wells, and an Oxonian, who arrived at Rheims, July 14, 1589, for his logic. He was ordained at Douay in 1594, and sent to England the same year. We find one of this name in the report of the spy Robert Weston, *Dom. Eliz.* vol. ccxxxviii. n. 62, 1691, already frequently referred to, "Priests about London that I knowe are there. . . . Thomas Martyn doth lodge in Cow Lane, the hoose of John Martyn, about the middese of the lane against the waggon maker; the said Thomas Martyn is conversant with the seminaries, and greater matters." If this is the same person, the date given in the State Paper would not be correct.

191. CLITHERO, HENRY, diocese of York, aged 18. Admitted and took the oath with the last. On October 23, 1592, he entered the Order of Capuchins, with leave of the Protector, but is now a Dominican. He died at Viterbo, insane.

Henry Clithero and his brother William were sons of John Clithero of York, butcher, and his wife the glorious martyr Margaret Clithero. William was ordained at Douay in 1608, and imprisoned at York in April, 1618. In 1620 he was included in a decree of banishment. See *Troubles*, series iii. p. 279.

192. BECKS, ROBERT, diocese of Chester, aged 25. Admitted October 22, 1590, and took the oath with the last. Having received the minor orders, he was ordained

subdeacon in May, and deacon in December, 1594, and became a Benedictine.

193. SIDGREAVES, JOHN, diocese of Chester, aged 21. Admitted with Henry Clithero, above. He became a Carthusian.

John Sidgreaves arrived at Rheims on October 16, 1587, and received minor orders, August 18, 1590. He was probably a member of the old Lancashire family settled at Preston. In the Throckmorton library at Buckland is a rare book, "*Vita del V. Servo di Dio D. Bernard Sydgravis* da Gior. Donati Epiphani di Campo, Napoli, 1671," with portrait. This may be the same person under his religious name.

194. MAYHEW, EDWARD, diocese of Sarum, aged 21. Admitted and took the oath with the last. He became a Benedictine.

Edward Mayhew was born in Salisbury, of an ancient family, that had suffered much on account of religion. Sent abroad very young, he was admitted a student at Rheims, July 10, 1583, with his brother Henry; he remained there five years, and then spent five more at the English College, Rome. Afterwards, being sent upon the mission, he laboured twelve years as a priest. He was a man of great parts and learning, and undertook to revive the Benedictine Order in England, and for this purpose got admitted into the Order by Sebert Buckley, the only remaining monk of Westminster Abbey. Some time after he was made first Prior of the small monastery founded at Dieulwart, in Lorraine, in 1606, by the efforts of Father Austin White, *alias* Bradshaw, and was Superior there in 1612. He wrote several works. See Dodd, *Church History*, vol. ii. p. 401, Wood's *Athen. Oxon.*, and Douay Diary.

195. NORRIS, SYLVESTER, diocese of Bath and Wells, aged 20. Admitted and took the oath with the last. He left for England in the beginning of May, 1596, and afterwards entered the Society.

Sylvester Norris was a native of Somersetshire. After completing his theological course of studies, and taking the degree of D.D., he was sent upon the English mission, and at length being arrested in the Cecil Gunpowder Plot, was committed to Bridewell, from whence he wrote a letter to Cecil, in consequence of which he was released and sent into banishment with forty-six fellow priests and Jesuits, in 1606, and arrived at Douay July 24 of that year, *en route* for Rome, where he was admitted to the Society the same year. He afterwards returned to England, and was professed in 1618. He served the mission with much zeal, and had been a Professor of Sacred Scripture and Theology, and Prefect of Studies in the Society's Colleges on the Continent. He was much esteemed as a preacher, and wrote several controversial works, and died in the Hampshire District of the English Province, March 16, 1630. He was one of the disaffected scholars in the English College, Rome, in 1596, and was probably transferred to

Douay on that occasion in consequence of the visitation and report of Cardinal Sega. Like several more of the party, he acknowledged his error by entering the Society. See his biography in *Records S. J.* vol. iii. series vii. p. 301.

196. FLOYD, JOHN, diocese of Ely, aged 18. Admitted and took the oath with Henry Clithero, No. 191. He entered the Society by leave of the Protector, November 1, 1592.

The eminent controversialist and learned divine, John Floyd, was a native of Cambridge. He was likewise a noted preacher, and was professed in 1609. Going by stealth to visit the martyr, Edward Oldcorne, in his condemned cell in Worcester Gaol in 1608, he was discovered and detained prisoner for a year, and was then sent into banishment with forty-six other priests and Jesuits. He finally became Professor of Theology at Louvain, and spent the rest of his life either in teaching or writing. He is named in Gee's list (1623) as in London, "lying about Fleet Lane." He died suddenly at St. Omer's College, September 16, 1649. A list of his numerous works is given in Father De Backer's *Bibl. Des Ecrivains, S. J.* See his biography, *Records S. J.* vol. iv. series ix. p. 237, note.

197. PICKARD, GEORGE, diocese of York, aged 23. Admitted and took the oath with the last. Entered the Society of Jesus, January 1, 1592, with leave of the Protector.

We do not trace George Pickard further. Ralph Pickard, mentioned in p. 173 above, probably his brother, is named with him in the Douay Diary. Ralph received the first tonsure on September 23, 1583, at Rheims. Peacock's *Yorkshire Catholics* mentions under the head of Ripon, Margaret Pickard, a recusant.

198. WOODWARD, THOMAS, diocese of Norfolk, aged 20. Admitted and took the oath with the last. He died February 7, 1592.

1591.

199. SCUDAMORE, JOHN, diocese of Hereford, aged 28. Admitted January 10, 1591. Took the oath in March following. He was sent into Germany on account of the stone disease, and from thence proceeded to England, June 1, 1592. He was ordained priest, May 7, 1592.

John Scudamore, *alias* Wiseman, a priest, is named in the examination of the traitor Frank (May, 1594) as being at Northend, near London (Mrs. Wiseman's); he shortly afterwards crossed over the sea to Middleborough. See *Condition of Catholics*, pp. xliii., xliv. We find from the Pilgrim-Book that he was admitted at the Hospice as a pilgrim on September 29, 1594, and remained for twenty-seven days.



200. SICKLEMORE, HUMPHREY, of London, aged 21. Admitted June 28, 1591. Took the oath May 17, 1592, and received minor orders in the following August.

In 1603 Mr. Sicklemore was included among a number of priests at Framlingham prison, who were soon after sent into banishment. See *Dom. James I.* vol. vii. n. 50, printed in *Troubles*, series i. pp. 191, seq. John Healy, servant to Launcelot Carneby, Esq., in his examination states "that he had been present at many Masses with the said Launcelot Carneby, his master, at his house at Halton, Northumberland, since Michaelmas last; which Masses were said sometimes by Sicklemore the priest, sometimes by one Southern, a priest, and one by Father Holtby, a Jesuit, and divers times both heard Mass at the house of Robert Errington, of Limell, Northumberland, where Sicklemore was ordinarily entertained." See *Dom. James I.* vol. xx. n. 45, 1606; *Records S. J.* vol. iii. series v. pp. 7, 8.

201. BLUNDELL, WILLIAM, of Lancashire, diocese of Chester, aged 23. Admitted and took the oath with the last. He received the minor orders in August and September, 1592, and died August 16, 1596. As he had lived a most holy life, so did he give edification to all in his death.

202. BLENKINSOP, FRANCIS, of Westmoreland, diocese of Carlisle, aged 22. Admitted July 1, 1591, and took the oath and received minor orders with the last, and was sent into Flanders on account of ill health. By leave of the Protector he was re-admitted to the College, September 12, 1593.

The Douay Diary states that Francis Blenkinsop was ordained priest in 1612. He may have been a son of Thomas Blenkinsop, Esq., of Helbeck, prisoner for the faith in York Castle for a length of time, who became grievously diseased through the infectious air, and obtained the favour to be in prison in the city, and to procure the help of physicians; but all was in vain, as he died shortly after. See *Troubles*—"Notes of a Prisoner in Ousebridge Kidcote," series iii. p. 329. In Father Grene's MS. "F," *Records S. J.* vol. iii. Addenda, p. 760, we read: "1593. About that time Mr. Blenkinsop was removed from Hull [to York Castle] to be prisoner in Mr. Thomas Musgrave's house, and there fell." Originally the words in the MS. were, "There some say fell," but the two words were afterwards deleted.

203. BENNETT, EDWARD, of St. Asaph, aged 23. Admitted and took the oath with William Blundell. Ordained subdeacon December 18, 1593, deacon March 5, and priest March 12, 1594. He was sent into England, December 16, 1597.

Edward Bennett received minor orders at Rheims, August 18, 1590. Dodd, *Church Hist.* vol. iii. p. 81, says that he became a

person of great account among his brethren, and much respected by the regulars, especially the Benedictines. He was one of the candidates for appointment to succeed Dr. Bishop in the episcopate in 1625 ; but the project failing, he was chosen Dean of the Chapter upon the death of Mr. John Colleton. He is named in Gee's list of priests and Jesuits in and about London, 162 $\frac{3}{4}$ , as Vicar-General of the western parts of England. See *Records S. J.* vol. i. series i. p. 676.

204. BATTs, *or* BATES, REGINALD, of Lancashire, aged 22. Admitted and took the oath, and received Holy Orders with the last.

In Gee's list of priests and Jesuits in and about London (as above) one Batt, a priest, is mentioned.

205. TALBOT, THOMAS, of Lancashire, aged 19. Admitted, took the oath, and received minor orders with William Blundell. Ordained subdeacon and deacon in August and September, 1596, and priest, May 1, 1597. He entered the Society in 1598.

Thomas Talbot was son of George Talbot. Having for some time filled the office of Penitentiary at Loreto, he was appointed first Rector and Master of Novices at St. John's, Louvain, in 1607, commencing the Novitiate in February of that year, with eleven novices (six priests, two scholastics, and five lay-brothers.) The Novitiate was afterwards removed to Liege at the end of the year 1614. He was subsequently sent upon the English Mission, where he was esteemed for his prudence and virtue. He died in England in 1652, at the age of eighty.

206. TROLLOPE, CUTHBERT, of Durham, aged 19. Admitted and took the oath and received minor orders with Francis Blenkinsop. Ordained subdeacon and deacon in August and September, and priest, October 20, 1596.

Cuthbert Trollope was of the ancient Durham family. Dodd, *Church History*, vol. iii. p. 99, says that after ordination he returned to the mission in England ; that he was low of stature, of remarkable prudence and learning, that his name was upon the list of those that were judged worthy of the episcopal dignity in 1635, when he was sixty years of age, and that he enjoyed a plentiful patrimony. His name appears in a Durham clergy list in 1632 (*Records S. J.* vol. iii. series v. p. 1). Bishop Challoner quotes a MS. of his in the account of the martyr, Thomas Palasor, priest, who suffered at Durham, with two gentlemen, August 9, 1600. See *Memoirs*.

207. HATTON, THOMAS, of Salop, diocese of Lichfield, aged 23. Admitted September 27, 1591. Took the oath and received minor orders with the last. Left for

England, and afterwards returned to Rome, but was not re-admitted.

1592.

208. ROBINSON, FRANCIS, of Yorkshire, aged 23. Admitted February 22, 1592. Took the oath, August 25 following. Ordained subdeacon and deacon in March, 1597.

Francis Robinson was son of John Robinson, of Fernsby, in the North Riding of Yorkshire, the priest and martyr who, on becoming a widower, entered the ecclesiastical state, and being ordained priest at Rheims, and sent upon the English Mission, was seized at the very port, tried and condemned for the priesthood, and suffered at Ipswich, October 1, 1588. See Challoner's account of this noble martyr, which is partly reproduced by Father Morris in *Troubles*, series ii. p. 180. His son Francis was a true heir of his father's virtues. He was ordained in Rome in 1597, then went to Rheims and thence to England, where he was soon arrested, and was banished with many others in 1603, and went to Douay, but returned again immediately to England. In the above mentioned Durham clergy list he is recorded as a seminary priest in the Durham mission in 1632.

209. WALPOLE, CHRISTOPHER, of Norfolk, aged 23. Admitted with the above. Before taking the oath he entered the Society, September 27, 1592.

Christopher Walpole was sixth son of Christopher Walpole of Docking, Norfolk. He was baptized October 23, 1568, and educated at Ely Grammar School, under Speght; he matriculated as pensioner at Caius College, Cambridge, December 8, 1587, and was converted to the Catholic faith by Father John Gerard at that period. He died at Valladolid College, S.J., in 1606, "to the grief of all, and to the loss of his country," being at the time the Confessor and Spiritual Father of the College. See *Records S. J.* vol. ii. series iii. part i. Walpole Family and Pedigree.

210. DORRINGTON, ANDREW, of Salop, aged 25. Admitted and took the oath with Francis Robinson. Received minor orders in 1593.

Andrew Dorrington arrived at Rheims from the Seminary at Eu on April 14, 1590. See Douay Diary. He was probably of the family of Carlos of Brerewood, Staffordshire. William Carlos, *alias* Dorrington, son of Colonel Carlos, of Brerewood, and Governor of Tonge Castle, a student of the English College, Rome, entered the Society in 1656. See *Records S. J.* vol. i. series i. p. 180.

211. WOLLEY, GEORGE, diocese of Chester, aged about 21. Admitted and took the oath with the above. Received minor orders in the following year. Ordained sub-

deacon and deacon in August and September, and priest, October 20, 1596.

George Wolley arrived at Rheims from Eu with the last named. In 1597 he was sent from Rome to Rheims to finish his theology.

212. BECKWITH, ARTHUR, diocese of York, aged 22. Admitted 1592. In the end he turned out badly. Left 1595 for Douay on account of health, but died at Milan.

Arthur Beckwith was one of the leaders of the tumultuous party in the College. Three of this Yorkshire family are named in *Records S. J.* vol. iii. viz., Mrs. Catherine Beckwith, a sufferer for the faith in York in 1592 (p. 756); James Beckwith, Sheriff of York in 1587; and Leonard Beckwith, likewise Sheriff of York in the same year. Both of these men were cruel persecutors of the Catholics. Two other members of the family are named in *Troubles*, series iii.

213. JACKSON, JOHN, diocese of York, aged about 19. Admitted 1592. Took the oath August 25 of that year. Received minor orders in 1593...

John Jackson left Rome in 1597 for Douay College to complete his studies. He was ordained there in the following year, and in 1600 sent to England. He is named in Gee's list as being in or about London: "Jackson, *alias* Nelson, a secular priest, an eminent man." Dodd briefly notices him in his *Church History*, vol. iii. p. 88, as "an eminent clergyman, much esteemed among his brethren. He had a handsome patrimony, and being otherwise qualified, stood candidate for a mitre in 1635, when he was sixty years of age."

214. BURTON, JOHN, diocese of York, aged 23. Admitted February 22, 1592. Took the oath and received minor orders with the last. He died in the Roman College in November, 1594.

215. FORSTER, FRANCIS, of Salop, aged 20. Admitted and took the oath, and received minor orders with the last.

Francis Foster went to Douay from Rome, with John Jackson, to complete his theology, and was ordained with him, and sent to England the following year. His name appears in the list of forty-seven priests and Jesuits sent into banishment in 1606.

216. POLE, GEOFFREY, of Chichester, aged 15. Entered with the last two to study rhetoric.

Geoffrey Pole was great-nephew to Cardinal Pole. We find in the Douay Diary that his father, Geoffrey, arrived at Rheims with his son Arthur, a boy of seven years of age, on August 22, 1582. They proceeded on the 28th to Rome as pilgrims, and their arrival



there is mentioned in the Pilgrim-Book. Geoffrey was a younger son, and went to Douay College from the Seminary of Eu on November 19, 1590. The father of our scholar was, we believe, the bold Geoffrey Pole of whose dealings in Lancashire, especially with a luckless pursuivant, an amusing account is given in *Records S.F.* vol. iii. Addenda, pp. 790, seq.

217. LEIGH [LIGHUS], EDWARD, of Cheshire, aged 39. Entered on Trinity Eve, 1592. Took the oath in 1593. Received minor orders in November, 1594. Ordained subdeacon and deacon in January, 1595. Having been at length ordained priest, he was sent to England.

1593.

218. CHAMBERS [CIAMBERUS] ROBERT, diocese of York, aged 22. Admitted February 24, 1593. Took the oath the following October. Ordained subdeacon December 16, 1593, deacon March 5, and priest April 9, 1594.

Robert Chambers arrived as a boy at Rheims, December 31, 1582. He received minor orders there on August 18, 1590. Returning from Spain to Rheims in July 1592, he was captured, with three companions by the heretics, and kept in strict confinement for some days. On being released, his companions proceeded to Rheims, but Robert, nearly worn out by starvation, remained in Paris, and on recovering his health reached his destination, August 25, 1592 (*Douay Diary*). In 1599, he was appointed first Confessor to the English Benedictine Nuns at Brussels, when that community was established. He continued there until he was succeeded by Dr. Champney in 1628. He then retired to a benefice he had in some part of Flanders. He was a man of singular prudence and great experience, and was appointed by the Cardinal Protector as visitor of Douay College, with Dr. Cæsar Clement, in 1612. Dodd, *Church History*, vol. ii. pp. 381, 382, who cites the *Douay Diary* and a MS. Account of the Nuns (O.S.B.) in Brussels.

219. FOWLER, FRANCIS, diocese of Bristol, aged about 15. Entered December 3, 1592 [*sic*]. Took the oath December 11, 1593. Received minor orders in Lent, 1594. Left for Douay on account of ill-health in December, 1595.

220. BAYLEY, RICHARD, of Cheshire, aged 23. Admitted with Robert Chambers. Took the oath October 3rd following. Sent to Belgium on account of ill-health, by advice of physicians. Had received minor orders and been ordained subdeacon and deacon in Rome.

221. LOBER [LOBERIUS], JASPAR, London, aged 29. Admitted and took the oath with the above.

Gaspar Lober, *or* Lowber, went from Rome to Douay in 1597, to complete his theology, and was ordained in 1599, and sent to England the same year.

222. SHEPPARD, ROBERT, *alias* POORD, RALPH, of Yorkshire, aged 25. Admitted with the above. Took the oath December 11, 1593. He asked leave to go into Lorraine, to make his studies there, for certain reasons which he assigned.

In the Douay Diary the name *Robert* is erased and *Ralph* inserted. He is called Robert in the Pilgrim-Book. He arrived at Douay, May 29, 1592, and was confirmed there on September 19th following, from which it was probable that he was a convert to the Catholic faith.

223. PITT, HENRY, of Kent, aged 23. Admitted and took the oath with Robert Chambers. Sent to Belgium on account of ill health, October 19, 1598.

224. ASKEW, GEORGE, London, aged 18. Admitted March 10, 1593. Took the oath October 3, 1593, and received minor orders during the same year. He died in England.

George Askew, having been one of the disaffected scholars in 1596, was sent in 1597 to Douay College to complete his studies. He was ordained priest December 23, 1600, and sent into England the following year.

225. WITOFF, HUGH [WITOFFUS], diocese of Chester, aged 22. Admitted March 14, 1593. He took the oath with the last.

Hugh Witoff, called in the Douay Diary, Whitolf. He was another of the disaffected students, and was in consequence sent from Rome to Douay College, to complete his studies in 1597, and ordained priest 1599. In the list of forty-seven Priests and Jesuits banished in 1606, we find mention of Hugh Whitall, a priest, who is no doubt the same person.

226. COFFIN, WILLIAM, diocese of Worcester, aged 18. Admitted May 14, 1593, and took the oath with the last. Sent into Belgium on account of bad health, about October, 1594.

William Coffin went to the Seminary of Eu, July 28, 1589. He received minor orders at Douay College, February 24, 1592.

227. CORNFORTH, THOMAS, diocese of Durham, aged 23. Admitted and took the oath with Hugh Witoff. Received minor orders in November and December, 1593. Ordained subdeacon and deacon in October and November, and priest on November 11, 1597. Sent into England, April 2, 1599. He always behaved admirably in the College. He entered the Society.

Thomas Cornforth was a convert to the Catholic faith. He arrived at Rheims, September 5, 1592, and was confirmed the 19th of the same month. He was received into the Society in 1600, by Fr. Henry Garnett, the Superior in England, and was professed April 13, 1613. He became chaplain to the Vaux family, and was seized in London at the altar whilst saying Mass. He died at Liege, May 14, 1640. See his biography, *Records S. J.* vol. iv. series vii. p. 583.

228. PENKEVILLE, MARK, diocese of Exeter, aged 22. Admitted with the above. After some months he was sent to Flanders on account of his health, before taking the oath.

Mark Penkeville was ordained priest in 1599. He is named in Fr. Rivers' Letters (*Records S. J.* vol. i. pp. 28, 49) as a prisoner in the Marshalsea, and as having lately arrived from Spain (1602). He is also alluded to in a spy's information. *Dom. Eliz.* vol. ccxli. n. 35 (1592); *Records S. J.* as above, p. 383. "There is one Pencavell and two others sent from hence into Spain from some men here of great calling, with letters and commendations of great importance, whose return is looked for about Easter. This Pencavell hath a *brother in a Seminary in France*, and another brother an image-maker here in London." The image-maker, or artist, was confined in Newgate about 1586, and in the Clink in 1602. *Records S. J.* as above, pp. 28, 480.

229. HILL, THOMAS, of Somersetshire, aged 29. Admitted March 23, and took the oath October 3, 1593. Ordained subdeacon December, 1593, deacon in March, and priest March 12, 1594. Sent into England, September 16, 1597.

Thomas Hill arrived on August 21, 1590, at Rheims from England for his theology, and left for Rome February 16, 1593. In *Records S. J.* vol. i. p. 61, Rivers' Letters, one Hill, a priest, is named as seized in a search in London by Sir Anthony Ashley, one of the clerks of the Council, aided by the apostate Atkinson (1602). Thomas was probably the person mentioned by Dodd, *Church History*, vol. ii. p. 160, as "an eminent minister of the Church of England, and D.D. who, becoming a Catholic towards the latter end of Queen Elizabeth's reign, made his motives public in a written book, *A Quartrion of Reasons*; 1604. Several pens were taken up against his work, among others by George Abbot, afterwards Archbishop of Canterbury. Dodd draws his information from the preface

to Dr. Hill's work. He may be likewise the priest named in the letter of William Pole to his uncle, Sir John Popham, the Lord Chief Justice, dated January 18, 1599, as the "corrupter and seducer of Sir Robert Basset." "A blasphemous fellow, lately consorting with Sweet, a lewd fellow" (Fr. John Sweet, S.J.). Sir Robert had been converted by Hill, and was preparing to travel with him. See *Dom. Eliz.* vol. cclxxiv. n. 20 printed in *Records S. J.* vol. iv. series xi. pt. ii. p. 654. Bishop Challoner states in his *Memoirs*, that he was D.D. and a Benedictine Monk, and was admitted to the Order, and that he was condemned to death in 1612 for being a priest, but was reprieved, and died at Douay in 1644, æt. 84; having been a religious 33, and a priest 53 years. See also Oliver, *Devonshire Collections*, &c. p. 512, citing Weldon.

230. MILLINGTON, EDWARD, diocese of London, aged 24. Admitted May 5, and took the oath November 1, 1593. Ordained priest August 25, 1596. He went into England in the month of October following, making a most prosperous journey, that is, he was the only one who was thought worthy of suffering.

Edward Millington arrived at Rheims, September 28, 1588, and was admitted among the battelers. He received minor orders there, February 24, 1592. On June 30th following he was sent to Lyons to make trial whether he could be admitted to the Order of Friars Minor and taken into their College. His entering the English College, Rome, shows that he had failed in his object.

231. FISHER, ROBERT, of Cumberland, aged 22. Admitted July 8, 1593. He left the College for England in May, 1596, being sent in behalf of the disaffected. [He had received minor orders at Rheims, August 18, 1590.]

His name appears among the disaffected students in p. 3.

232. MARKHAM, ROBERT, diocese of York, aged 24. Admitted as a convictor, August 1, 1593. Took the oath November 1st, following. He left for Perugia on account of ill health, in May, 1596, and although he afterwards begged to be re-admitted, he was not accepted. He died afterwards at Loreto.

233. LOGG, MILO [LOGGIUS], diocese of York, aged 28. Admitted August 20, 1593. Took the oath January 6, 1594. He died a most holy death in the College in the same year, 1594.

234. BEVEREY, or BEVERIDGE [BEVEREYHUS], JOHN, of Derbyshire, aged 21. Admitted and took the oath with the



above, and likewise died most holily in the College the same year, 1594.

235. POLE, JOHN, of Derbyshire, aged 19. Admitted and took the oath with the last named. He entered the Society in 1578.

John Pole was of the Spinkhill, Derbyshire family, and a descendant of the Cardinal. Spinkhill was in the earliest times a centre of the Jesuits. Father Henry More, *Hist. Prov. Angliæ*, p. 286, mentions him as having been sent from Spinkhill to Spain to take the office of Prefect of Studies, and teach moral theology at St. Alban's College, Valladolid, but he died at San Lucar in 1604. He had been one of those who gave trouble in 1596, but atoned for his fault as above.

236. STETTER [STARTEVEN], RICHARD, of Lancashire, aged 36. Admitted September 4, 1593. Before taking the oath he was sent to Douay, because he would there have greater facilities for studying his humanities.

Richard Starteven, as we gather from the Douay Diary, was a servant of the President, Dr. (afterwards Cardinal) Allen. We do not trace him after leaving Rome.

237. SATTERFORD, JOHN, Leicestershire, aged 28. Admitted November 5, 1593, and took the oath. He was sent to Belgium on account of ill-health by advice of the doctor.

John Satterford is mentioned in the autobiography of the Rev. Richard Huddleston, O.S.B., *Records S. J.* vol. v. series xii. p. 589, as arriving with him in London from the north, about 1600—1, *en route* for the Continent. He was ordained priest at Douay in 1595, and sent into England the same year.

238. HASSALL, WALTER, of Staffordshire, aged 20. Admitted November 10, 1593, and took the oath. He received Confirmation and minor orders in 1594.

Walter Hassall was ordained at Douay in 1599, and sent to England the same year. He is mentioned in a State Paper, *Dom. James I.* vol. iii. n. 52, being a return or inquisition of the Judges of Assize, 1603—8, partly printed in *Records S. J.* vol. iv. series xi. p. i. pp. 570, 571. "Before Justice Yelverton and Justice Williams, counties of Oxford, Berks, Gloucester, Monmouth, Hereford, Worcester, Salop, Stafford. . . It is informed that divers others Jesuits and Seminary priests haunted these counties : viz. White, Stanton, Standish, Webster, Gardiner, and Hassall." Gee's list of priests and Jesuits in and about London, 1624, *Records S. J.* vol. i. p. 679, has "Halsal an Ignaro." He had been one of the disaffected, and was probably transferred with the rest to Douay to complete his studies.

239. BIFIELD, WILLIAM, London, aged 25. Ordained deacon in April, and priest May 1, 1594.

William Bifield received minor orders at Rheims, August 18, 1590, and was ordained subdeacon there on February 24, 1592, and sent to Spain in June of the same year. Returning to Rheims in July following he was seized, along with his two companions, and confined in prison for some days, and then released.

240. BANNISTER, GEORGE, Worcestershire, aged 23.

He was one of the troublesome students transferred to Douay. The Douay Diary, p. 16, says, "There were sent from Rome in this year, 1597" [among other priests and scholastics] "to pursue their theological studies with us, George Bellamy, *alias* Banester, who whilst swimming in the river was drowned on the feast of St. Laurence, 1598."

1594.

241. HENSLEY, GOLDEN RICHARD, Lancashire, aged 26. Admitted about Easter, 1594. He was ordained subdeacon and deacon in October and November, and priest November 11, 1597. He always took part against the disaffected. He left for England, April 2, 1599.

In the Pilgrim-Book he is called Richard Golding, of the diocese of York, and is mentioned in a list of students who remained dutiful, as Richard Golden. Cardinal Sega's report, p. 3, above.

242. BROOKS, WILLIAM, *alias* CUFFOLD, ARTHUR, an Englishman, aged 26. Was admitted.

William Brooks, *alias* Arthur Cuffaud, was of the old Hants and Sussex family of that name; for some particulars of several of its members, see *Records S. J.* vol. v. pp. 772, seq. He is named in the Douay Diary as Arthur Cuffaud, and received minor orders at Rheims, February 24, 1592.

243. NAYLOR, WILLIAM.

William Naylor, of Gloucestershire, according to the Douay Diary, arrived at Rheims, April 30, 1592, and was confirmed on the 19th of September following, and sent to Douay on the ensuing December 18th. Dodd, *Church History*, vol. iii. p. 99, speaking from a MS. in his hands, says that he was a gentleman of considerable fortune, who being much reduced by the severity of the penal laws, and his wife being dead, and his children settled, went abroad, was ordained priest in due time, and returned to England. He was arrested in Berkshire when exercising the functions of his office, committed prisoner to Newbury, and afterwards indicted at Reading Assizes for endeavouring to convert a lady to the Catholic faith, and likewise for refusing to take the condemned oath of allegiance and supremacy. Upon the first charge he was acquitted,

but kept in custody on the second, and being sent up to London was detained in confinement for two years, when making his escape, he went to Flanders, and was alive in 1630 at Ghent.

244. PITT, ROBERT, .... Received minor orders August 25, and the rest in September, 1596.

245. TALBOT, GEORGE, Lancashire, aged 19. Entered June 1, 1594. He left the College for Belgium before taking the oath, about April, 1595.

George Talbot received minor orders at Rheims, February 24, 1592, and was sent to Douay, October 29, following, to be taught by the Jesuit Fathers there. We do not trace him further. Query—Could this have been the future ninth Earl of Shrewsbury, eldest son of John Talbot by his wife Catherine, daughter of Sir William Petre, who was Secretary of State to Queen Mary? George was a man of great piety, and lived much among the English Jesuits in Belgium, and we believe died amongst them, and largely assisted in the foundation of their College of Liege. See *Condition of Catholics*, pp. cxcix. seq.; also Dodd, *Church Hist.* vol. ii. p. 354. George Talbot, the Earl, died in 1630, unmarried.

246. GRIMSTON, *or* GRIMSTER, FRANCIS, of Yorkshire, aged 17. Entered with the last. Took the oath May 7, 1595. Left for Douay in June, 1596.

He was one of the students transferred on account of the disturbance in 1596.

247. ISHAM [ISAMUS], FRANCIS, diocese of Bath and Wells, aged 18. Admitted and took the oath with the last.

Francis Isham, called Eisam in the Douay Diary, went to Rheims from the Seminary of Eu, and received minor orders, February 24, 1592. He was another of the troublesome scholars removed from the College.

248. HUGHES, HUMPHREY, St. Asaph, aged 22. Admitted and took the oath with the last. Ordained subdeacon and deacon in March, 1599, and priest April 10, 1600. He joined with the riotous, but afterwards retired, and lived quietly.

Humphrey Hughes belonged to Denbighshire, and arrived at Rheims from England on October 7, 1590. He received minor orders February 24, 1592.

249. GRIFFIN [GRIFFITHS], RICHARD, diocese of Bangor, aged 18. Was admitted with the last, and the same year entered the Society.

Richard Griffiths, so called in the Pilgrim-Book, entered the Society, May 25, 1594, at the novitiate of St. Andrew in Rome.

He died in London in 1607. In the biography of his nephew, Brother James Griffiths, *Records S. J.* vol. iv. series x. part i. p. 428, allusion is made to him and his brother, Hugh Griffiths, also of the Society. He is likewise named in a report of the Sheriff of Herefordshire to the Privy Council, *Dom. James I.* n. 40, 1605, printed in *Records S. J.* as above, in the life of Father Robert Jones, pp. 370, seq. as living with Mr. William Griffiths, of the Coombe, Herefordshire, who was probably his brother. He sometimes passed under the *aliases* of Fleming and Watson.

250. ELLIS, WILLIAM, *alias* PRATT, diocese of York, aged 35. Admitted with the last. Ordained subdeacon and deacon in August and September, and priest October 20, 1596.

William Ellis received minor orders at Rheims, February 24, 1592.

251. SANDERS, ERASMUS, diocese of Norwich, aged 19. Admitted with the last. Received minor orders in August, 1596. Ordained subdeacon and deacon in February and March, and priest at Easter, 1600. He died piously on the vigil of St. Michael's, 1600, after having been admitted to the Society of Jesus on the same morning.

It will be remembered that Erasmus Sanders was one of the disaffected students who signed the petition to the Pope in 1596.

252. MONTAIN, THOMAS, *alias* HILL, a priest.

In the Pilgrim-Book it is stated—"Mr. Thomas Hill of Lichfield, November 20, remained for eight days."

1595.

253. FLINT, THOMAS, diocese of Lichfield, aged 20. Admitted February 11, 1596[5], after remaining for three months as a pilgrim on account of the absence of the Cardinal Protector. He took the oath August 10, 1596. Ordained subdeacon, deacon, and priest with Erasmus Sanders. He was sent to England April 27, 1602.

Thomas Flint was a native of Warwickshire. In 1602 he was sent from Rome to Rheims to teach theology, and undertook the duty as far as his bad health would allow. He was sent on thence to England in the following year, and his name appears in the list of forty-seven priests and Jesuits, sent into banishment in 1606. He entered the Society of Jesus in 1621, and appears to have been again arrested by the heretics after that date. He died a holy death in the Suffolk District, December 28, 1638. According to the Annual Letters of the period, he had suffered a long and rigorous incar-



ceration, and from cold, and the very narrow limits of his cell, he suffered severely in his limbs, and partially lost the use of the lower extremities. See his biography in *Records S. J.* vol. ii. series iv. p. 409.

254. SMITH, RICHARD, diocese of Peterborough, aged 23. Admitted September 30, 1595. Took the oath and received minor orders along with the last. Ordained subdeacon and deacon in March, and priest April 10, 1597. He was sent to England April 27, 1602, and was gloriously crowned with martyrdom on the vigil of Pentecost [1612].

Martyr  
No. 30.

Richard Smith is the martyr recorded by Bishop Challoner in his *Memoirs* as Richard Newport, *alias* Smith, but according to the above entry, supported by the Pilgrim-Book, the Bishop is mistaken in the person, and in the dates of his being sent to Rome and to England. The Pilgrim-Book confirms Challoner's statement as to the martyr's pilgrimage to Rome, after his banishment in 1606. He arrived at the Hospice, March 17, 1607, remaining until April 26th, and again returned and made the Spiritual Exercises for three days. The Douay Diary mentions no less than six priests of the name of Richard Smith. Challoner seems to have adopted the Richard Smith, No. 150, p. 172 above. The martyr was a native of Northamptonshire, and was a very successful missionary; we have already referred to his pilgrimage to Rome, and visit to the tombs of the Apostles in note, p. 126.

255. LOCKWOOD, JOHN, *alias* LASCELLES, JOHN, diocese of York, aged 34. Admitted October 4, 1595. Took the oath August 10, 1596. Received minor orders in August and September of that year. Ordained subdeacon December 21, 1596, deacon January 19, and priest January 26, 1597, and was sent to England April 20, 1598. He was always opposed to the tumultuous. He ended his life gloriously by martyrdom,  $\frac{1}{2}$   $\frac{3}{4}$  O.S. April, 1642. The King was present at the execution and condoled with him, but dissembled for fear of the Parliament!

Martyr  
No. 31.

John Lockwood, *alias* Lascelles, was eldest son of Christopher Lockwood, Esq., of Soresby, Yorkshire, by his wife, daughter of Sir Robert Lassells, of Brackenbrough, in the same county. See Challoner's *Memoirs* for the biography of the martyr. The Bishop says that the Douay Diary dates his birth in 1555, thus making him eighty-seven years of age when he suffered, but that other narratives make him to have been then ninety-six years of age. The English College Diary, which derives its authority from the martyr himself places his birth as above in 1561, thus making him eighty-one years of age at the time of his death. He suffered with the Rev. Edmund Catherick, *alias* Huddleston, at York, April 13, 1642. These martyrs are briefly noticed in a MS.

(*Anglia*, vol. v. n. 9, Stonyhurst). Bishop Challoner observes that the martyr Lockwood's head was fixed on the north gate, called Bootham Bar, close to the King's palace, at the manor where Charles then resided, so that it was not possible for him to come out of the palace gate, or even to look out from the east, but old Eleazar's bloody head was before his eyes, which must have affected his mind with some troublesome remembrances.

256. DRAYCOT, PHILIP, diocese of Lichfield, aged 22. Admitted and took the oath with the last. He received minor orders in August and following months of 1596, and entered the Society at St. Andrew's, in Rome, where he died August 14, 1598.

Philip Draycott, of the old Stafford and Salop families of that name, died in the first year of his probation, at St. Andrew's, August 14, 1598. "He closed," observes the Annual Letters S.J. of the period, "in a remarkable manner a life commenced according to our Institute, exhibiting wonderful joy and good hope of eternal happiness in that last hour, uttering the words of the royal prophet, *Spero videre bona Domini in terra viventium.*"

1596.

257. CURTIS, THOMAS, diocese of Winchester, aged 26. Admitted October 25, 1596. He took the oath and received minor orders the same year. Being sent to Spain on account of ill-health, he entered the Society.

Thomas Curtis was ordained priest at Rheims, Feb. 26, 1600, and sent to England the following year or in 1602. He was one of four brothers who joined the English Province, and belonged to Hants, which district seems to have been the chief seat of his missionary labours. He entered the Society in 1605. The Summary of the Deceased of the Society states that he brought his three brothers, John, Edmund, and Henry, to the Catholic faith and to the Society of Jesus. He spent upwards of fifty years upon the mission, which he never left except once for a visit to Belgium on account of sickness, and the second time to spend his old age in peace. He was greatly beloved, always cheerful and happy, and died at Liege, January 22, 1657, aged about eighty-seven.

258. KIRKHAM, HENRY, of the diocese of York, aged 21. Was admitted and took the oath with the last. He received minor orders in December, 1596, and January and March, 1597, and was ordained sub-deacon and deacon in March and April, and priest April 21, 1601. He left the College for England, September 16, 1602.

In a list of Lancashire priests for 1632 (Old Clergy Chapter Collection) is the name, "Henry Kirkham, a Jesuit."

259. SEWELL, EDWARD [SUELLUS], diocese of Durham. Aged 21. Admitted and took the oath and received minor orders with Thomas Curtis, No. 257. Ordained subdeacon and deacon in March, and priest May 16, 1599. He was always against the disaffected, living an edifying life, and left for England April 18th, 1600.

The Douay Diary records Edward Sewell's arrival at Rheims from England with three other youths, June 20, 1592. He received the Sacrament of Confirmation in the Cathedral on September 19th following, and was sent to Douay, where he matriculated, April 23, 1593.

260. THUNDER, HENRY, diocese of Canterbury, aged 19. Admitted and took the oath with the last. He received minor orders in 1596 and 1597, and entered the Society about the feast of SS. Simon and Jude, 1599; leaving behind him among his fellow collegians a sweet odour of edification.

Fr. Henry Thunder was a native of Kent. He filled the office of prefect of the scholars at the English College, St. Omer, for thirty-seven years, a fact, we believe, unprecedented in the Society, and an abundant testimony to his character. The Summary of the Deceased S.J. states that he died at St. Omer's College on September 12, 1638, having united to himself the affections of all by his admirable candour and piety. It gives his age as sixty-three, and his entrance to religion as occurring in 1602, but these dates are incorrect according to the English College Diary. Dodd (*Church History*, vol. iii. p. 120) observes that "he left behind him the best of characters for educating youth." He wrote a treatise—*The enriching of the soul; or how to offer up oneself daily to God by several acts of virtue*. Paris, 1634.

261. BARNES, STEPHEN, diocese of Salisbury, aged 20. Admitted with Thomas Curtis above. He took the oath and received minor orders in 1596 and 1597; was ordained subdeacon and deacon in March and April, and priest April 21, 1601. He was sent with the intention of returning into England, April 18, 1603.

Stephen Barnes was detained at Douay College, and taught theology there for nearly two years, and left it for England on May 21, 1605. In 1611 he became confessor to the English Augustinian nuns at St. Monica's Convent, Louvain, and continued in that office for forty-two years, dying there January 1, 1653, aged seventy-seven. Frequent and interesting mention is made of this holy priest in *Troubles*, series i.

1597.

262. LEARY, WILLIAM, Staffordshire, aged 23. Admitted April 14, 1597. He took the oath; and left the College at his own request, about Easter, 1598.
263. WILSON, JOHN, diocese of Durham, aged 25. Admitted April 14, 1597 (O.S.). He took the oath and received minor orders in November and December of the same year and in January, 1598, and died holily in the College after a long illness, whilst studying his philosophy, July 30, 1599.
264. MARLEY, JOHN [MARLEUS], diocese of Durham. Aged 23. Admitted and took the oath and received minor orders with the last named. Ordained priest in January, 1598. He left for England April 2, 1599. His life in the College was a very edifying one.

We do not trace John Marley further. Fr. Bridgwater, in his *Concertatio Eccl. Cath. Angl.*, mentions Nicholas Marley, probably a paternal uncle of John, who was a prebendary of Durham, and refusing to conform to the Reformation in the beginning of Queen Elizabeth's reign was deprived of his dignity. See Dodd, vol. ii. p. 120.

265. ALMOND, JOHN, diocese of Chester, aged 20. Admitted, took the oath, and received minor orders with John Wilson (No. 263). Ordained subdeacon and deacon in March and April, and priest April 21, 1598. He left for England, September 16, 1602, and was gloriously crowned with martyrdom in November, 1612 (O.S.).

Martyr  
No. 32.

John Almond was a native of Allerton, near Liverpool, and made his early studies at a school at Woolton-Much, in the same county. He could not have been the youth named Almonde, stated in the Douay Diary to have been sent from Rheims to Rome in 1582, referred to by Bishop Challoner in his memoir of the martyr, as he would then have been but an infant of four or five years of age. We refer our readers to Challoner's deeply interesting account, derived principally from the martyr's narrative of his examination before the Protestant Bishop of London. He suffered at Tyburn, December 5, 1612, aged thirty-five according to the English College Diary; according to Challoner, forty-five; but the dates given by the Bishop differ considerably from those in the English College Diary.

266. CONIERS, GEORGE, diocese of York, aged 19. Was admitted, took the oath, and received minor orders



with the above. Ordained subdeacon and deacon in October, and priest October 28, 1602. He left the College on his way to England, May 17, 1604. He entered the Society of Jesus.

No less than nine persons of the name of Coniers, and several of these of the old Yorkshire family, entered the Society. Among three of the name of George was the present Father, who became a Jesuit in 1604, the year he left Rome, was professed May 12, 1622, and, after serving the mission for forty-eight years, died in October, 1652.

267. NUTTER, ELIJAH, diocese of Chester, aged 29. Admitted, took the oath, and received minor orders with the last. Ordained subdeacon and deacon in April, and priest April 21, 1601. He was sent to England April 18, 1603.

268. MIDDLETON, ROBERT, diocese of York, aged 26. He was admitted, took the oath, and received minor orders with the above. He was sent into England, April 20, 1598, and became a glorious martyr.

Martyr  
No. 33.

Robert Middleton was a native of York, and made his early studies at Seville. He was seized in London, and sent with his fellow-martyr, Rev. Thurstan Hunt, to Lancaster for trial, and was condemned and hanged at Lancaster in the month of March, 1601. He probably applied to Fr. Henry Garnett, the Superior, for admission to the Society in 1599, for in a letter to the General, Fr. Vitelleschi, dated June 30, 1599, he asks his Paternity what he thinks "of little Mr. Robert Middleton, and such like. And whereas you say that we may admit *euntes ad mortem*, I desire that it may be extended to laymen in the like case." See *Records*, vol. iv. series xi. part 1, p. 584 (*Dom. Eliz.* vol. cclxxi, n. 32, intercepted letter).

269. MEDCALFE, WILLIAM, Pr., arriving with the Rev. Fr. Robert Parsons from the Seminary of Seville, was admitted with the last. He entered the Society of Jesus about the feast of SS. Simon and Jude, 1599, leaving behind him a good odour of edification in the house. He died a novice.

Fr. Henry More, *Hist. Prov. Angl.* p. 286, states that William Metcalfe, or Medcalfe, was one of the earliest scholars of the English College, Seville. His age is not stated. He had scarcely completed his first year's probation when he was called *ad piorum desideriorum præmia*.

270. WORTHINGTON, JOHN, diocese of Chester, coming to Rome from the Seminary of Seville, with Fr. Robert

Parsons, entered on the same day with the last. He took the College oath, but joined the Society of Jesus, October 27, 1598.

Fr. John Worthington was, according to Fr. Henry More, a son of Richard Worthington, Esq., who died a confessor in prison, September 25, 1590. Fr. Worthington suffered much for the Catholic faith. He was the principal founder of the Lancashire missions of the Society, being *primus qui in Provincia Lancastrensi fixit sedem*. More, *Hist. Prov. Angliæ*, p. 274. His labours appear to have been chiefly devoted to his native county of Lancashire. He was nephew to Dr. Thomas Worthington, the President of Douay, and was a relative of Cardinal Allen. He died a prisoner upon parole, January 25, 1648, and had been professed November 4, 1613. For his biography and personal narrative and the "Conflict of the four boys Worthington," see *Records S. J.* vol. ii. series ii.

271. HARWARD, JOHN, of Worcestershire, aged 18. Admitted November 2, 1597. Took the oath April 26, 1598. Having received minor orders in November and December, 1598, he died a holy death, August 6, 1599, when studying philosophy, and was admitted before death to the Society of Jesus.

The Pilgrim-Book describes him as of Eusholme (probably Rusholme).

272. HIND, HUMPHREY, *alias* HYDE, diocese of Salisbury, aged about 18. Admitted and took the oath with the last. Received minor orders in Advent, 1598. Ordained subdeacon and deacon in August and December, 1603, and priest August 1, 1604. He was sent to England September 14th following.

This person is described in the Pilgrim-Book as Humphrey Hyde, of Buckland, Berks.

273. RAND, THOMAS, Warwickshire [Oxfordshire?], aged 20. Admitted, took the oath, and received minor orders with John Harward above. Having completed his course of philosophy, he entered the Society of Jesus about the feast of SS. Simon and Jude, 1600, leaving behind him a good odour of edification in the College.

Thomas Rand was a native of Oxfordshire, according to a Catalogue of the Province for 1655. The Pilgrim-Book calls him, as the Diary does, of Warwickshire. He was professed in 1618, and for some time was Penitentiary at Loreto. About 1607, having been seized by the Protestant Archbishop of Canterbury, he was sent to Newgate. He died August 4, 1657, aged 80. For his personal narrative, and examination before the Archbishop, see *Records S. J.* vol. iv. series xi. pt. i. pp. 589, seq.

274. GOLDSMITH, FRANCIS, diocese of Winchester, aged 18. Admitted, took the oath, and received minor orders along with the last. He was sent to Belgium, on account of ill-health, December 15, 1601. He died in England.
275. BUDD, NICHOLAS, diocese of Exeter, aged 20. Admitted, took the oath, and received minor orders with the above. He died most holily in the College, March 2, 1599.
276. HOLLAND, JOHN, diocese of Lichfield, aged 18. Admitted with John Harward above. Ordained subdeacon and deacon in April and May, and priest May 24, 1603. He left the College for England, May 17, 1604.
277. FECK, THOMAS, of London, aged 24. Admitted, took the oath, and received minor orders with the above. Ordained subdeacon and deacon in March and April, and priest April 24, 1601. He entered the Society of Jesus after his first year of theology on the feast of SS. Simon and Jude, 1601, leaving behind him the odour of great edification in the house.

Thomas Feck was professed December 18, 1639. He was remarkable throughout the course of a long life for blameless conduct, love of community life, dislike of singularity, and perfect obedience. Sent to Liege after the fatigues of missionary labours, he had entered upon the eight days' retreat in Whitsun-week, 1647, and on the morning of the third day, June 1, 1647, at the age of seventy-four years, he was found dead in his bed—like one merely asleep.

1598.

278. ANDERTON, THOMAS, *alias* MATHER, Lancashire, aged 29. Admitted May 20, 1598. Received Confirmation November 15th following. He left for Flanders March 30, 1599, on account of ill-health.
279. CHOMLEY, *alias* CHAMBERS, RICHARD, York, aged 23. Admitted July 9, 1598. Confirmed with the last. Received minor orders in March and April, 1599, and was sent to Douay on account of bad health upon his own application, August 29, 1600. He took the oath December 8, 1598.

280. MALLET, THOMAS, *vere* HILDESLEY, of Berks, aged 15. Admitted October 18, 1598. Took the oath May 1, 1600, and received minor orders during September and November following. Ordained subdeacon and deacon in December, 1604. He died in the College, July 20, 1605, dear to all on account of his remarkable virtues and very great amiability. He was admitted into the Society of Jesus before death.

Thomas Hildesley was of the old Catholic family of that name, of which there were several branches in the counties of Berks and Oxford. The Ilsley or East Ilsley, Berks, branch is now believed to be extinct. For some genealogical information respecting this ancient family, see *Records S. J.* vol. v. pp. 950, seq.

281. PHILLIPS, JOHN, diocese of York, aged 16. Admitted with the last. He died a most holy death, September 6, 1599, having first taken the College oath.

282. WALKER, HENRY, *alias* [*vere*] BENTLEY, Derbyshire, aged 15. Admitted with the last. Took the College oath and received minor orders with Thomas Hildesley above. He retired to England, November 4, 1603. Returned again to the College, and was ordained subdeacon and deacon in March, and priest April 18, 1609. He defended the whole theses of theology, and entered the Society of Jesus on the feast of the Presentation of the Blessed Mary Ever Virgin, 1610.

We believe the true name of this Father of the Society to have been Bentley, and he was probably a son of Mr. Edward Bentley, a Derbyshire gentleman of that period. In *Records S. J.* vol. ii. series iii. pt. ii. p. 274, is printed an information sent to Lord Burghley by the infamous Topcliffe, *Dom. Eliz.* vol. ccxlv. n. 98, September 19, 1593 "Derbyshire" ". . . From Buxton, Ridcall went to a tower of Lord Windsor's in Derbyshire let on lease to Edward Bentley, lately condemned for treason, but at liberty, and to his wife, daughter of Reaper and niece to Lord Montague. There he was harboured and relieved in a wood of Lord Windsor's by his tenants and servants. . . ." He is also named in another spy's information among the Derbyshire gentry, printed in *Records S. J.* as above, pp. 586, seq. note. Three others of the name of Bentley, probably younger brothers of Henry, also entered the English College under the assumed names of Walker. They will be noted in Nos. 331, 390, and 407. Two of these, viz. Edward, No. 390, and John, No. 407, likewise entered the Society.

283. WORTHINGTON, PETER, Lancashire, aged 17. Admitted, took the oath, and received minor orders with Thomas



Hildesley, No. 280. He entered the Society of Jesus on the Vigil of SS. Simon and Jude, 1602, having made the course of philosophy and spent an entire year in rhetoric.

Peter Worthington may have been likewise a son of Mr. Worthington, who died in prison a confessor for the Catholic faith, September 25, 1590, as mentioned above. Peter matriculated at Douay in April, 1593. *Records S. J.* vol. i. pp. 633, seq. Addenda, and vol. ii. pp. 75, seq.

284. TURNER, THOMAS, *vere* BARNES, London, aged 18. Admitted with the last named. He died a most saintly death, August 31, 1599, having been admitted in *articulo mortis* to the vows of the Society.

285. ROBINSON, ROBERT, *vere* ROOKWOOD, Suffolk, aged 16. Admitted, took the oath, and received minor orders with Thomas Hildesley mentioned above. Ordained subdeacon and deacon in December, 1603, and priest August 1, 1604. He was somewhat too friendly with the disobedient party in the College, but conducted himself better a little before he left. He was sent to England, June 19, 1605, but afterwards returned from England and entered the Society of Jesus.

Robert Rookwood was fourth son of Robert Rookwood, Esq., of Stanningfield, and his wife, Dorothy, daughter of Sir William Drury, Knight, of Hawkstead. See *Records S. J.* vol. iii. Addenda, pp. 788, seq. and Pedigree, in which his eldest brother Henry, a priest, and Ambrose, who was executed in the Cecil Gunpowder Plot, January 31, 160 $\frac{5}{6}$ , are by mistake inserted as sons of their father's *first* marriage instead of the *second*. Robert is recorded in Gee's list of priests and Jesuits in and about London, 1624. *Records. S. J.* vol. i. Appendix, p. 676. "F. Townsend, *alias* Ruckwood, brother to that Ruckwood who was executed at the Gunpowder Treason, a Jesuite, a little black fellow, very compt and gallant, lodging about the midst of Drury Lane."

286. COLE, HENRY, *vere* ARDEN, Sussex, aged 20. Admitted October 21, 1598, took the oath February 28, 1599, and received minor orders in March following. Ordained subdeacon and deacon in October, and priest October 28, 1602. He died a most holy death in the College.

287. FRANCIS, THOMAS, *vere* TREMAIN [TYERMAN], Cornwall, aged 20. Admitted, took the oath, and received

minor orders with the above. He died a holy death in the College while studying logic, August 12, 1599.

288. LYNE, JOHN, *alias* [vere] STEVENS, diocese of Norwich, aged 20. Admitted, took the oath, received minor and Sacred Orders with Henry Cole. He left for England May 17, 1604.

John Stevens was probably the priest of that name, a neighbouring missionary of the martyred priest, Roger Cadwallador, from whose manuscript narrative Bishop Challoner in part took his memoir of the martyr. He succeeded the Rev. William Ely as missionary at Hereford. See *Records S. J.* vol. iv. pp. 454, seq. He lived many years at Hereford, and was in possession of the relics of St. Thomas of Hereford.

289. ASHTON, THOMAS, *vere* FISHER, Northamptonshire, aged 18. Admitted, took the oath, and received minor orders with Henry Cole, No. 286. He left for Belgium on account of his health, October 16, 1602.

Thomas Fisher, *alias* Ashton, was ordained priest at Douay in 1603, and sent to England in 1604. Douay Diary. He was brother to Richard Fisher and George Fisher, *alias* Ashton, Nos. 299 and 328. Thomas, when about sixteen years of age, was living in Wisbeach Castle, serving the incarcerated priests there. See *Harleian MS.* 6,998 fol. 220, printed in *Troubles*, series ii. pp. 266, 267.

290. JENNINGS, JOHN, Lichfield, aged 22. Admitted, took the oath, and received minor orders with the above. Ordained subdeacon and deacon in February and March, and priest at Easter, 1600. He lived with edification in the College, and was sent to England May 14, 1601.

A priest named Jennings is recorded in Gee's list of priests and Jesuits in and about London, 1624.

291. HOLLAND, FRANCIS [HENRY], Chester, aged 20. Admitted, took the oath, and received minor orders with the above. Ordained subdeacon and deacon in April and May, and priest May 24, 1603. He was always modest, but rather too good friends with the disobedient. Sent into England, June 19, 1605, he afterwards entered the Society. He signs his name Henry Holland.

Henry Holland was the uncle of Henry Holland, S.J., the martyr who suffered at Tyburn on December 12, 1642. He entered the Society in 1609. His ministry appears to have been principally

confined to his native county. About 1648 he was seized, tried, and condemned to death for his priestly character, but the sentence was commuted to banishment for life. He died at Liege, the house of Divinity of the English Province, February 29, 1656, aged 87. See his biography in *Records S. J.* vol. v. series xii. pp. 369, seq.

292. YEARDLEY, FRANCIS, *vere* HOLT, aged 22. Admitted October 26, 1598. Took the oath and received minor orders with the above. Left the College on account of health, May 24, 1600.

In the Pilgrim-Book we find mention of a Francis Yeaton, *or* Heaton, as entering the hospice on October 7th for twelve days. And according to this book, the same person, described as of Devonshire, was admitted to the scholar's gown May 10, 1600. These persons are, we believe, identical.

293. FINCHAM, RICHARD, *alias* [*vere*] CORNWALLIS, Norfolk, aged 30. Admitted November, 30, 1598. Took the oath and received minor orders with the above, and was confirmed in the same year. Ordained subdeacon and deacon in May, and priest June 5, 1599. He was sent to England May 4, 1601. He lived in the College with edification, and was a good missionary. At length he died so holy a death, in the palace of the English Ambassador in Spain, who was his cousin, that the Ambassador himself, out of devotion, gave a testimonial to his piety.

This student's real name was Cornwallis, of an old Norfolk family, connected by marriage with Father Edward Walpole. He was the son of Henry Cornwallis, Esq., by his wife, Ann Calibut. and was converted to the Catholic faith by Father John Gerard. He made his early studies at the Norwich Public Grammar School, was student at Caius College, Cambridge for about ten years, took his degree of B.A., and was likewise Fellow of the College, of which post he was deprived on his conversion. On his way to Rome he was seized at Flushing, imprisoned for six weeks, and sent back to England, and was again committed for another six weeks to prison. See his autobiographical statement in *Records S. J.* vol. i. series i. Also Dr. Jessopp's *One Generation of a Norfolk House*. He mentions among his most distinguished relatives, Sir Thomas Cornwallis, Knight. He was his paternal uncle. The following letter will be read with interest. It is illustrative of the times, and shows the aged knight to have been faithful to his principles under the most trying circumstances. And, being still alive, and a Catholic in 1598, we may infer that he was allowed to remain in the practice of his religion, and "with a quiet conscience to end the rest of my days in mine own house," unmolested by the Queen and Council, or by my Lord of Norwich. The letter is written by an amanuensis, and bears an autograph signature in an aged and tremulous hand.

"Letter from Sir Thomas Cornwallis to the Lord Treasurer, Burleigh (*Dom. Eliz.* vol. clxxii. n. 17, 1584). To the Right Hon. my singular good Lord the Lord Burleigh, High Treasurer of England, be these delivered. My good Lord,—Although your speech used to my brother Henry did much astonish me, yet I will not be discouraged from hope of your favour; and your lordship, remembering the whole course of my life so directed since her Majesty's reign, as no action of mine hath discovered a disobedient or unquiet thought towards her; but, indeed, much unquietness bred in myself to satisfy her Majesty, sithence the last time of my being called in question for this matter, I hope you will clear me of all factious fantasies whereunto in my youth, I thank God, I was never forward. I would to God none of mine had been more of late, wherein (as himself knoweth best) he hath walked alone for me, and shall therefore carry the burthen without me. I have ever taught him not to be free of the Marchant adventures. My Lord Bishop, at his last return from Court, signifieth unto me her Majesty's commandment to him to inquire of my coming to Church, or if I did not, the cause of my leaving it of late; whereunto I have yielded such answer as appeareth in the copy of my letter to the Bishop here inclosed; whereof I perceive he will presently advertise her Majesty, which is the cause of my speedy sending up to your lordship at this time, humbly beseeching your good opinion of me, and favourable report to her Majesty of my forbearing the Church, whereunto, if I thought in my heart I might resort without offence to Almighty God, He is witness, and shall condemn me, if I feign devotion, or use it for faction, I would willingly please her Majesty, whom I must confess I have hitherto found gracious unto me. My lord, I have not long to live, neither do I desire or hope for any fortune of the world (God is my Judge), nor other happiness, than with a quiet conscience to end the rest of my days in mine own house, if I might by her gracious disposition, and your lordship's good favour, obtain so much; where I would live so privately, as my behaviour nor example should offend or hurt anybody. My lord, if ever my service and poor friendship unto you in times past did deserve praise, or my prayers for you can hereafter, judge me and my meaning right, and let me taste fruit of your favour and credit; which with all my heart for your sake and for the realms, I heartily pray God may long continue. And so most humbly I take my leave of your lordship. From Brome this 16th of July, 1584. Your lordship's at commandment,—THO. CORNWALLEYS."

294. YOUNG, FRANCIS, Worcester, aged 28. Admitted, took the oath, and received minor orders with the above. Ordained subdeacon and deacon in May, and priest July 11, 1599. He entered the Society of Jesus about the feast of SS. Simon and Jude, in the year of Jubilee, 1600, leaving behind him an example of good edification in our house.

Francis Young was a native of Hartlebury, near Worcester, and a scholar at Eton. He spent ten years in Oxford, two of these at St. Mary's Hall, and the rest at Trinity College. He was a convert of Father Edward Oldcorne, the martyr. He then became tutor to



Lord Robert Dormer's eldest son. For his autobiographical statement, his imprisonments, and adventures, see his biography in *Records S. J.* vol. ii. series ii. pp. 100, seq. Fellow-prisoner with Father Laurence Worthington in the Gatehouse, Westminster, he was banished with him in 1618, but venturing again into England, he continued his labours until his death, March 30, 1633.

295. GREAVES, JOHN, Somerset, aged 24. Admitted, took the oath, and received minor orders with the above. Ordained subdeacon with the last, and priest June 5, 1599. He entered the Society of Jesus after his third year's theology about the feast of SS. Simon and Jude, October 22, 1601, leaving behind him in the College a good odour of edification.

John Greaves was a native of Ilminster, and a convert to the Catholic faith and student of Oxford. In 1604 he was Penitentiary at St. Peter's Rome, and for some years laboured upon the English Mission. In 1642, he was Professor of Hebrew and Holy Scripture at Liege, where he died August 30, 1652, aged 84. See his biography in *Records S. J.* vol. iv. p. 407, seq.

1599.

296. WALKER, ROBERT, Northumberland, aged 25. Admitted November 1, 1599. Took the oath May 1, 1600. Received Confirmation February 26, 1600, and minor orders in September and November following. Ordained subdeacon and deacon in March and April, and priest April 21, 1601. He was sent to England April 27, 1602.

Robert Walker was son of William Walker and Jane Johnson, and was born, and brought up with his parents, at Berwick, and sent to his grandfather in Yorkshire to be educated, where he remained for about nine years. He was then sent to school at Carlisle for nearly two years. The remainder of his time he spent at home, with the exception of two years in London. His father had been a captain in Berwick for twenty years. He had three brothers and two sisters, and many relatives in Yorkshire, of whom one was a widow, well inclined, with all her family, to the Catholic faith. He was always a heretic until he became converted to the Catholic faith by intercourse with some sons of Catholic gentlemen, and by reading Fr. Parsons' Book of *Resolutions* among others. He then went to France, and was cast into prison for the faith, by the captain of a town who was a heretic. See Scholars' interrogatories, English College, Rome.

297. FREEMAN, MICHAEL, York, aged about 21. Admitted October 31, 1599. Received Confirmation and minor orders and took the oath with the last. Ordained subdeacon and deacon in May, and priest May 29,

1603, and was sent to England April 22, 1606, having always lived in the College most observant of the rules, obedient to superiors, and constant in piety.

The father of Michael Freeman, was a farmer, who had suffered severely for his faith, being imprisoned in York, &c., for five years, when most of his property was confiscated. Michael matriculated at Rheims, May 27, 1599, and there completed rhetoric and part of logic. He entered the Society at Louvain, July 8, 1608, and was professed July 22, 1621. After teaching philosophy and filling various offices in the English Colleges in Belgium, he returned to the English Mission in 1630, and died of apoplexy, September 26, 1642. See biography, *Records S. J.* vol. iii. series vi. pp. 139, seq.

298. WATKINSON, ROBERT, *alias* WILSON, York, aged about 20.

Martyr,  
No. 34.

Admitted, confirmed, took the oath, and received minor orders with the last. He was sent to Belgium, October 15, 1601, on account of ill-health, and was afterwards crowned with a glorious martyrdom.

Robert Watkinson was a native of Hemingborough, Yorkshire. Being ordained priest, according to Challoner, at Arras, March 25, 1602, he left for England April 3rd following. Having been betrayed by one Bomer, an apostate Catholic student, soon after arriving in London, he was convicted and suffered death at Tyburn gallows for the Catholic faith and his priestly character, in company with the Rev. Thomas Tichborne and Father Francis Page, on April 20, 1602. See his brief memoir in Challoner's *Memoirs*; also further interesting particulars regarding him in *Records S. J.* vol. i. series i. pp. 427, 432, seq.

299. FISHER, RICHARD, *alias* ASHTON, Northampton, aged 20.

Admitted with the above. He was sent into Belgium on account of continued ill-health, May 30, 1600, before taking the usual oath.

Richard Fisher, *alias* Ashton, was a native of Barton, Northamptonshire, and brother of Thomas Fisher, No. 289 above, and to George Fisher, No. 328 below. Going to visit his brother Thomas in Wisbeach Castle, he was converted to the faith by means of the Rev. John Greene, a prisoner there, and left soon after for Rome. See his autobiography in *Records S. J.* vol. iv. series xi. pt. i. pp. 609, seq.

300. BEDINGFIELD, HENRY, *alias* SILISDON, Suffolk, aged about

17. Admitted, took the oath, and received minor orders with the above. He entered the Society of Jesus on the Vigil of SS. Simon and Jude, 1602, having made the complete course of philosophy.

Henry Bedingfeld, one of the sons of John Bedingfeld, Esq., of Redlingfield, was professed August 3 (or 30th), 1648, and was English Provincial 1646 to 1650. He made his humanity studies

at St. Omer's English College, and in his time filled nearly every office in the Society. The Summary of the Deceased S.J. mentions his death August 21, 1659, adding (*inter alia*) that he might have prolonged life several years, had he not reduced his strength by almost continual watchings, fasts, mortifications, and laborious writing. See his biography, Bedingfeld family, and Pedigree, *Records S.J.* vol. v. series xii. pp. 569, seq.

301. SMITH, EDMUND, *alias* WEBB, diocese of Oxon, aged about 22. Admitted, received Confirmation and minor orders; took the oath and was ordained subdeacon and deacon with Michael Freeman, No. 297 above, and priest May 29, 1603. He was sent to England September 10, 1603. He died at Douay in 1605, in great repute for sanctity.

Edmund Smith, born near Wallingford-upon-Thames, was a convert to the Catholic faith through the means of the Fathers S.J. of Oxford, and was received into the Church by Father Edward Coffin in London. He was seized by the heretics on the Continent when going to Rome, and kept prisoner for some time. See his autobiographical statement, *Records S.J.* vol. iv. pp. 607, seq.

302. HART, NICHOLAS, *alias* STRANGE, Kent, aged about 22. Admitted, received Confirmation and minor orders with the above. Ordained subdeacon and deacon in December, and priest December 28, 1603. He departed for England May 8, 1604; entered the Society, and was at length seized and sent into banishment by the heretics in 1612. He made his studies in our College at Louvain.

Nicholas Hart was born at Kennington, Kent. He made his early studies at Westminster Royal Grammar School, thence went to Oxford, and lastly studied law at the Inns of Court, London. He was professed in 1622. Being falsely charged in the Cecil Gunpowder Plot, he was seized with Fr. John Percy at Harrowden and sent into banishment. Fr. Hart died in the Herefordshire and South Wales District, July 27, 1650. See his autobiography in *Records S.J.* vol. i. pp. 166, seq.

303. CHADERDON, HENRY, *alias* ELSTONE, Hants, aged 46 or 47. Admitted, took the oath, and received minor orders with the above. Ordained subdeacon on the Saturday before the Nativity, 1600, deacon March 17, and priest April 7, 1601. He was sent into England April 30, 1602.

Henry Chaderdon, *or* Chatterton, was born at his father's castle, Chaderdon, or Southsea Castle, near Portsmouth; and was descended from the ancient house of Chatterton Hall, Lancashire. He

was a convert to the Catholic faith through the means of Brother Thomas Pounce, who was afterwards his constant guide and spiritual director. Ever warmly attached to the Society of Jesus, he earnestly begged to be admitted to it, and was willing to embrace the humbler degree of lay-brother ; but, by the advice of Father Robert Parsons, then Rector of the English College, Rome, he became a secular priest. He was seized in England after his arrival, and his name appears in the list of forty-seven priests and Jesuits sent into banishment in 1606. See his interesting autobiographical narrative in *Records S. J.* vol. iii. series vii. pp. 543, seq.

304. CHAMBERLAIN, GEORGE, Oxon, aged 23. Admitted with the above being already in minor orders. Ordained sub-deacon and deacon in February and March, and priest at Easter, 1600. Sent to Belgium on account of ill-health, April 22, 1600. He died Bishop of Ipres, in Flanders.

George Chamberlain, D.D., Bishop of Ipres, was second son of George Chamberlain, Esq., and grandson of Sir Leonard Chamberlain, of Oxfordshire, Governor of Guernsey, who died the second year of Elizabeth (1560). His father was an exile for the faith, and is named in a list of English exiles, dated about 1575. *Dom, Eliz.* vol. cv. n. 10, printed in *Records of English Catholics*, pp. 298, seq. [10.] "Mr. Chamberlain liveth at Gaunt, and there is married. He hath by patten yearly 100li" [From the King of Spain]. He is alluded to in a letter from Fr. Edmund Campion, the martyr, to Fr. General Mercurian, given in More's *Hist. Prov. Angliæ*. lib. iii. p. 63, and a translation in *Records S. J.* vol. iii. series v. taken from Simpson's *Life of Campion*, pp. 120, 121. FF. Campion and Parsons had often consulted him as to their best plans of getting into England in 1580. Dodd, *Church History*, vol. iii. p. 75, citing Sweerts' *Athen. Belgic.* Antwerp, 1628 ; and Wood's *Athen.* Oxon, states that Dr. Chamberlain was born in Ghent, 1576, his mother being Mary Pring, daughter of a citizen of Ghent. His parents brought him up to letters from youth. He was Canon, Archdeacon, and Dean of St. Bavon's in Ghent, and, in 1626, succeeded, on the death of Anthony de Hennin, to the Bishopric of Ipres. About that time his family resided at Sherbourne, in Oxfordshire ; the estates having fallen to an heiress, she married John Neville, Lord Abergavenny ; and Dr. Chamberlain, being the next male heir, came to England, not so much to put in his claim, as to resign it, in order to confirm the title of the heiress and shut out other pretenders. He governed his diocese with great edification, and died much lamented, December 19, 1634, aged 58. He was much admired for his character and acquirements ; being one of the ablest preachers of his time, not only in his own but in five different languages. He is also said to have published several books.

1600.

305. EVERARD, THOMAS, Wilts, aged about 30. Admitted February 12, 1600. Took the oath May 2nd following, and received Confirmation and minor orders



with Nicholas Hart. Ordained subdeacon and deacon in March and April, and priest April 21, 1601. Sent to England April 27, 1602.

Three priests of the name of Everard are mentioned in Gee's list of priests and Jesuits in and about London (1624), *Records S. J.* vol. i. series i. p. 679, viz. :

“Everard }  
Everard } Two of these Jesuits, and one a secular priest.”  
Everard }

And in *Records S. J.* vol. iv. series x. p. 534, “a note of Papists and priests assembled at St. Winefrid's Well, on St. Winefrid's Day, 1629,” *Dom. Charles I.*, vol. cli. n. 13 (1629), is printed, in which we find, “The Lady Falkland, and with her Mr. Everard, the priest.” In the biography of Fr. Thomas Everard the Jesuit, *Records S. J.* vol. ii. series iv. part i. p. 408, this priest is spoken of as Father Thomas ; but he was probably the secular priest above mentioned.

306. COTTINGTON, EDWARD, Somerset, aged 19. Admitted and confirmed with the last. Left the College for Belgium to recover his health, October 16, 1602, after receiving minor orders ; and died soon after at St. Omer. He was admitted into the Society.

See a notice of this holy youth in *Records S. J.* vol. iii. series vi. p. 194 note. Also his autobiographical statement in *Records S. J.* vol. iv. series x. part i. p. 408, seq. He was of the Cottington family of Somersetshire, born near Wells, upon the borders of Wiltshire, and became a Catholic by reading Cardinal Bellarmine's treatise on the doctrine of Purgatory when a student of Trinity College, Oxford, then lately founded. He had made his humanity studies at Worcester Collegiate grammar school. His death must have occurred about the end of 1602. Before leaving Rome he had earnestly asked and obtained permission to enter the Society of Jesus, and feeling his end to be rapidly approaching, he was admitted to the vows of religion at St. Omer's. Later on, Sir Thomas Cottington, the Minister of Charles I., was created Baron Cottington of Hanworth, Middlesex, July 10, 1631. His lordship was afterwards converted to the Catholic faith, and his estates seized and sold by the Rump Parliament on July 16, 1651. He died most piously at Valladolid, June 19, 1652, aged 74. For twenty-seven years his body lay in the Jesuits' Church at Valladolid, whence it was removed to Westminster Abbey by Charles, his nephew and heir. The title died with his lordship.

307. FERNISLEY [FERNISLEUS], ANDREW, . . . aged 15. Admitted April 1, 1600. Took the oath August 5th following, and received minor orders in 1601. Retired to join his parents at Lyons in France, Sept. 13, 1603.

Andrew Fernisley, an only child, was born at Milan, and thence removed to Lyons, where he was brought up. His mother was a

native of Savoy. His father an Englishman and a merchant for many years. The Pilgrim-Book states that William Fernisley, of Essex, and his son Andrew, arrived at the Hospice on April 2, 1600, the father remained for ten days, and the son entered the College.

308. FALKNER, JOHN, *alias* DINGLEY, Dorset, aged 23. Admitted May 27, 1600, took the oath February 4th following, and received minor orders in March and November, 1601. Ordained subdeacon and deacon in December, and priest, December 20, 1603. He entered the Society November 18, 1604, and three years later was sent to England.

John Falkner, *alias* Dingley, son of Henry Falkner, and his wife, Martha Pike, of a respectable Cheshire family. His maternal uncle was Sir Richard Morton. Born at Lytton, Dorsetshire, he was educated partly at the Grammar School, Sherborne, and partly at St. Mary's Hall and at Gloucester Hall, Oxford, and was reconciled to the Catholic Church by means of Lord Windsor's secretary, Mr. John Brooke, and of his own relative, Richard Falkner. He was professed on July 12, 1619, and his name appears in a list of twelve Jesuits banished from England in 1618. See Dodd, *Church History*, vol. ii. p. 393. He must have quickly returned to England, for his name is in Gee's list of priests and Jesuits in and about London (1624). He was chaplain at Wardour Castle during its siege and gallant defence by Lady Blanche Arundell in 1643, and drew up the terms for its honourable capitulation; he died July 7, 1657. See his autobiographical statement and siege of Wardour Castle, *Records S. J.* vol. iii. series vii. pp. 522, seq.

309. THOMPSON, FRANCIS, *alias* YATE, Oxon, aged about 23. Admitted, took the oath, and ordained with the last. He entered the Society, October 8, 1606, and three years after was sent to England.

The family of Francis Thompson belonged to the upper class, and his father died after seven years incarceration for the faith. He had three brothers and six sisters, one of whom was a nun in Brussels. He entered the Society at St. John's, Louvain, and three years later was sent to England. We do not trace his subsequent history. See his biography, *Records S. J.* vol. iv. pp. 603, seq.

310. BEVERIDGE, THOMAS, *alias* ROBINSON, Derbyshire, aged 17. Admitted October 24, 1600. Took the oath, August 5, 1601. Received minor orders in the same year. Left for Belgium to recover his health, August 27, 1604. From thence he proceeded to England, and at length recovering, entered the Society at Louvain.

Thomas Beveridge was son of Roger and Bridget Beveridge, and was born at Sutton, near Chesterfield, where he

studied his humanities for some time. Converted to the Catholic faith, he passed over to Douay College, and four months later went to Rome. He entered the Society at Louvain, February 1, 1607, was professed May 12, 1622, and after teaching theology, &c., was sent to England in 1638, and died February 27, 1658, aged 76. See his autobiography, &c., *Records S. J.* vol. i. series i. pp. 146, seq.

311. SMYTHE, JOHN, *alias* CARRINGTON, Leicestershire, aged 20. Admitted, received minor orders, and took the oath with the above. Ordained subdeacon and deacon in December, 1603, and priest, August 7, 1604. He lived with much edification at the College, and returned towards England to recover his health, September 15, 1604, and died on his journey, at Parma, October 17 following.

John Smythe, *alias* Carrington, was son of George Smythe by his wife Anne Gifford, and was born at Ashby Folvin. He was a member of the family of Smythe of Wootton-Wawen, Warwickshire, and Acton Burnell, Salop, made his early studies at Wootton-Wawen, and was a student at Oxford for three years. On his conversion to the Catholic faith he was sent to the English College, Rome. He was reconciled to the Church at Oxford by an aged priest of Rheims, named Sewall, formerly of Oriel College, Oxford. See his autobiographical statement in *Records S. J.* vol. iv. series ix. pp. 18, seq.

312. PERSALL, THOMAS, *alias* BASSETT, Bucks, aged about 26. Admitted, received minor orders, and took the oath with the above. He died a holy death in the College, December 2, 1603.

Thomas Persall, *or* Pershall, was a son of Thomas Pershall, Esq., and his wife, Geneveve Fettiplace, born at Trylsdone, near Buckingham. He studied at Oxford for a short time, and five years in the Inner Temple, London, and other places. His mother was the daughter of ——— Mordaunt, Esq., of Northamptonshire. Thomas was converted to the Catholic faith by Fr. John Gerard, when that Father was a prisoner in London. His autobiography is given in *Records S. J.* vol. i. series i. pp. 662, seq. note.

313. LANMAN, HENRY, *alias* BUTLER, Suffolk, aged 27. Admitted, took the oath, and received minor orders, and was ordained subdeacon and deacon with John Smythe, *alias* Carrington, and priest December 20, 1603. After living at the College with the greatest edification for five years, he was sent to England after his second year's theology, by the Holy Father, to recover his health, September 19, 1605. He was a good missionary in

England, and at length entered the Society of Jesus.

Henry Lanman was son of Mr. Henry Lanman, and born at Westhorpe, Suffolk. His father was for many years a confidential *employé* of Sir Christopher Hatton. His mother was of the Walsingham family of Norfolk. He was reconciled to the Church by a priest named Winckfield, and decided upon embracing the religious life by reading Father Jerome Platus' *Happiness of the Religious State*. He entered the Society in 1606, and died of fever caught while attending the sick novices at St. John's, Louvain, during a visitation which carried off three others with himself, on June 5, 1614. See his biography, and personal narrative in *Records S. J.* vol. i. series i. pp. 173, seq.

314. WALDEGRAVE, CHARLES, *alias* RUSSELL, Norfolk, aged about 19. Admitted, took the oath, and received minor orders with the above. He left the College for Belgium to recover his health, August 27, 1604.

Charles Waldegrave, the second son of Charles Waldegrave, Esq., of Stanninghall, Norfolk, and his wife, Jeromima Jerningham, was converted from schism by Father Henry Floyd. He lived at Beeston, county Norfolk; was sequestered as a recusant, and died before September, 1658. See his autobiographical statement in *Records S. J.* vol. i. p. 647, where he is treated, in the absence of better information, as a Father of the Society, but the error is corrected in *Records S. J.* vol. v. series xii. p. 382, note, where a pedigree of the Waldegrave family is given. The above Charles Waldegrave married twice, and lived at Stanninghall.

315. HODGSON, THOMAS, *alias* or *vere* SMITH, Staffordshire, aged 36. Admitted and received minor orders with Thomas Beveridge, No. 310. Ordained subdeacon at Christmas, 1600, deacon in March, and priest April 7, 1601. He entered the Society of Jesus on the vigil of the Conception of the Blessed Virgin, 1601.

Thomas Hodgson, *alias* or *vere* Smith, is entered in the Pilgrim-Book as Thomas Smith, of Staffordshire, and is most probably the person who was reconciled by Father John Gerard. The late Dr. Oliver, in his *Collectanea S. J.*, says that he was M.A. of Oxford, and whilst tutor in Lord Vaux's family, became acquainted with Father Gerard, and was converted to the Catholic faith. He is referred to in the biography of Father Roger Lee (*Records S. J.* vol. i. p. 457) as leaving England for Rome in company with Thomas Strange, Nicholas Hart, and Roger Lee, all penitents of Fr. Gerard, and aspiring to the Society of Jesus. In a letter to Fr. Robert Parsons, dated October 15, 1604, he is stated to have been at Loreto. Oliver observes that he must soon have left it, as Fr. Gerard in his autobiography, written about 1609, mentions his having been for the last five years at St. Omer's College.



316. KEMYS, THOMAS, *alias* CLEMENT, Somersetshire, aged 25. Admitted, took the oath, and received minor orders with the last. Ordained along with Henry Lanman, he left for England, May 17, 1604.

The Douay Diary states that Thomas Kemys, *or* Kemish, arrived at Douay, 1604, to complete his theology, and was sent to England in the following year. He was son of John Kemish, and his wife, Jane Courtnay; born at Cucklington, Somerset. He studied at Oxford for five years, and then for three years in New Inn, and in St. Thomas's Hospital, London. He was converted to the Catholic faith by reading a work of Dr. Harding, and was received into the Church by Father Wright, July 5, 1599. See his autobiography in *Records S. J.* vol. iv. series x. part i. p. 431.

317. BROWNE, JOHN, *alias* WHITTINGTON, Lincolnshire, aged 22. Admitted November 1, 1600. Took the oath and received minor orders with the above. After living peaceably in the College for a year or more, and giving no proof of ability, he was sent away at his own request, February 14, 1602, to enter the Order of St. Francis, but he was rejected by them, not being considered quite *compos mentis*.

John Browne was born and educated at Louth, and was a student at Cambridge, and a convert to the Catholic faith. He was arrested and committed to the Marshalsea Prison, when endeavouring to escape from England; and finally, being released on bail, he made his way to Rome, after passing through many dangers. See his autobiography in *Records S. J.* vol. i. pp. 189, seq.

318. ANDERTON, HUGH, *alias* COURTNEY, HENRY, Lancashire, aged 21 or 22. Admitted December 14, 1600. Took the oath and received minor orders with the last named. He died most holily, September 29, 1603, having been previously admitted to the Society.

Hugh Anderton, S.J., was second son of James Anderton, Esq., of Clayton, Lancashire. He studied at Oxford for some time, then spent six years in Gray's Inn, London, was converted to the faith by Father Richard Blount, on St. George's Day, 1600, and then left England for Rome. See his autobiography in *Records S. J.* vol. iii. series vii. p. 489.

1601.

319. YELVERTON, CHARLES, *alias* KEMP, Norfolk, aged 22 or 23. Admitted October 15, 1601. Took the oath November 3, 1602. Received minor orders in 1602 and 1603. Ordained subdeacon and deacon in December, and priest December 18, 1604. He left

for England in May, 1609, and after three [years] died in the Society.

Charles Yelverton, was son of Humphrey Yelverton, Esq., of Bawsie, county Norfolk. He studied at Cambridge for six years, and took his degree of B.A. there. He was reconciled to the Catholic Church by means of his uncle, Edward Yelverton, Esq., and Father Weston, *alias* Edmonds, and was seized, with thirteen others, when endeavouring to escape from England, but after some weeks purchased his liberty, and arrived in Rome. He is the same person as Charles Kemp, or De Kempis, mentioned in Oliver's *Collectanea S. J.* See his interesting autobiography, containing much historical family information in *Records S. J.* vol. i. series i. pp. 141, seq., and notes. Also in same *Records* vol. v. series xii. p. 842, note, where we learn the date of his death in the Society, at Brussels, in 1612. He is also chronicled in Dr. Jessopp's *One Generation of a Norfolk House*.

320. WOODROFFE, ROBERT, *alias* NORTH, Devon, aged 21. Admitted July 6, 1600 [? 1601]. Took the oath June 15, 1603. Received minor orders in 1602 and 1603. Ordained subdeacon and deacon in March, and priest March 27, 1606. . . .

The Pilgrim-Book calls him Robert Woodroffe, of Derbyshire, and states that he arrived on July 13th, and on the 15th commenced the Spiritual Exercises, and was afterwards admitted to the scholar's gown. A Seminary priest named North is entered in a list of secular and regular clergy preserved in the MSS. of the Clergy Chapter, London, dated 1632, "Westmoreland Seminary priests. . . . North." See *Records S. J.* vol. iii. series v. p. 2.

321. FORCER, JOHN, *alias* MIDFORD, Durham, aged 20 or 21. Admitted October 15, 1601. Took the oath November 3, 1602. Received minor orders in 1602 and 1603. Ordained subdeacon and deacon with Charles Yelverton, and priest December 25, 1604. Entered the Society of Jesus October 30, 1605, after spending four years in the College with great edification.

John Forcer, was son of Thomas Forcer, Esq., born at Eden, Durham. The family was ancient, and of position, and one of his ancestors was Prior of Durham. His maternal grandfather was John Trollope, Esq. His parents suffered severe and ruinous persecutions for twenty-two years for their faith. His brother Francis was a Father in the Society. Fr. John Forcer was chiefly employed in the northern mission, and died in the Durham District (the Residence of St. John the Evangelist), September 4, 1630. See his biography in *Records S. J.* vol. iii. series v. pp. 106, seq.

322. MORE, THOMAS, Cambridgeshire, aged 15. Admitted, took the oath, and received minor orders with the

last. Ordained subdeacon and deacon in March, and priest November 1, 1609. He left for England in the beginning of May, 1610, and entered the Society.

Thomas More was son of Edward and Mary More, great grandson of the famous Lord Chancellor, and brother of Fr. Henry More, the historian of the English Province. He entered the Society in 1611. He was seized and cast into prison in England, condemned to banishment for life, and was probably among the sixty priests banished in 1618. He died at Ghent January 2, 1623. See his biography, "the More family," and pedigree, in *Records S. J.* vol. v. series xii. pp. 702, seq.

323. CANSFIELD, BRIANT, *alias* BENSON, CHRISTOPHER, Lancashire, aged 19. Admitted, took the oath, and received minor orders with the last. He entered the Society November 18, 1604.

Briant Cansfield was born at Robert Hall, Lancashire, of the ancient and now extinct family of that name, at present represented by Lord Gerard of Bryn. His father was Thomas Cansfield, Esq., and his eldest sister was one of the first to enter the new foundation of the English Benedictine Nuns, arriving at Brussels, November 4, 1598. Briant was made a Professed Father in due course. He made his early studies at Lancaster and other local schools, and passed to St. Omer's College for his humanities. He was reconciled to the Catholic Church by Fr. Stanney, and spent many years as a missionary in the Yorkshire District, where he was seized at the altar when saying Mass, cruelly beaten, cast into York Castle, and died soon after his discharge, from the effects of the ill-treatment he had received, August 3, 1643. See his biography in *Records S. J.* vol. iii. series vi. pp. 140, seq. "The thirty-nine years of his religious life was to him a perfect school of martyrdom."

324. STARKEY, JOHN, *alias* CHESSERICK, AMIAN, . . . aged 31. Admitted October 21, 1601. Received minor orders with the last. Ordained subdeacon and deacon in February and March, and priest July 7, 1602. Sent to England April 18, 1603.

John Starkey was born at Hatton, in the county of Chester, about three miles from the city, and seven from his father's house. He went to school at Knutsford, Salop, and many other places, and was then sent to Louvain and placed in the office of a merchant. He next travelled in Germany, where he was converted to the Catholic faith in 1595. His parents were of high birth; his father was a schismatic, his mother a Catholic. He had three brothers, of whom the eldest was a Catholic, the youngest a schismatic, the other a heretic. His eldest brother married the daughter of Mr. Brock, of Madeley, a Catholic. He had one sister a Catholic. In his travels he fell in with a priest who urged him to go to Douay and study, giving him many examples of those who had gone there knowing little or nothing, and had in a short time come out learned men. The President was exceedingly kind to him, and appointed one

especially to instruct him (From the scholars' interrogatories and replies—English College Archives.) His name appears in the list of forty-seven priests and Jesuits sent into banishment in 1606. See Challoner's *Memoirs*.

325. WARDER, JOHN, London, son of a merchant, regarding whom see answers of the admitted for 1601. . . .

"Sonne unto William Warder, merchant of the same sittie, who hath bene brought upp under his afforsayd father all his lyff tyme in England and other places in his affairs until it pleased Almighty God of His greate and infinit greatnes to calle him from the hereticall doctrine and beliffe which he hath all wayes bene instructed in by his afforsayd father, who att this tyme is lyvinge in the same sittie of London, and beleaving the same heretical doctrine,—JOHN WARDER." From the transcript of the original MS. in the English College.

326. GWYNN, WILLIAM, Monmouth, aged about 25. Admitted with John Starkey above. Received minor orders, and ordained subdeacon and deacon in March, and priest April 6, 1601. He left for England May 17, 1604.

William Gwynn, a native of Llanfair Gilgiden parish, was educated at the grammar schools of Abergavenny, Hereford, &c. ; thence went to Oxford, and finally studied for seven or eight years at Douay, where he made two years theology. He was a convert of Father John Gerard. See his biography *Records S. J.* vol. iv. series x. pt. i. p. 432.

327. BUTLER, JAMES [JOHN], Lancashire, aged 20. Admitted with the above. Sent back to Belgium on account of ill-health October 16, 1602. Died in England.

James [John] Butler, son of Alban and Grace Butler, was born and brought up at Nateby, Lancashire ; he lived in the house of Mr. Anderton for about six years ; then at Westby, where he spent four or five years ; at these places he was privately studying. His parents were of the class of gentry. During his mother's life his father was sufficiently wealthy, but then reduced to poverty, partly from the severity of the laws, partly by the treachery of friends, and lastly through the injury from a certain man in power. He had one brother and two sisters. Among his relatives were Mr. Anderton, Mr. Worthington, and Mr. Haydock. The rest of his relations were of the best families. He studied three years at Douay. He was a schismatic, and being reconciled to the Church, was taken to Douay by Mr. Bisley. Scholars' replies.

328. FISHER, GEORGE, *alias* ASHTON, Northamptonshire, aged 18. Admitted and received minor orders with William Gwynne. Took the oath November 3, 1602. Ordained subdeacon and deacon in December, 1604,



and priest March 11, 1606. Sent to England May, 1607.

George Fisher, son of Thomas Fisher and Magdalene Ashton, and brother to Thomas and Richard Fisher, Nos. 289 and 299, was born and brought up partly at Barton, and partly at Stilton, where he studied for about three years. He also read for half a year in Wisbeach, during the time he lived with the priests confined there. His father was of the middle class, his mother of high family. Both were schismatics. He had three brothers—two Catholics, and one heretic; and three sisters, all heretics. He was a heretic for fourteen years, and was then converted by means of the said priests in Wisbeach. He went to Douay and was received into the Church, and studied there for four years, till he was sent by the President to Rome for his higher studies (From the scholars' replies in archives of English College). George is likewise mentioned in the *Harleian MS.* 6,998, fol. 220, as being a lad in Wisbeach Castle, in attendance upon the incarcerated priests, though evidently a volunteer. See this MS. published in *Troubles*, series ii. pp. 266, 267. He seems to have been detained at Douay for upwards of a year teaching theology, and on September 9th left for England, but was exhorted to return again to reassume the chair of theology. Gee's list (*Records S. J.* vol. i. p. 680, often referred to) has "Ashton, *alias* Fisher, Mr. Musket's brother." Mr. Fisher, a priest, is named in Staffordshire, in the biography of Brother Wilson, 1620. See *Records S. J.* vol. v. series xii. p. 423.

1602.

329. JOHNSON, EMMANUEL, *alias* SAMUEL SMALLMAN, Salop, aged 43. Admitted March 24, 1602. Took the oath June 15, 1603. Received minor orders in June and July, 1603. Ordained subdeacon and deacon in August, and priest August 24, 1603. Sent to England September 16, following.

330. FETTIPLACE, JOHN, *vere* PLATT, JOHN, Berks, aged 23. Admitted and received minor orders with the last. He left Rome for England, August 20, 1603, upon business, proposing to return again either to this College or to Douay to complete his studies.

John Platt was born at Buckland in the house of his maternal grandfather, John Yate, Esq., who was of the Lyford family, in whose house Father Edmund Campion, the martyr, was seized. He was the eldest son, and at ten years of age was placed in the common school of Magdalen College, Oxford. His father had nine children, three sons and six daughters, and was a schismatic; his mother was a Catholic, and kept a priest at home. John was reconciled to the Church by Mr. George Snape, a priest, at Mr. Bridges, of Shefford, when twelve years of age. He had been arrested with other gentlemen for attending Catholic sermons, and escaped to the Continent. See his autobiography in *Records S. J.* vol. i. pp. 295, seq. We do not trace him further.

331. BENTLEY, FRANCIS [FREDERICK], *alias* WALKER, Derbyshire, aged 20. Admitted May 24, 1602. About the beginning of April, 1606, in his first year's theology, he left for Flanders, having been sent for by his father. He lived a blameless life in the College, and afforded an uncommon example of devotion, modesty, and prudence.

Francis Bentley (called Frederick in the replies and in the Pilgrim-Book), son of Edward and Catherine Bentley, was born at Bentley House, far from any town. He was brought up at home until twelve years of age, when he was sent to St. Omer's College, where he made his humanities for three years. His parents were of the higher class and Catholic, much reduced in circumstances by the evil times. He had four brothers and six sisters, all Catholics. He crossed over from Gravesend to Calais safely, through the help of a schismatical merchant. Scholars' replies.

332. GRIFFITHS, ROBERT, *alias* ALFORD, Surrey, aged 20. Admitted with the last. Took the oath November 3, 1602. Received minor orders in January and February, 1603. Ordained subdeacon and deacon in July, and priest July 8, 1607. Left for England September 12, 1608. Entered the Society.

Robert Griffiths was probably an elder brother of Michael Griffiths, S.J., *alias* Alford, the celebrated annalist. It does not appear when he entered the Society, but it was probably immediately after leaving Rome. He served the English Mission for thirty-three years, and died a victim of charity in attending the plague-stricken July 8, 1640. He was converted at the age of ten years to the Catholic faith by Father John Gerard, who sent him to St. Omer's College, where he studied for five years. His family had formerly been sufferers for the faith. See a short notice of him in *Records S. J.* vol. ii. series iv. pt. i. p. 416. And for his interesting autobiography, and an account of his arrest by the heretics, see same *Records*. vol. v. series xii. pp. 515, seq.

333. WILLIAMSON, EDWARD, son of Edward Williamson [Lancashire], aged 22. Admitted October 10, 1602. Took the oath June 15, 1603. Received minor orders in the same year. Ordained subdeacon and deacon in March and April, and priest June 4, 1605. Left for England September 12, 1608.

Edward Williamson entered the Society of Jesus in 1617, and was professed August 6, 1628. His name occurs in a list of English Jesuits which was seized with their other papers, and with six or more of the Jesuits themselves, at the famous Clerkenwell Discovery by the Privy Council pursuivants in 1628. See *Records S. J.* vol. i. pp. 132, 133. After serving the mission for twenty-one years, he was sent to the English House of Theology, Liege, and died

at St. Omer's College, March 19, 1649, in his sixty-ninth year. In his replies to the usual questions put to the scholars on entering, he says that he went to school at Woolton, until persuaded by Father Gerard and other Fathers S.J. to go to Douay. Being arrested and imprisoned on his way there he returned home for a time, but again started for and arrived at Douay, where he was received by Dr. Worthing, the President, who afterwards sent him to Rome. His name appears in the Douay Diary as matriculating there, May 27, 1599.

334. WEBB, EDWARD, of Withersfield, county Suffolk, aged about 27. Admitted, took the oath, and received minor and Holy Orders with the last. Left for England in May, 1607; after some years usefully spent there, he returned to Belgium, and entered the Society at Louvain; he was afterwards sent to Rome, where he filled the office of Procurator for about three years with great industry, and died and was buried in this College February 28, 1622.

Edward Webb entered the Society at Louvain, January 11, 1609; was much esteemed for sanctity of life. Three years before his death he was appointed Procurator of the English Province, and died in that office, as stated in the Diary. He was buried in the same vault in the church of the College with Father Thomas Owen. In his reply to the scholars' interrogatories he states that he spent nearly four years with Mr. Hugh Peake, a silksman in London, when he was seventeen years of age, having received his previous education at home. His parents and most of his friends were schismatics—he had two brothers and two sisters. At the age of twenty-three he was sent by Father Floyd to Belgium, where he was reconciled to the Church by his uncle Dr. Webb. He matriculated at Douay in 1599.

335. CALDWELL, WILLIAM, of Burton-upon-Trent, Staffordshire, aged 23. Admitted, took the oath, and received minor orders with the above. Ordained subdeacon and deacon in September and October, and priest October 15, 1606, in St. Paul's ad Colonna. Sent to Valladolid to complete his studies.

William Caldwell's name occurs in Father Henry More's *Hist. Prov. Angl. S.J.*, among many English members of the Society who died in Spain very early in the seventeenth century, but the date is not given. It is most probable that he entered the Society on going to Spain, and died soon after. We learn from his replies to the scholars' interrogations, that he was son of William and Elizabeth Caldwell, was educated at home, and sent to Oxford, graduating first at University College, and afterwards at Merton, where he took his B.A. degree. He then travelled for some time, visiting Douay, where he remained with Father Smith and others at the English College there; thence

to Valladolid, where he was admitted to the scholar's gown, but not then wishing to take the usual College oath of studying for the Church, he returned to England. His parents were respectable; his mother of a family of position, being related to the Moulton and Crocker families. He was brought up a Protestant, but his travels led to his conversion to the Catholic faith, in consequence of which his father threatened to disinherit him.

336. CHAMBERLAIN, ROBERT [JOHN], *alias* WARD, London, aged 22. Admitted, October 10, 1602. Received Confirmation in same year, and minor and Holy Orders with the last.

Gee, in his list of priests and Jesuits in and about London (1624), mentions "F. Chamberlaine, a sec. priest, lodging about the Blackfriars; a man of great employment, born about London."

337. KNOTT, EDWARD, *vere* WILSON, MATTHEW, Northumberland, aged 20. Admitted, took the oath, and received minor orders with the above. Ordained subdeacon and deacon in March, and priest March 27, 1606. Entered the Society of Jesus October 2, 1606. He bore an excellent character in the College, and left for England April 6, 1622.

Edward Wilson, *alias* Knott, was born at Catchburne, Northumberland, of respectable parents, who with his relatives (a brother, sister, and cousin excepted) were non-Catholics. Upon the expiration of his noviceship, he was appointed English Penitentiary in Rome; professed September 30, 1618; and sent upon the English Mission in 1641. In 1643 he was appointed Provincial of the English Province; and again for the second time in 1653; and died in that office, in London, January 11, 1656, and was buried in St. Pancras' Church. He was engaged in controversy with the unhappy Chillingworth, and was "a man," says Oliver in his *Collectanea S. J.*, "of transcendent talents and vigour of intellect." See his biography in *Records S. J.* vol. v. series xii. pp. 629 seq.

1603.

338. HAMMOND [AMOND] WILLIAM, *alias* EDWARDS, WILLIAM, of Chadstock, Dorset, aged 19. Admitted January 12, 1603. Took the oath July 25, 1604; received minor orders in August and November of the same year, and left for Venice . . . 1606, to enter the Order of St. Benet. He lived blamelessly, but at his departure gave expression to a good deal of disaffection.

339. YATE, JOHN, *alias* HOPTON, JOHN, born at Weston, Gloucestershire, living at Buckland, county Berkshire, aged 21. Admitted March 10, 1603. He departed



for England August 20th following, on certain affairs, proposing to return again to prosecute his studies either here, or at Douay.

From his autobiographical account we gather that John Yate returned to Rome, but it does not appear from any entry in the Diary that he was re-admitted to the College. It is dated in 1604. He states that he was son of Edward Yate de Bokeland, county Berks, Esq., a Catholic, was born in the house of Sir George Gifford, Knight, of Weston, and was partly brought up there, and at his uncle's, Alexander Brett, Esq., a Catholic of Somersetshire, and made some of his studies at Magdalen College, Oxford. He also studied in London, and in Holland and Hungary. See *Records S. J.* vol. i. series i. p. 296.

340. JACKSON, JOHN, of London, aged about 23. Admitted July 1, 1603, was confirmed July 19th of the same year, having first received the ceremonies of Baptism. He was sent from the College on account of certain impediments rendering him unfit for the ecclesiastical state. He proceeded to Spain, April 20, 1605, and died there.

John Jackson was the son of Thomas Jackson, citizen of London. His mother married secondly Nicholas Compton, Esq., and John became a convert to the Catholic faith. See his autobiographical narrative in *Records S. J.* vol. i. pp. 191, seq.

341. Pr. DAVIS, WILLIAM, already a priest, who had been admitted to the College about Christmas, 1601, both to preside over the choir, and to teach the scholars to sing, as also to profess casuistry, was admitted among the alumni of the Holy Father, September 10, 1603. Provided by the Pope with his viaticum, he was sent to England with other priests.

The Pilgrim-Book states: "1600. Nov. 29. William Davis, priest, of Herefordshire, was admitted, having been appointed Prefect of the Choir."

342. WORTHINGTON, JAMES, Lancashire, aged 16. Admitted August 21, 1603. Took the oath July 25, 1604. Received minor orders in August following. Ordained subdeacon and deacon in June, and priest August 8, 1610. Sent to England [no date]. He always lived peaceably in the College, and afforded an uncommon example of virtue. He completed his course of philosophy and theology. He died in England.

James Worthington was of the old Catholic Lancashire family, probably a son of Richard Worthington, Esq., who died in prison,

and nephew to Dr. Thomas Worthington, the President of Douay, and afterwards S.J. In his autobiographical statement (*Records S. J.* vol. i. p. 640, 1603) he says that his father was dead; his mother, Dorothy, still survived; that he had five brothers and four sisters, and had made his humanity studies at St. Omer's College. After his ordination in 1610, he went to Douay to continue his studies, and was sent to England the following year. He is called in the Douay Diary nephew to Dr. Worthington the President. See Worthington Family and Pedigree, *Records S. J.* vol. ii. p. 133.

343. JOHNSON, HENRY, *vere* CLIFFE, London, aged 18. Admitted, took the oath, and received minor orders along with the above. Ordained subdeacon and deacon in March, and priest April 18, 1609. He completed his philosophy and theology and went to Perugia, to enter the Order of St. Benet.

Henry Cliffe, born and bred up in London, was the son of John Cliffe, a citizen of London, and a heretic. He had two brothers and five sisters, and many relatives and friends, all heretics, with the exception of three Catholics, viz., George Blackwell, the archpriest, Elizabeth Wilfrid, wife of William Blackwell, a public notary, and uncle to the Bishop of London, and John Cliffe. He studied in London till the age of twelve or thirteen, and then at St. Peter's College, Westminster, for a year. During the last three years he had lived with a lawyer, whom his father had paid money for teaching him the law; at which time his relative, John Cliffe, lent him many Catholic books, and on reading them he at once became a schismatic, though in heart a Catholic. He then left his master and lived for about six weeks with his uncle the archpriest, and made his general confession to a priest named Fletcher, when by leave of his uncle he went to Rome. (Answers to scholars' interrogatories.)

344. LAW, THOMAS, Lancashire, aged 18. Admitted August 27, 1603. Received minor orders and took the oath with the above. He became a Benedictine in October, 1604.

Thomas Law [Lawe], eldest son of Thomas Law, was educated at Douay. His father having been banished for the Catholic faith, went to Flanders, and there married a Flemish lady named Vanderbregue. His father was Procurator for Douay College, with sufficient means of subsistence. He had two uncles in England, one a priest, the other married and a schismatic, besides many relations on his father's side, among whom some were goldsmiths, and some farmers. These were partly heretic, partly indifferent and time-servers, and partly Catholic. He had one sister and four brothers surviving, and had been himself a Catholic from infancy. (Scholars' replies.)

345. FELTON, JOHN, *vere* GROSSE, Norfolk, aged 23. Admitted October 2, 1603. He took the oath and received minor orders with the last. Ordained subdeacon

and deacon in September and October, and priest October 15, 1606. He entered the Society of Jesus.

John Grosse was born at Yarmouth. His father was of the old Grosse family; his mother was a Felton. At the age of fifteen he was sent to Cambridge, where he studied for eight years. Had three sisters living (1603), and an uncle a Protestant D.D. His conversion to the Catholic faith was effected by visits he made to the incarcerated priests in Wisbeach Castle. He entered the Society of Jesus in 1610, and was professed May 12, 1622. Under his mother's maiden name he laboured upon the English Mission for about twenty-seven years, principally in the Lincolnshire District. During the Civil Wars he was seized by the rebel Parliamentary forces and cast into Lincoln prison, in an attempt to visit Fr. John Hudd, a prisoner there awaiting his trial, and probable execution. He died soon after his release had been purchased by his friends, on February 27, 1645, worn out by his sufferings. His name appears also in a list of priests and Jesuits sent to Dover for transportation, February, 1620. *Dom. James I.* vol. cxx. n. 4, February, 1620; *Records S. J.* vol. ii. series iv. pt. ii. p. 403; see his biography in *Records S. J.* vol. ii. series iv. pp. 637, seq.; also his autobiographical account in *Records S. J.* vol. i. pp. 619, seq.

346. KENSINGTON, JOHN, *vere* LAITHWAITE, Lancashire, aged 18. Admitted October 6, 1603, and took the usual oath in July, 1604. Received minor orders in August following. He entered the Society; beloved by all for his remarkable virtues and sweetness of temper.

John Laithwaite, one of the sons of Mr. Henry Laithwaite and his wife Jane Bolton, was born at Wigan. We are unable to trace his subsequent history. He probably entered the Society at Rome, on leaving the English College. His interesting autobiography is printed in *Records S. J.* vol. iv. series xi. pt. ii. pp. 641, seq.

347. HARGREAVES, JAMES, Lancashire, aged about 18. Admitted and took the oath with the last named. Received minor orders in August and November, 1604.

James Hargreaves was born at Bruntome [? Broughton], a town in Lancashire, where he was educated as far as rhetoric. His father was a merchant; his mother died at his birth, and his father married again a Catholic wife. He has two brothers and one sister surviving. Was once a heretic or schismatic, and was converted to the Catholic faith by a priest named Woodruffe, in Framlingham prison, and went to Douay (Scholars' replies to interrogatories). The Douay Diary mentions him as matriculating there in September, 1602, and as belonging to Leicestershire.

348. WILSON, JOHN, Staffordshire, aged about 27. Admitted November 1, 1603. Took the oath and received

minor orders with John Kensington. Ordained sub-deacon and deacon in February, and priest March 5, 1605. Sent into England June 19, 1605.

It is very probable that this was the priest, John Wilson, the amanuensis of Father Robert Parsons in Rome (then the Rector of the English College) who is mentioned in Father Henry More's *Hist. Prov. Angliæ S. J.* p. 248. He was a great benefactor to the College of the English Province at St. Omer, and was for many years the Prefect of the Printing Press established there by Father Parsons. He died at St. Omer's College in 1666, and there is good reason for believing that he was previously admitted to the Society. See his biography in *Records S. J.* vol. v. series xii. pp. 424, seq.

349. SWEET, JOHN, Devon, aged 30. Admitted as a convict amongst the alumni, October 28, 1602. He left April 21, 1606, to settle his affairs, not having been yet ordained priest. He lived in the College with great edification to the scholars, and spiritual help to people coming here, of whom he drew many to the Catholic faith, and disposed many favourably for accepting it. He entered the Society in 1609, and is now in England labouring for the salvation of souls.

John Sweet was born at Modbury, Devon, and sometimes passed by the *alias* of Douse. He was ordained priest in 1608, and was for some time Penitentiary at St. Peter's in Rome. He was then sent upon the English Mission, where, as Father Nathaniel Southwell observes, "he became a useful missionary and parent of many children in Christ." Compelled to retire to St. Omer's College on account of ill-health, he died there February 26, 1632. He was a Professed Father, and was seized in Exeter, November 14, 1621, and committed to the prison there, and, a few days afterwards was sent up to London, where we find him in the Gatehouse Prison as late as October, 1623. He was probably released about that date, or early in 1624, for his name occurs in Gee's list (1624): "F. Sweete, a Jesuite, well knowne, lodginge at the upper end of Holborne." See his biography, and the State Paper examination, &c., in *Records S. J.* vol. iv. series xi. pt. ii. pp. 646, seq.

350. WHITE, HENRY, *vere* OXENBRIDGE, Hants, aged 27. Admitted September 15, 1602. He received minor and Holy Orders in 1604, having been ordained priest December 18th of that year. He entered the Society, October 30, 1605, leaving in the College an example of remarkable virtue.

Owing to loss of records we are unable to trace the further history of this Father of the Society.



351. FOWLER, EDWARD, *alias* BLAKE, Staffordshire, aged 19.  
Admitted May 23, 1603. He left for England on  
account of his brother's death, May 4, 1604.

Edward Fowler was the son of Walter and Mary Fowler. He was born in the county of Flint, and brought up chiefly at his father's house in Staffordshire. At the proper age he went to Oxford, where he remained for three years. His father was a Catholic and a gentleman; his mother's name was Sheldon. He had an uncle, by name Sulyard, a Knight, and three uncles named Standen, Treaten, and Montford, gentlemen; his friends were principally Catholics. He was himself a convert to the Catholic faith.

352. GEOFFRY, FRANCIS, *vere* FOWLER, JOHN, Staffordshire, aged 34. Admitted with the last. Heard cases of conscience. Ordained subdeacon and deacon in February, 1605. Left for Belgium May 11th following on account of ill-health.

John Fowler was the son of Brian and Johanna Fowler, born at his father's house close to Stafford. He studied at Oxford in the house of Master Case, and under the same tutor at Gloucester Hall, and had since lived partly with his friends in the country, partly in London with the families of the widow of the deceased Earl of Derby, and Mrs. St. John, widow, and sister of Sir Robert Dormer, Knight. His father was a gentleman possessing between £300 and £400 a year, and as he always professed the Catholic faith, he had often been detained in prison. He had himself been brought up a Catholic, but had unhappily relapsed into heresy at Oxford. He was reconciled to the Catholic Church in France three or four years ago, having fallen into a grievous sickness there. He returned again to England, and afterwards went back to France with his family by a passport granted by Cecil. The above Fowlers were probably cousins. The family was one of position in Staffordshire. In *Records S.7.* vol. iii. series v. p. 120 note, mention is made of the martyr Southern, the last priest who suffered under James I. He was a missionary among the poorer sort of Catholics at Bassage, Staffordshire, an estate belonging to the Fowlers of St. Thomas, where he was seized at the altar, hurried away in his vestments, and soon after tried and executed at Newcastle-under-Lyne, April 13, 1618. Again allusion is made to this family in the biography of the martyr, Edward Morgan, priest (once a novice of the Society). See *Records S.7.* vol. iv. series x. pt. ii. p. 517. The martyr states that, when nearly sixteen years of age [about 1599], Walter Fowler, Esq. [the father of Edward], whose mansion was near Stafford, took him into his house, from whence he daily attended a school at Stafford with two of his sons, and nearly two years later the same kind benefactor enabled him to go to Douay College. Edward was probably one of the companions of Morgan.

1604.

353. CONWAY, THOMAS, *vere* PENNANT, of Bighton, county Flint, aged 25. Admitted October 19, 1604. Took

the oath August 10, 1605. Received minor orders in December following and January, 1606. Ordained subdeacon and deacon in March and April, and priest April 12, 1608. He left, April 21, 1611, having completed his philosophy and theology.

Thomas Pennant, *alias* Conway, was of the old family of that name in North Wales, and was born at Bighton, Flintshire. His mother's name was Conway. He had three brothers and four sisters, and many relatives on both sides, in Wales, all leading men, three or four being knights, and several living at Court. He made his early studies at home and at Hawarden, &c., and studied medicine in London for four years with Brierton, a celebrated druggist. He was converted to the Catholic faith by reading Father Robert Parsons' *Book of Resolutions* [*Directory*]; and went to St. Omer's College and studied humanities for three years, before entering the Society in 1613, in which he became a Professed Father. Gee names him in his list of priests and Jesuits in and about London (1624) as "Conway, the Jesuit." See his biography in *Records S. J.* vol. iv. series x. pt. ii. pp. 519, seq.

354. WORTHINGTON, WILLIAM, Preston, Lancashire, aged about 20. Admitted October 20, 1604. Took the oath and received minor orders with the above. Left for Belgium on account of ill-health in May, 1607. Imprisoned in England.

William Worthington belonged to the old Worthington race. His mother was a Butler, a Lancashire family of position. He made his humanities partly at St. Omer's and partly at Douay, where he was ordained priest in 1609, and sent to England, 1611. When in the English College, Rome, he had earnestly desired to enter the Society, but an attack of epilepsy prevented it. He was afterwards miraculously cured, by the intercession of our Blessed Lady, at the celebrated shrine of Sichein, and wrote on August 27, 1608, to Father Robert Parsons, his old Rector at the English College, giving a very interesting and detailed account of his wonderful recovery, and begging admission to the Society. See this account and letter in *Records S. J.* vol. ii. series ii. pp. 111, seq. See also his autobiographical statement on entering the English College, *Records S. J.* vol. i. series i. p. 640. There can be but little doubt that his petition was granted, backed as it was by his two influential intercessors, Fathers Talbot and Lee. We cannot discover the date of his death.

355. DINGLEY, GEORGE, *vere* MORGAN, of St. Michael, Monmouthshire, aged about 20. Admitted, took the oath, and received minor orders along with Thomas Pennant, *alias* Conway, above. He entered the Society.

George Morgan was a native of the parish of St. Michael's, and studied at the Abergavenny Grammar School. His mother was of the ancient Scudamore family, and was always a Catholic. His

father became one before his death. He had four brothers and four sisters; he made his humanities at Douay College, and then studied law for a year in London. He entered the Society in May or June, 1609. See his biography, *Records S.ſ.* vol. iv. series x. pt. i. pp. 410, seq. He was probably of the old family of Morgan of Llantarnan, Monmouth.

356. LEA, JOHN, *vere* SOUTHCOTE, London, aged 17. Admitted November 30, 1604. Received minor orders in January, 1612. Ordained subdeacon and deacon in March and April, and priest April 21, 1612. He twice publicly defended theses in philosophy; once, according to our custom, in the school of theology, and the second time at the Roman College, gaining the highest encomium of Cardinal Bellarmine. In his fourth year of theology he made the small act before Cardinal Bellarmine, and then defended the whole theses of theology, in the presence of Cardinals, both morning and evening. He left for England in the end of April, 1613.

John Southcote afterwards took the degree of D.D. at Paris, July 13, 1623. The Papal Nuncio in Paris, the Archbishop of Rhodes, Guido de Bentivoglio, procured for him universal faculties, dated October 13, 1617. Dr. Giffard, Archbishop of Rheims, also gave him special faculties for his diocese, July 5, 1623. See Dodd, *Church Hist.* vol. ii. p. 381.

357. SHELLEY, OWEN, Hants, aged about 19. Admitted as a convictor, December 24, 1604. Received minor orders in July, 1607, and in December, 1610, Holy Orders. He left for England, April 30, 1614, having completed his studies.

Owen Shelley was probably a son of John Shelley, Esq., of Hants, whose biography is given in *Records S.ſ.* vol. v. series xii. pp. 784, seq., and who eventually became a lay-brother in the Society; he himself joined it in 1615. In 1625 he was Rector of the College at Liege. Returning to the English Mission in 1640, he served in the Worcestershire District, and died, probably at Worcester, June 8, 1666.

358. DOM. LANGHORNE, BENJAMIN, priest of Lincolnshire, together with three others, arrived from Douay, aged about 38, was admitted among the alumni, November 5, 1604. He lived with edification, and was sent to England, April 22, 1606.

Benjamin Langhorne was ordained at Douay College, 1602, and sent from thence to England in the following year.

359. EDWARDS, JOHN, Devon, aged about 22. Admitted November, 1604. Took the oath August 10, 1605, and received minor orders in December following and January and March, 1606.

John Edwards, son of Thomas Edwards, was born at Collampton, and brought up at Oxford, where his father always lived after his birth. He was educated at Eton, and spent three years in Exeter College and five in Hart's Hall, Oxford. His father was a medical man; his friends were respectable, but were all heretics. He had two brothers and four sisters. He was brought up a heretic, but was converted to the Catholic faith in France.

1605.

360. ROGERS, JOHN, near Frome, Somersetshire, aged 20. He came from Douay with William Worthington and George Dingley, but his admission was delayed on account of ill-health until the 1st of January, 1605. He took the oath and received minor orders along with the last. Ordained subdeacon and deacon in September, 1610 [priesthood not named]. Having finished his philosophy and theology, he left April 21, 1611. He entered the Society.

John Rogers, *alias* Bamfield, was born at Feltham, near Frome, the seat of his father, who was an esquire. He made his rudiments at Heytesbury; thence went to Oriel College, Oxford, but for only about six months. He then lived a short time with his uncle, Lord Stourton; from thence he was taken to Douay by Rev. Richard Bray, an old Douay priest, and was there converted to the Catholic faith. He was among the earliest of the English Fathers sent to the Maryland mission, returning to England in 1638. He entered the Society in 1611, and was professed, September 17, 1622. He served the Hampshire missions for some years, was a learned man, "and a very keen defender of Father Suarez," and died at St. Omer's College, August 7, 1657. He was perfectly well the previous day, "but was found in the morning dead, yet modestly composed, in bed." See his biography, *Records S. J.* vol. iv. series x. p. 418.

361. MORE, WILLIAM, *vere* WHITMORE, RICHARD, Cheshire, aged about 24. Admitted as a convictor, May 13, 1605. He received minor orders in July following, and departed for England on account of ill-health, September 18, 1607. He left behind him an example of good edification.

In a list of English Jesuits which dates about 1623—4, and was with many other papers seized at the Residence of the Society in Clerkenwell by the pursuivants of the Privy Council in 1628, we find Richard Whitmore entered among the missionary Fathers.



It is highly probable that this was the same person. The list is printed in *Records S.ſ.* vol. i. pp. 132, 133. In vol. iv. *Records S.ſ.* pp. 424, 425, in a biography of Father Richard Wigmore, the above Richard Whitmore is by mistake assumed to be Richard Wigmore. We are unable to trace the subsequent history of this Father, but believe him to be the Father William More named in Oliver's *Collectanea* as dying at Ghent, Sept. 20, 1645.

362. FISHER, RICHARD, *vere* GARNETT, Lancashire, aged about 25. Admitted June 13, 1605. Took the oath and received minor orders in September and October, 1606. Ordained subdeacon and deacon in November, and priest December 13 following.

Richard Garnett, son of William and Mary Garnett, was born at Cansfield. After learning his rudiments at local schools, he was sent at the age of seventeen, to Trinity College, Cambridge, and had Robert Cheek as his master, and took his degree of B.A. He was converted to the Catholic faith by reading, among other Catholic books, Father Parsons' *Christian Directory*, and was received into the Church by Rev. John Redman, and afterwards lived for a time in Lancashire with the Rev. Rowland Battie, who sent him to Rome. See his biography in *Records S.ſ.* vol. iv. series ix. pp. 193, seq.

363. CARLISLE, RICHARD, *vere* NIGHTINGALE, York, aged 20. Admitted October 9, 1604[5]. Took the oath and received minor orders with the last. Ordained subdeacon and deacon in March, and priest April 10, 1610. Having finished philosophy and casuistry, he was sent to England by the Holy Father, September 21, 1610.

Richard Nightingale was born and brought up at New Malton. His father was Cuthbert Nightingale, of humble rank; he had two brothers and three sisters. All his relatives were heretics, except one uncle, a priest. He studied logic for some time at Cambridge, before he was converted to the Catholic faith by his said uncle. (See scholars' replies.) He stayed a year at Douay College on his way to England. His uncle, Robert Nightingale, was sent to England in 1584 from Rome. His name appears in Pope Gregory's list for that year, with seventeen others, of whom nine became martyrs. See *Records S.ſ.* vol. iii. series v. p. 47; also *Records of the English Catholics*, p. 296. Robert was sent into banishment in 1606, with forty-six other priests and Jesuits.

364. GARONT [GAUNT], JAMES, Lancashire, aged about 25. Admitted, took the oath, and received minor orders with the last. Ordained subdeacon and deacon in June and July, and priest, July 8 1607.

James Gaunt, son of William Gaunt, was born and brought up in Lancashire. His parents and friends were of the middle class.

His brothers and sisters, and nearly all his friends, were either Catholics or schismatics. He studied three years at Douay, after becoming a convert to the Catholic faith.

365. BEDFORD, WILLIAM, *vere* DRURY, Essex, aged 20. Admitted, took the oath, and received minor orders with the last named. Ordained with Richard Nightingale, Sent to England, April ..., 1612.

William Drury was an elder brother of Father Robert Drury son of William Drury, Doctor of Laws, and Judge of the Pre-rogative Court. His mother was Mary Southwell. His parents and nearly all his family were converts to the Catholic faith. His sister, who married Robert Abington, Esq., became the means of his own conversion, which was completed by Henry Standish, a priest. He studied his humanities at St. Omer's College. We find a William Drury named in a list of secular and religious priests in the various prisons in London in 1632, written by the Rev. William Clark, Clergy Agent in Rome—"William Drury in the Clink." See *Records S. J.* vol. i. p. 279; also short biography, same *Records*, p. 77, note. It is surmised in *Records S. J.* vol. v. p. 1007—"The Drury Family," that the above William may have been the "Robert Drury, Mr. Drurye, the priest's brother," who was killed at the Blackfriars' accident, 1623.

366. BEDFORD, ROBERT, *vere* DRURY, Middlesex, aged 18. Admitted, took the oath, and received minor orders with the last. He entered the Society in October, 1608.

Robert Drury, *alias* Bedford and Stanley, was a younger brother of William. He states in his autobiographical account, 1605 (see *Records S. J.* vol. i. p. 77, note), that he made his humanity studies at St. Omer's College; that his father had been dead many years, and was converted to the faith in *articulo mortis*; that he had three brothers, John, George, and William, and two sisters. After his ordination he was sent into England, and was a celebrated preacher. He was killed while preaching to a large assembly at Hunsdon House (the French Ambassador's), in the terrible accident occasioned by the fall of the house, in which upwards of one hundred lives were lost, October 26, 1623. See *Records S. J.* as above, pp. 78, seq.

367. PLUNKET, JOHN, London, aged 19. Admitted, took the oath, and received minor orders with the above. He died in Sicily in the Society.

The father of John Plunket was an artisan or tradesman in London. His parents were Catholic; but, having himself been out of the Church, he was reconciled by Father Thomas Flint, two years ago. Had made his studies with success. (Scholars' replies.)

368. AUDLEY, RICHARD, *vere* ARNOLD, Staffordshire, aged 19. Admitted with the preceding. Took the oath September 22, 1605. Received minor orders with

the last named. Ordained subdeacon and deacon in December, and priest December 18, 1610. Having finished his studies, he left for England, April 21, 1611. He gave edification to all in the College.

Richard Arnold, was born at Hamstall Ridware, where, and in other neighbouring villages, he was educated. His parents were of the lower rank. His father and one brother were schismatics; his mother and his other brother Catholics. He lived a schismatic for thirteen years, and was reconciled to the Catholic Church by means of his mother and of a certain priest, on which account he had suffered much obloquy, &c. He studied at Douay.

369. STANTON, WILLIAM, *alias* [*vere*] SHACKLETON, Lancashire, aged 21. Admitted, took the oath, and received minor orders with John Plunkett; ordained along with William Bedford, and sent into England with him. He entered the Society.

William Shackleton, *alias* Stanton, became a Jesuit in 1612. He studied at Oxford, and was converted to the Catholic faith by reading Father Edmund Campion's famous *Ten Reasons*, he was reconciled by a Father of the Society. He took the four vows, February 23, 1623, and spent forty years upon the English Mission, probably in his native county, where he died in the month of August, 1655. He is said to have been a man of great bodily strength, and equal courage of soul, both of which were tested by imprisonments and altercations with the heretical ministers. See his biography in *Records S. J.* vol. i. p. 650.

370. BERINGTON, ROBERT, *vere* SEWARD, Herefordshire, aged about 22. Admitted, took the oath, and received minor orders with the above. He entered the Society, October, 1608, and was beloved by all.

Robert Seward, *alias* Berington, was son of William Seward of Hereford, a leading man, and bearing civic authority. His mother was one of the sixteen children of Mr. Berington. He was converted to the Catholic faith through the means of Father Edward Coffin and Mr. Strange, and made his humanity studies at St. Omer's College. We are unable to follow his subsequent history.

371. SHELLEY, THOMAS, Sussex, aged about 19. Admitted, took the oath, and received minor orders with the last. Ordained subdeacon and deacon in September, and priest November 21, 1610. Sent to England in the beginning of May, 1612. Remarkable for his sweetness of manners.

Thomas Shelley was probably a son of John Shelley, Esq., and brother of Owen Shelley, No. 357 above. He entered the Society 1619—20, was professed October 7, 1632, and long served the

mission in his native district of St. Thomas of Canterbury, Hants. He died in the Oxfordshire District, January 10, 1651. See *Records S.ſ.* vol. v. series xii. p. 786.

372. ALAGAMBE, EDWARD, *vere* ATSLow, aged nearly 21. Admitted, took the oath, and received minor orders with the above. He entered the Society in November, 1608. Was distinguished for his virtue and learning.

This Father was generally known in England by the name of Alagambe. His mother's name was Frances Wingfield. He had two brothers and three sisters, and was brought up in Essex. At the age of fifteen he was reconciled to the Catholic Church by Fr. Roger Filcock, the martyr, by whose help he went to St. Omer's College. At the time of the famous "Clerkenwell Discovery" he was acting as Socius to Fr. Richard Blount, the Provincial, and died at the House of Tertians, Ghent, February 6, 1646. See *Records S.ſ.* vol. i. p. 134, note. Anthony Wood, *Hist. and Antiq. Univ. Oxon.*, lib. i. p. 283 (quoted by Dodd, vol. ii. p. 75), mentions a clergyman, Luke Atslow, M.A., and Fellow of New College, Oxford, who was expelled for recusancy, in the first year of Elizabeth (1558). He was probably an uncle to Edward.

1606.

373. TILNEY, ANTHONY, *vere* GREENWAY, aged 27 or 28. Admitted as a convictor, January 14, 1606. Received minor orders in July, 1607. Ordained subdeacon and deacon in September, and priest October 4, 1608. Sent to England September, 1612. He entered the Society of Jesus.

Anthony Greenway, *alias* Tilney, was son of Sir Anthony Greenway, Knight, and his wife Winefrid, of the knightly family of Harcourt. He was born at Leckhamstead, Bucks, and had three brothers, and an only sister married to Nicholas Floyd, Esq., and was related by blood to the Lee and Ingoldsby families. He was sent to Magdalen College School, Oxon, at the age of eleven, of which Lawrence Humphrey, a hot Puritan, was then President, and in due time he entered the College itself as a demy. Two of his schoolfellows would have been John Milton, the father of the poet, and Daniel Fealty, a well-known writer. Anthony entered the Society of Jesus in 1611, and was professed in 1623. He died in the Yorkshire District of the Mission in 1644. For his biography, personal narrative of his arrest, examination before the Protestant Bishop of London, and imprisonment, see *Records S.ſ.* vol. ii. series iv. pt. i. pp. 411, seq. and for his autobiography, see *Records S.ſ.* vol. i. pp. 466, seq.

374. TOMKINS, ELIAS, *alias* ASHFIELD, ROBERT, Hereford, aged 27. Admitted in 1605. Regarding whom, see his reply to Interrogatories....

The parents of Elias Tomkins were of the yeoman class, and he was the only son. After attending Hereford Cathedral grammar



school, he went to Brasenose College, Oxford, and was afterwards engaged as a private tutor. Being struck with admiration at the constancy of the persecuted English Catholics, he was led to inquire into the true faith, to which he became a convert. See his autobiography in *Records S. J.* vol. iv. series x. p. 433.

375. KINNERSLEY, EDWARD, *vere* SPROTT, aged 18. Admitted October 10, 1606. Took the oath June 24, 1607. Having received some of the minor orders, he died in the College, September 20, 1610, dear to all for his virtues and amiable manners.

Edward Kinnersley, *vere* Sprott, was born and brought up at Worsley Hall, in a village called Worsley Bridge, Staffordshire. His parents were respectable and staunch Catholics, and had constantly persevered, although suffering great losses in their property on that account under Elizabeth. He had one brother, his senior, and two sisters. Most of his relations were Catholics—a few were heretics, or rather schismatics. He studied with success at Douay, and was assisted by an excellent priest named Fallows, *alias* Bishop, then in England, in crossing over to the Continent. (Students' replies.)

376. ANDERSON, WILLIAM, *vere* FOSTER *or* FORSTER, aged 18. Admitted and took the oath with the above. He received minor orders with Anthony Greenway, and entered the Society October 22, 1609.

William Forster, *alias* Anderson, was son of Laurence and Elizabeth Forster, of good birth, but reduced in circumstances. He was born at Haverhill, in Essex [Suffolk], his father being steward to Sir John Caryll, Knight, of Sussex. William was reconciled to the Catholic Church about 1602, by a priest named Pigot then in prison, and made his humanity studies at St. Omer's College. Fr. Forster received the dying son of Thornborough, the Protestant Bishop of Worcester, into the Church, having been called in by the Catholic daughter of that prelate. The enraged Bishop seized the Father, and consigned him to a loathsome dungeon in Worcester gaol, but shortly afterwards paid the penalty for this cruel conduct by dying a miserable death. Father Forster became second Rector of the House of Tertians at Ghent, and died at St. Omer's College, June 9, 1657. See biography in *Records S. J.* vol. iv. series ix. p. 285.

377. WHITTINGHAM, PAUL, aged 17. Admitted, took the oath, and received minor orders with the last named. He died most piously in the College, July 11, 1611, having been first admitted to the Society.

Paul Whittingham (baptized Adam) was son of Richard and Ann Whittingham. His mother was a Dolman. He was born at Whittingham or Ashby, in the parish of Goosnargh, Preston, and made his first studies at Goosnargh, Chipping, and Whalley, and then went to Douay for his humanities. His parents and relatives on both sides were of the upper class of society, and he had two

brothers. One of these was married, and the other, named William, afterwards entered the Society and was killed in the terrible Blackfriars' accident. William is mentioned in No. 400. See *Records S.ſ.* vol. i. pp. 88, note.

378. MANSELL, RICHARD, *vere* WATSON, IGNATIUS, aged 20. Admitted with the last. Received minor orders in July and August, 1611. Ordained subdeacon and deacon in March and April, and priest April 21, 1612. He was sent to England April 21, 1613.

Ignatius Watson, born in the parish of St. Andrew, London, was son of Roland Watson and Julia Griffin—of respectable families. He was the elder of two sons, and had seven sisters. He made his humanity studies at St. Omer. All his relations and friends, with few exceptions, were Catholic. He was a heretic for thirteen years, and then converted by means of one John Serson. Afterwards he was imprisoned for his faith for two months on his way to St. Omer's College. (Scholars' replies to interrogatories.) In *Dom. Charles I.* vol. xxxiii. n. 122, is a warrant for the apprehension of several Jesuits and Seminary priests, and among them Watson is named. We do not find that any steps were taken towards apprehending him.

379. HOBSON, JOHN, *vere* COOK, JOHN, aged 18. Admitted with Edward Sprott, No. 375. He was sent away as unfit for the ecclesiastical state, and afterwards died in Spain.

John Hobson, *vere* Cook, was born in St. Dunstan's parish, London. His father was John Cook, of Herts, and his mother Helen Turner, of London—Catholics. He had one sister, and was the elder of two sons. He studied in St. Dunstan's, and at St. Omer's College, and remained a heretic for eleven years till he was converted to the Catholic faith at St. Omer's.

380. SINGLETON, EDWARD, *vere* JOHN or EDWARD MORGAN, aged 20. Admitted with the last. Took the oath June 24, 1607. Received minor orders in July following. Entered the Society October 25, 1609. He afterwards left the Novitiate on account of ill-health. Prosecuted his studies at Valladolid, was ordained priest at Salamanca, and sent to England, and there endured about fourteen years' imprisonment, until at length, on April 26, 1642 (O.S.), he suffered death at Tyburn gallows for the Catholic religion with the greatest constancy.

Martyr,  
No. 35.

This glorious martyr for the faith was a convert of Father John Bennet, the Apostle of North Wales. He took the name of John in confirmation. Was born at Bettisfield in the parish of

Hanmer, Flintshire, and at the age of sixteen was taken into the house of Walter Fowler, Esq., the father of Edward, No. 351 above, and for two years went with his two sons daily to a school in Stafford, and was then sent by his benefactor to St. Omer's College. His father, Thomas Morgan, and his mother, were also converts to the Catholic faith. They were of the middle class. The martyr is called, in a list of priests in London prisons, 1632 (*Records S. J.* vol. i. p. 279), "John Morgan, Fleet," in which prison he lingered for fourteen or fifteen years, suffering severely from the loathsomeness of the place and the want of all necessities, particularly during the last two years. He made a long address at Tyburn, in spite of the constant interruptions of the Protestant ministers, by which the people were deeply moved. See *Records S. J.* vol. iv. series x. pt. ii. pp. 516, seq; also Bishop Chaloner's *Memoirs*.

381. SOMERVILLE, FRANCIS, *vere* HONNACOTT, ABRAHAM. Admitted, took the oath, and received minor orders with the last. Ordained subdeacon and deacon in September, and priest on October 17, 1610. He died in the beginning of the year 1612, having been admitted to the Society in *articulo mortis*.

Abraham Honnacott was born near Great Torrington, in Devonshire. After being converted to the Catholic faith in London, he was sent to St. Omer's College, where he made his humanity studies. He was seized and imprisoned for a short time on his way.

382. BURTON, EDWARD, *vere* CATCHER, aged 22. Admitted October  $\frac{17}{27}$ , 1606. Took the oath and received minor orders with the last. He was then sent to Valladolid to complete his studies, and from thence to Belgium on account of ill health. He at length entered the Society. Distinguished for piety and learning.

Edward Catcher was son of Mr. Thomas Catcher, of London. He entered the Society of Jesus at St. John's, Louvain, in 1609, filled various offices in the Society, was an active missionary in England, and died there about 1624. He had studied and taken his degree of B.A. at Balliol College, Oxford, and was converted to the Catholic faith and received into the Church on the feast of SS. Peter and Paul, 1606. Biography, *Records S. J.* vol. i. pp. 149, seq.

383. DENY, FRANCIS, *vere* BARDWELL, JAMES, aged 23. Admitted with the last. Having defended the whole course of philosophy with applause, he left for England to arrange his affairs in September, 1609. Returning again, he entered the Society in Spain.

James Bardwell was son of Mr. James Bardwell, of Diss, Norfolk. He had three brothers and one sister, and at the age of four-

teen was admitted to Trinity College, Cambridge. Three years later he studied law in Clifford's Inn, London, and was converted to the Catholic faith by means of a gentleman who was a prisoner in London for his religion. He entered the Society about 1610. See *Records S. J.* as above, p. 150.

384. FENNELL, JOHN *vere* WALSINGHAM, FRANCIS, aged about 30. Admitted and took the oath with Edward Burton. Received minor orders in July following and March, 1608. Ordained subdeacon and deacon in March and April, and priest April 12, 1608. Sent to England April, 1609, and at length entered the Society.

For the life of this celebrated convert to the Catholic Church, and the remarkable processes of his conversion, the reader is referred to *Records S. J.* vol. ii. series iii. pt. ii. pp. 318, seq. He was son of Edward Walsingham, Esq., of Exhall, and was born at Hawick, Northumberland. His mother was a Catholic, and he had two brothers and two sisters. He was a relative of Walsingham, the Minister of Elizabeth, who was once his guardian or patron. He studied for a time at All Souls, Oxford; next served in the army under Sidney, Governor of Flushing; and then laying aside the sword, studied the law. He has immortalized his name by his famous controversial work, *Search made into matters of Religion*, written in Rome in 1609, and in which it is more than probable he was assisted by the able pen of his Rector, Fr. Robert Parsons. This learned book was dedicated to King James I. Francis Walsingham was in great measure converted from heresy by Fr. Parsons' book against Charck and Hanmer. He laboured in England for full thirty-three years with abundant fruit, amidst great dangers and hair-breadth escapes, and gave his attention specially to the poor and ignorant, and to catechizing children. At length, worn out with toil, he went to his reward on July 1, 1647, aged seventy-one. He entered the Society in Rome in 1609.

385. NELSON, ELIJAH, *vere* NEVILLE, EDMUND, aged 43. Admitted October 27, 1606. Took the oath March 30, 1608. Received minor orders in the same month of March. Ordained subdeacon and deacon in March and April, and priest April 12, 1608. He entered the Society, and having completed his noviceship, was immediately sent to England.

Edmund Neville was, we believe, a younger son of Sir John Neville, of Leversedge, by his second wife, Beatrice, daughter of Henry Browne. He was born in the county of York, and brought up with his relative, Sir Thomas Hesketh, of Rufford, county of Lancaster, Knight. His father's ample estates were confiscated to the Crown in consequence of the rising in the North, and he himself driven into banishment and reduced with his eight infant children to beggary. Edmund was an only surviving son, and had five sisters. He entered the Society in Rome in 1609, and at the end of his noviceship was sent into England. There is every probability in favour



of his having been *de jure* the seventh Earl of Westmoreland, great-grandson to Ralph, the fourth Earl. He was a Professed Father, and for some years taught in the Jesuit continental Colleges, and laboured upon the English Mission for many years with great zeal and fruit, endeared to all by his sweetness of temper, virtue, and learning. When bed-ridden, at the extreme age of eighty-five, he was dragged from his bed by the rebel Parliamentary soldiers, thrown into a cart, and committed to prison; being afterwards removed to London, he was called before the bar for trial, and through lack of evidence against him was discharged from custody. He soon afterwards died, his death being hastened by the brutal treatment to which he had been subjected. This occurred in 1648. See his biography in *Records S. J.* vol. i. pp. 220, seq.; also Addenda to same vol. p. 669; also a further note in *Records S. J.* vol. iv. p. 685.

386. KENSINGTON, FRANCIS, *vere* LAITHWAITE, aged 17. Admitted October 10, 1606. Took the oath and received minor orders in June and July, 1607. Entered the Society, and was sent a novice to Ingolstadt.

Francis Laithwaite was brother of Father John Laithwaite, No. 346, and son of Mr. Henry Laithwaite and his wife, Jane Bolton, of Wigan. Four brothers of this old Catholic family entered the Society. He made his rudiments at Blackrod and Wigan, and his humanities at Douay. We do not trace his subsequent history. See short biography in *Records S. J.* vol. iv. series xi. pt. ii.

387. LEE, FRANCIS, *vere* VINES, HENRY, aged 19. Admitted with Edmund Neville and took the oath with the last. Received minor orders in March, 1608. Ordained subdeacon, deacon, and priest in April and May, 1613.

Francis Lee, *vere* Henry Vines, was born in Oxfordshire, in a town [village] called Piddinton, and chiefly brought up in Bucks. His parents, with an only brother and two sisters, were heretics, as were all his relations except two. He studied for six years at St. Omer's College, where he was converted to the Catholic faith by Fr. Roger Lee. Fr. Lambert heard his first confession.

388. MORE, HENRY, *vere* BELFIELD, aged 30. Admitted and took the oath with the last. Received minor orders in July, 1607, ordained subdeacon and deacon in September, and priest October 4, 1607. Sent to England April 21, 1613. A learned man, and of great virtue.

Henry Belfield was born of a respectable family at Winchester, and educated at the college there. He had four brothers, the eldest of whom was a priest, and he was himself reconciled to the Church by a priest in London. He entered the Society, but the date does not appear; he was a Professed Father and a missionary

priest in London, where he died, March 9, 1634, aged fifty-four. See biography in *Records S. J.* vol. i. p. 148. John Belfield, his brother, was ordained at Douay in 1603, and sent to England the same year. See Douay Diary.

389. ROBINSON, CHRISTOPHER, aged 20. Admitted and took the oath and received minor orders with Francis Kensington. Ordained subdeacon and deacon in December, and priest December 18, 1610.

Christopher Robinson was born at Woodside, near Carlisle, Cumberland. His father was of the middle class of society. He had four brothers and five sisters. His family was Protestant, and he himself was converted to the Catholic faith by a priest in London, named Smartford. He studied for two years at Douay, entered the Society in 1616, became a Professed Father, and died in England, November 14, 1667 (see biography, *Records S. J.* vol. iii. series v. p. 108). He was probably a nephew of Christopher Robinson the martyr, who was hanged for the Catholic faith at Carlisle, August 19, 1598. He was also a native of Woodside, ordained at Douay, 1592, and sent the same year to England. His meek behaviour at the gallows, the sweetness of his words and countenance, and the constancy and cheerfulness with which he died, caused many conversions among the spectators. See Challoner's *Memoirs*.

390. WALKER, EDWARD, *vere* BENTLEY, aged 18. Admitted and took the oath, and received minor orders with the last. He entered the Society October 22, 1609.

Edward Bentley was brother of Francis or Frederick, No. 331 above. He made his humanity studies at St. Omer's College. In his replies to the usual scholars' questions he states that he had four brothers and six sisters, Catholics, that he was born in London, that his parents were of the upper class, and had lost all their property in defence of the Catholic faith. He was professed May 23, 1627. For a short time he was penitentiary in Rome, and in 1625 was sent upon the English Mission, and died in the Devonshire District on May 19, 1656.

391. DOUGHTY, THOMAS, *vere* DAWSON, ... aged about 30. Admitted by Father Parsons, the Rector, for a time, to make trial of this kind of life. Took the oath August 24, 1608. Received minor orders in September and October following. Ordained subdeacon and deacon in March, and priest May 2, 1610. He entered the Order of the Discalced Carmelites, and left it when a novice. He at length re-entered it in Belgium.

392. WILSON, ROBERT, *vere* FORSTER, aged about 18. Admitted, took the oath, and received minor orders with

Francis Laithwaite, No. 386. Entered the Society October 25, 1609.

Robert Forster was son of Christopher Forster, Esq., of Copdoke, and his wife Elizabeth Rookwood, and brother of Henry Forster, Esq., of Copdock, who, on becoming a widower entered the Society of Jesus as a lay-brother, while three of his sons and six daughters entered Religion (See life of Henry Forster, with pedigree, *Records*, vol. ii. series iv. pt. i. pp. 444, seq.). Robert was born in the parish of Stanningfield. He states that his family was respectable, but reduced to poverty by the persecution. He made his theology in Lithuania, and is probably the same person as Robert Darcy, named in Oliver's *Collectanea S. J.* as dying in England, January 3, 1641.

1607.

393. TAYLOR, HENRY, *alias* or *vere* COMBERFORD, aged 18. Admitted October 11, 1607. Took the oath August 24, 1608. Received minor orders in September and October following. Died most holily in Lent, 1613, having been first admitted to the vows of the Society.

Henry Taylor, *alias* or *vere* Comberford, is called in the Pilgrim-Book Henry Taylor, of Staffordshire. He does not appear to have given the usual responses to the scholars' interrogatories, so that we have no clue to his family, and there is an uncertainty as to his real name. In *Records S. J.* vol. iv. series ix. p. 74, in the examination of Sherlock, a priest, mention is made of a Mrs. Comberford, of Wednesbury, Staffordshire, at whose house the same priest had visited. She may have been his mother. In *Records, S. J.* vol. iii. series vi. Henry Comberford, a priest, is mentioned in Father Greene's note book "F." He died in Hull Castle dungeons in 1590, a martyr for the faith, after an imprisonment of sixteen years, but his native place is not named.

394. CLOFORD, THOMAS, *vere* COOKE, aged about 17. Admitted October 16, 1607. Took the oath and received minor orders with the last. Ordained sub-deacon and deacon in December, 1613, and priest January 5, 1614. He entered the Society in the month of —, 1614.

Thomas Cooke was probably a nephew of Sir Edward Cooke, *or* Coke, the Lord Chief Justice. Born in London, he became a Catholic in Belgium. He is described in a Status of the English College, Rome, for 1613, as son of a merchant, a youth endowed with great ability. Professed on August 5, 1625, he was sent to the English Mission in 1629, and laboured in the Herefordshire and South Wales District; he had filled many responsible offices in the Society, among others that of Master of Novices; he was also for a time Penitentiary at Loreto, and lastly, Rector of the House of Theology S. J. at Liege. He died in England, August 18, 1670, æt 81. See his biography in *Records, S. J.* vol. i. pp. 151, seq.

395. MACHELL [MACHELLUS], GEORGE, aged about 20. Admitted, took the oath, and received minor orders with the last. He was sent back, because of his unruly conduct, on the vigil of Pentecost, 1612, to the President of Douay, from whom he came with a letter of recommendation.

George Machell, signing himself Launcelot, of Cumberland, son of Launcelot and Jane Machell, lived at Whinsell, four miles from Kendall, where he was born. He was sent to school at the age of ten, under an heretical master, but as he made no progress, and even refused to attend the prayers, he was placed with a Catholic master three miles off, where he studied for three years. His parents were of the middle class; he was the youngest of three brothers; the eldest was a heretic, the other a Catholic. He had an uncle a schismatic with two sons, one an excellent Catholic, the other a bitter heretic, who studied at Cambridge, and by his sermons laboured to turn his hearers against the Catholic religion. He studied at Douay during the past year, and was received into the Catholic Church by means of his cousin, Richard Person. After some trouble on this account, being unable to live longer among his friends, his cousin procured him the means to escape abroad. He was ordained priest at Douay in 1618, and sent to England the same year.

396. BRUNING, HENRY, *vere* COPPINGER, aged about 27. Admitted November 2, 1607. Received Confirmation on the feast of St. John the Evangelist. Ordained subdeacon and deacon in March, and priest on Palm Sunday, 1613.

Henry Coppinger was converted to the Catholic faith by William Alabaster, himself a convert, and afterwards an apostate (whose autobiography is given in *Records*, S. J. vol. i. pp. 66 seq.). We do not trace the date of his admission to the Society, but his name appears in the Catalogue of English Jesuits at Clerkenwell (before referred to), which dates about 162 $\frac{3}{4}$ ; also in Gee's list of the same period. He was son of Henry Coppinger, a tradesman of Bury St. Edmunds. He studied at Cambridge for seven or eight years, and took his B.A. degree. He was received into the Church by Father Ralph Bickley, and states that he went to the English College for the purpose of offering himself to the Society. See his autobiography, *Records*, S. J. vol. i. p. 68.

397. BROWN, JOHN, *vere* MANNOCK, aged nearly 21. Admitted as a convictor, October 16, 1607. He was recalled by his parents to England in May, 1610. He lived among the scholars with great satisfaction.

John Mannock, *alias* Brown, was brother to the first baronet of Gifford's Hall, Suffolk; he was born in Norfolk, and brought up in Suffolk at home under a private tutor, before making his humanities at St. Omer's College. He was the second of three sons,



and had an only sister. He was reconciled to the Catholic Church by Fr. Henry, *alias* Roger, Floyd, and probably joined the Society in the year 1626, being then a secular priest. In his autobiographical statement on entering the College he states that he is son of William Mannock and his wife Audrey. William Mannock was of Stoke Newland, county Suffolk, and his wife was Audrey (Etheldreda), daughter of Ferdinando Paris, Esq. Fr. John Mannock died in the Hampshire District, June (or May) 25, 1651. See his biography, *Records S. J.* vol. v. series xii. Mannock family and pedigree.

398. GREENFIELD, RALPH, *vere* GREENE, aged 20. Admitted with the last. Took the oath and received minor orders with Henry Taylor. Entered the Society November 21, 1610. When in the College he afforded a remarkable example of virtue to all. He finished his course of philosophy here. He died in the Society.

Ralph Greene was son of Mr. Henry Greene, a Protestant, and his wife Anne, daughter of Sir ——— Ellerker, Kt., a Catholic. Peacock, in his *Yorkshire Catholics*, p. 134, note, says, "Sir Ralph Ellerker, of Risby, was the eldest son and heir of Edward Ellerker, by his wife Elizabeth, daughter of Sir Robert Constable of Everingham. Sir Ralph married Anne, daughter of Thomas Dalton, of Nuttles Hall, and died A.D. 1641." Both his parents were dead in 1607. He was born in a town called "Barne" (? Barnby), in Yorkshire, was educated at Selby and Oxford, and had one brother and two sisters. His chief relations on his mother's side were Mr. Henry Constable and Mr. Ralph Ellerker. He was first drawn towards the Catholic faith by the pious lives and conversation of his Catholic mother and sisters, and eventually, after hard struggles and much prayer to God for light, was reconciled to the Church by Fr. Thomas Jackson, on the second Sunday after Easter, 1607. This Jesuit cannot be traced further, and most probably died at the College. He is named in the Pilgrim-Book as Greenfield. See his autobiography in *Records, S. J.* vol. iii. series vi. pp. 179, seq.

399. CANTLETT, ANTHONY, *vere* STANTON, HENRY, aged 21. Admitted and took the oath along with the last. Received minor orders in September and October following. Ordained subdeacon and deacon in January and February, and priest February 27, 1611. He left for England April 30, 1614, after completing his studies, and lived with great edification to all.

Henry Stanton, was son of Richard and Jane Stanton. He was born at Cirencester, January 15, 1586, and brought up there until sixteen years old. His parents had been Catholic for ten or twelve years. His father was a lawyer, but on account of the persecuting times had barely sufficient to subsist upon. He had an only brother and five sisters, and his relations were partly Catholic, partly heretic. His uncle was a rich man, a heretic and lawyer, under whose protection his father practised. He studied

at Gloucester Hall, Oxon, and was a schismatic until his seventeenth year. His aforesaid uncle had been much attached to him, and having no children had destined him for his heir. When, however, he discovered his conversion to the Catholic faith, he changed his intention, and cut him off. He then left England for St. Omer's College, and thence passed on to Rome.

400. WHITTINGHAM, WILLIAM, aged about 17. Admitted and took the oath, and received minor orders with the last, and left for Lorraine, September 27, 1611, and was admitted to the Society at the Novitiate of Nantes. He was dear to all for his remarkable virtues and candour of soul. He had made his philosophy and one year of theology.

William Whittingham, was brother to Paul Whittingham (No. 377), and made his early studies at Pocklington and Whalley, Yorkshire; he then went to Douay College, where he studied humanities. His four maternal uncles were Robert, William, Marmaduke, and Peter Dolman. The two former were Catholics, the latter heretics. See *Records S. J.* vol. i. p. 88, note, and the "Blackfriars' accident," same vol. pp. 78, seq., in which calamity Fr. Whittingham was killed with Fr. Robert Drury. He is named in More's *Hist. Prov. Angl. S. J.* p. 451. He suffered imprisonment for several years in Newgate for the Catholic faith, and during the last year of his life reconciled a hundred and fifty persons to the Catholic Church. Being remarkable for his meekness, he was usually styled the "Father of the poor."

401. SHERRINGTON, THOMAS, *vere* SHERWOOD, aged about 24. Admitted, took the oath, and received minor orders with the last. Ordained subdeacon and deacon in September, and priest October 17, 1610. Entered the Society, November 21st, and died a novice in it most piously. He had completed his philosophy. When in the College he ever afforded a remarkable example of virtue.

Thomas Sherwood was a son of John Sherwood, Esq., of Wells. His mother's name was Knowles, of an ancient family; he made his humanities at Bath and London, in which latter place he studied the law in Lyon's Inn; he was reconciled to the Church in his twentieth year, and attended St. Omer's College for a time. The reader is referred to his interesting and copious autobiography in *Records S. J.* vol. iv. series x. pt. i. pp. 411, seq.

402. BURGESS, JOHN, *vere* RUDGELEY or RYLEY, aged 20. Admitted, took the oath, and received minor orders with the above. He was ordained subdeacon and deacon in March, and priest April 6, 1612, and left

for England, April 30, 1614. He had completed his studies, and gave good edification in the College.

John Rudgeley, *or* Ryley, was born in London, son of a lawyer, who, with his wife, belonged to families of position. He had three brothers and six sisters, all Catholic except his eldest brother Thomas. He was led to embrace the Catholic faith principally by means of his guardian, Mr. Southcote; and he was received into the Church by Rev. George Douley, and spent four years and a half at St. Omer's College in studying his humanities. *Records S. J.* vol. i. p. 183.

1608.

403. PORT, JOHN, *vere* LAYTON, aged 19 or 20. Admitted October 19, 1608, took the oath August 10, 1609, and received minor orders August and September following. Ordained subdeacon and deacon in September and October, and priest October 28, 1611. He defended the whole course of philosophy. He entered the Society.

John Layton was born at Gaterley [? Gatenby], Yorkshire, of Catholic parents of the middle class. He entered the Society of Jesus in 1614, and had one brother then studying at St. Omer's College; also a step-brother, Fr. Robert Peckham, studying at Valladolid. John Layton made his humanity studies at St. Omer's College, and died in England, February 18, 1624. The Summary of the Deceased of the Society calls him "A devout religious, an excellent preacher, and zealous missionary." See *Records S. J.* vol. iii. series v. p. 109.

404. ROGERS, THOMAS, *vere* MANBY *or* MANLY, aged 19 or 20. Admitted, took the oath, and received minor orders with the last. He defended the whole course of philosophy in June, and entered the Society October 26, 1611.

Thomas Manby was born at Broughton, Northamptonshire. His mother's name was Nicholl. He made his early studies in England and his humanities at St. Omer's. He was converted by hearing a sermon preached against the Holy Name of Jesus, which led him to inquire after the truth, and he then studied the New Testament and Father Parsons' *Christian Directory*, and was received into the Church by Mr. Radford, a Douay priest. See *Records S. J.* vol. iv. series xi. part i. p. 603. We are unable to follow out the subsequent history of this Father.

405. LANE, THOMAS, *vere* GODFREY. Admitted as a convictor in November. He shortly after returned to his friends.

406. CRIPPS, JOHN, *vere* HEATHCOTE, aged 18. Admitted, took the oath, and received minor orders with Thomas

Manby. Ordained subdeacon and deacon in May and June, and priest June 22, 1614. He left for England April 22, 1615. He had completed his studies, and enjoyed an excellent reputation at College.

John Heathcote was nephew to the martyr Fr. Henry Garnett, and was reconciled by his means to the Catholic Church; he was a native of Kirkby, Derbyshire, an only child, and well educated. A priest confined in one of the London prisons received him into the Church, and then he proceeded to St. Omer's College, where he studied his humanities for seven years. He is described in an old Status of the English College as a youth of marvellous innocence. He entered the Society in 1615, and was professed March 19, 1629; and, after spending twelve years in the English Mission became Professor of Mathematics, &c., at St. Omer's College, where he died Oct. 16, 1657. See biography in *Records S. J.* vol. iv. pp. 142 seq. See also Gee's list, in *Records S. J.* vol. i. p. 677, where "F. Heath, a Jesuite" is mentioned, which is probably a misnomer for Heathcote, there being no Jesuit of the former name.

407. WALKER, JOHN, *vere* BENTLEY, aged 18. Admitted, took the oath, and received minor orders with the last. He defended the whole course of philosophy November 20, . . . and entered the Society.

John Bentley, *alias* Walker, was a brother of Francis (*or* Frederick) and Edward, Nos. 331 and 390. He states in his replies that he was born at Lincoln, and brought up at his father's house in Northamptonshire, that he had been always a Catholic, and had made his humanity studies at St. Omer's College. He entered the Society in 1612, was professed November 19, 1627, and, after forty years' labour upon the English Mission, died, probably in the Derbyshire District, April 6, 1663.

408. GOLDING, JOHN, *vere* GOOD, aged about 24. Admitted, took the oath, and received minor orders with Thomas Manby, above. Ordained subdeacon and deacon in March, and priest April 6th [no year named; ? 1615]. Having completed his studies, he left for England April 22, 1615. He lived peaceably in the College.

John Good was son of John and Margaret Good, born in the parish of Greenboro, Warwickshire. He studied rudiments at Leamington, and then went to Oxford, where he took his degree of B.A. and became a private tutor and a Protestant minister. His conversion was remarkable. The very day was fixed for his marriage, but was unavoidably postponed. In the meantime he was converted to the Catholic faith, and received into the Church by Father John Gerard; and abandoning his intended marriage, and a good living in prospect as a dowry with his bride, he retired to St. Omer's College and repeated his studies for a time. On leaving England he was twice arrested and imprisoned for nine months, but contrived to effect his escape.



Ephrem Good, of the same county, and probably a younger bother, entered the Society as a lay-brother in 1640, aged forty-six, and died July 22, 1657. *Records S. J.* vol. iv. series ix. pp. 17, seq.

409. KENSINGTON, EDWARD, *vere* LAITHWAITE, aged about 24. Admitted, took the oath, and received minor orders with the last. Ordained subdeacon and deacon in March and April, and priest April 21, 1612. He had completed his philosophy and three years' theology, and was a man full of zeal and charity, and most obedient to superiors. He entered the Society at Liege.

Edward Laithwaite was brother of John and Francis Laithwaite, Nos. 346 and 386 above. He was brought up a Catholic, but unhappily fell into heresy, and was reclaimed by his brother Thomas, a prisoner for the faith in Exeter Gaol, when he visited him in 1604-5, for the purpose of persuading him to renounce the faith of Christ. He then went to Douay College and studied for some time, and entered the Society of Jesus in 1615. After zealously serving the English Mission for many years, he died June 24, 1643, in the Devonshire District, of which he had been for some time Superior. See *Records S. J.* vol. iv. series xi. part ii. pp. 630, seq.

410. PHILLIPS, JAMES, *vere* ROPER, aged about 30. Admitted, May 6, 1608. Having received minor orders, he was ordained subdeacon and deacon in March, and priest April 18, 1609. He died at Loreto on his way to England.

James Roper was born at Winton, near Ipswich, and having early lost his father, who was a Protestant minister, he was brought up by Robert Wolfreston, Esq., of Ipswich, a relative of his mother, a Norfolk lady, and, later on, with the sons of Sir Philip Parker, Knight. He entered at Pembroke College, Cambridge, where he took his degree of M.A.; then lived for some years with Sir Philip Woodhouse, Knight, in Norfolk, where he was converted to the Catholic faith by means of reading the New Testament and Fr. Parsons' book of Resolutions (*The Christian Directory*), and by the conversations he had with Edward Yelverton, Esq., and his sister, the mother of Sir Thomas Woodhouse. (Students' replies.)

411. LACEY, WILLIAM, *vere* WOLFE, aged . . . Admitted and took the oath and received minor orders with John Port above. He left for Lorraine September 27, 1611, to enter the Society at the novitiate of Nantes. He had made his course of philosophy. He lived at the College without offence to any.

William Wolfe was born at Scarborough, and was son of a tanner and leather merchant; his mother was of a higher family.

At the age of ten he was sent to Oxford, and in due time took his degree of B.A. He was converted to the Catholic faith at Oxford, and reconciled to the Church by the Rev. Mr. Doulton, a secular priest, and devoted friend of the Society of Jesus, who sent him to St. Omer's College. After teaching at St. Omer's for some years, he returned to England, and served Oxford and the District (with a brief interval) from 1622 until his death there in 1673, aged eighty-nine. He was professed November 21, 1637. See Anthony Wood's *Athen. Oxon.* vol. ii. p. 518, edit. 1723. Also his biography in *Records S. J.* vol. iv. series xi. part i. p. 598.

412. SMALLEY, WILLIAM, *vere* WILLIAMSON, aged . . . Admitted, took the oath, and received minor orders with the last. Ordained subdeacon and deacon in March and April, and priest April 21, 1611. He was sent to Belgium on account of ill-health. A man remarkable for piety and learning.

William Williamson, aged thirty-one, states in his replies that he was son of Thomas and Bridget, belonging to the middle class of society. He was born in the county of Northamptonshire, and educated in the local schools until seventeen or eighteen years of age. He studied at Oxford for seven years and upwards; then lived with a nobleman for three years, and spent the rest of his time at home, devoting himself to the service of the Fathers of the Society of Jesus. His brothers Edmund, Thomas, and Robert were schismatics, but George was a Catholic. His sisters were—Bridget, a Catholic, widow of Peter Poole; Helen, a Catholic, wife of John Weedon, gentleman; Alice, a schismatic, wife of William Weepdale, gentleman; Catherine and Jane, Catholics. He was received into the Catholic Church in London in 1598. He entered the Society of Jesus in 1619, and his name is mentioned in the list of Jesuits at the Clerkenwell residence, London, frequently referred to above. He died on February 1, 1626, aged fifty-one. He was a holy and learned man, and zealous missionary, and we cannot omit the following short eulogy of him which is preserved in the archives of the Society. "It pleased God, on the Vigil of the Feast of the Purification, to call to Himself (as we hope) Father William Williamson, in the fifty-first year of his age. He was born of parents of position in society, and well affected towards the Catholic faith, as they afterwards embraced it, and persevered in it constantly to the end. He was educated partly at home and partly at Oxford, feeling as yet no particular concern about religion, but he possessed lively and striking abilities, joined to cleverness in conducting business, and, being a youth of robust health of body, and adorned with other natural gifts, he afforded promise of the highest eminence. His parents and friends fondly built upon him very lofty hopes of worldly distinctions and marriage, all of which either he himself disappointed, or Divine Providence frustrated. At length, by the singular goodness of God, the light of the Catholic faith broke in upon him, and he embraced it, despite every effort of his parents and kindred to dissuade him, and he suffered imprisonment on this account. He was wont to return heartfelt praises to God for, and to acknowledge His wonderful Providence in his conversion. Afterwards meeting with some of the Fathers of the Society, by

their advice he left England, arriving at Rome after great toils and dangers, and even risk of life on the way. After five years' study followed by ordination, he begged to be admitted to the Society, but he was first sent to the English harvest to win souls to Christ, in which he zealously laboured for several years, never allowing an occasion to escape of serving his neighbour, by day or by night. Great fruit attended his ministry, for most of his own relations and many others were converted to the faith by his words and example, including some of the highest nobility. Desirous, however, of carrying out his original design of entering the Society, and completing his theological studies, commenced at Rome, he was admitted and sent to the novitiate at Liege, going afterwards for his studies to Louvain, where, falling grievously ill, he was sent to England for recovery, but, sinking under the severity of the disease, he passed after a year to the company of the Society in Heaven. He was a remarkable example of every virtue and of self-abnegation, taking his brief sleep in his clothes, and often on the ground; using the poorest food, and of this an insufficient quantity for his wants; like St. Paul taming his flesh by sharp scourging and hair-cloth, and this to such an extent as, in the opinion of some medical men, to have hastened his death. Disciplines with iron spikes stained with blood were found after death, with other instruments of mortification, and also a written paper containing his holy and numerous meditations, and directions for conduct. He was distinguished for prudence and industry in the management of temporal affairs, and rendered great service in this kind before entering the Society. Though esteemed and sought for by men of the highest rank, yet he devoted himself entirely to the service of the poor, and although his whole life gave proof of every virtue, yet the progress he had made in religious perfection clearly appeared at his death. His sickness was most severe and tedious, a trial both to himself and others, as he was obliged for three continuous months to have two persons in constant attendance on him by night, and the same or more by day. His patience and resignation were great, although (as he would say) it pleased God to try him by means which were sources of the greatest humiliation to himself and trouble to others. And this trouble caused him much greater pain than did his personal sufferings, so that, when reminded of the afflictions of Job, he would reply—"Would that I too were seated upon a dunghheap, so that I alone might suffer, and not be a trouble to others." It was his constant care that his attendants should never miss Mass, and that nothing should ever be wanting to them in the way of food and honest relaxation of mind, and he even seriously thought of changing his domicile, lest his host and family might be deprived of the accustomed Christmas festivities on his account. He could never be induced to allow any of the Society, or any priest, although they earnestly begged it, to watch by him, saying that he would warn them when it was time. Hence, one night, thinking that his death was near, he ordered the Fathers to be summoned, but hearing that it was only twelve o'clock, he wished them to be told that he should last on until four o'clock. He frequently and earnestly exhorted all who visited him to piety and the study of Christian perfection; he humbly begged pardon of all; made a general confession of his whole life; frequently received Holy Communion with sentiments of great devotion; with tears renewed his vows shortly before his death, and even at the time of death; and so carefully observed them that he would give nothing

away without leave. Upon the point of the vow of chastity he was most particular, especially in corporal needful applications in his sickness, nor would he willingly admit any of the other sex to visit him, not even his own sisters, and begged that after death his body might not be touched. When he felt the hour of death to be at hand he ordered the candles to be lit, took the crucifix into his hands, tenderly kissing it from head to foot, and repeating with sighs the holy names of Jesus and Mary, adding, *In manus tuas Domine, &c., Maria Mater gratie, &c.*, nor did he relax his grasp of the crucifix until he breathed his last. He was sensible to the last, though speechless; and, when the sweetest name of Jesus was pronounced, raising his hands and uncovering his head, he gently expired."

1609.

413. BLACKWELL, ANTHONY, *vere* FLETCHER, aged . . . Admitted . . ., 1609. Took the oath May 2, 1610. Received minor orders in June following, and was ordained subdeacon and deacon in December, and priest December 18, 1610. Left for England in September, 1612. A man of great virtue and prudence.

414. BROOKE, HENRY, *vere* HAWKINS, London. Admitted March 19, 1609. Received minor orders in March and November, 1613. After his ordination, and two years spent in studying scholastic theology, he went into Flanders to enter the Society.

Henry Hawkins was born in London in 1575, and was second son of Sir Thomas Hawkins, of Nash Court, Kent, Knight, and his wife Anne, daughter of C. Pettitt, Esq., of Kent. He entered the Society of Jesus in 1615, was banished from England in 1618 with several other Jesuits, but returned again, and, after labouring on the mission for twenty-five years, died at Ghent August 18, 1646, aged seventy-one. He is named in the Clerkenwell list of Jesuits dated 1624; and is described in a status of the English College, Rome, as a man of mature age, and very learned in the English law, &c. He left large expectations in order to become a priest. See *Records S. J.* vol. iii. series vii. pp. 491 seq.

415. AUDREY, RICHARD, *vere* BARTLETT, aged . . . Admitted with the last. Took the oath May 2, 1610. Ordained subdeacon and deacon in March, and priest April 6, 1611. He left for England April 22, 1615, having finished his studies. He gave great edification.

Richard Bartlett, according to the Pilgrim-Book, came from Worcestershire, and was probably of the old Catholic family of Hanley Castle. He entered the Society in 1616, and was professed in 1637. He suffered imprisonment in England for the Catholic faith,



and was sent into exile, with eleven other Jesuit Fathers, in 1618, but ventured to return again to the mission, and, when the family in which he lived left England many years afterwards, he accompanied them, and died at the College at Rennes, February 22, 1645, aged sixty-eight. *Records S. J.* vol. v. pp. 853.

416. ECCLES, HENRY, *vere* LEECH, HUMPHREY, Salop. Aged about 38. Admitted and took the oath with the last. Having received minor orders, he was ordained subdeacon and deacon in March and April, and priest April 21, 1612. He left April 22, 1618.

Humphrey Leach (*or* Leech) was born at Allerton in Shropshire, and became a student of Brasenose College, Oxford, in 1590. He then went to Cambridge, where he took his degree of M.A. and returned to Oxford in 1602. Becoming a Protestant minister he was Vicar of St. Alkmund's, in Shrewsbury, but soon returned to Oxford, and was made a chaplain or minor canon of Christ Church. Being expelled from Oxford for holding and preaching Catholic principles, he was reconciled to the Church. He entered the Society of Jesus in 1618, and resided for some time with Mr. Massey, of Hooton, Cheshire, but his course was short, for, worn out by consumption, he died, probably at Hooton, July  $\frac{8}{18}$ , 1629. See biography, *Records S. J.* vol. ii. series ii. part i. pp. 181, seq., also same *Records S. J.* vol. i. pp. 642, seq., for his interesting autobiographical statement.

417. SHIPMAN, *or* SKIPMAN, JOHN, *vere* CAPES, of Somersetshire, aged . . . Admitted and took the oath and received minor orders as above, and was ordained subdeacon and deacon with the last, and priest April 6, 1612.

418. LATHAM, GEORGE, *vere* MAINWARING, Lancashire, aged 19. Admitted, took the oath, and received minor orders with the last. Having defended the course of philosophy in the school of theology, according to the custom of the Society, with great applause, he entered the Society of Jesus at the end of October, 1612.

George Mainwaring was son of Oliver Mainwaring, Esq., whose family was originally of Over-Peover, Cheshire, and his mother was a relative of the Gerards. His father had suffered imprisonment for the faith more than once. He had four brothers and the same number of sisters, and studied his humanities at St. Omer's College. See biography, *Records S. J.* vol. i. pp. 654, seq.

419. BRERETON, FRANCIS, *vere* STANLEY, EDWARD, Staffordshire, aged 44. Was admitted with the last. Ordained subdeacon and deacon in September and November, and priest, by Cardinal Bellarmine, on the feast of

St. Thomas the Apostle, 1611. He left in the following Lent, before Holy Saturday, to return into England, and remained at Milan on his own business. He was a man of great virtue and prudence, belonged to a family of good position, and had distinguished himself in military service.

Edward Stanley, then in his secular days, is probably the party referred to in the report of the spy Weston (*Dom. Eliz.* vol. ccxxxviii. n. 62, 1591), frequently cited above. "Edward Stanley, Battersea, a great receiver of priests." Gee's list of priests and Jesuits in and about London, 1623 $\frac{3}{4}$ , mentions "F. Stanley, brother to Sir William Stanley, Governor of Mechlin." It is highly probable that this would be the above priest, and that he had served under his brother Sir William.

420. FISHER, GEORGE, *vere* FORTESCUE, London, aged about 21.  
Admitted as a convictor in October, 1609. He was recalled by his parents to Flanders, April 30, 1614.

George Fortescue was probably the eldest son of John Fortescue, Esq., who was second son of Sir Anthony Fortescue and his wife Katherine, daughter of Sir Geoffrey Pole. See *Records S. J.* vol. v. p. 961 (Fortescue family and pedigree of Salden), where George is mentioned as being the author of *Ferix Academicæ*, and to have died in 1659. His father lived in London, but retired in his old age to St. Omer. George's sister, Mary, was professed a nun (O.S.A.) at Louvain, July 22, 1617, and died July 21, 1630, aged thirty-nine. She is probably the Mrs. Fortescue named in Gee's catalogue (1623 $\frac{3}{4}$ ) of young women who had within two or three years then last past been transported to nunneries beyond the seas (*Records S. J.* vol. i. p. 682).

421. SANDS, THOMAS, *vere* GAUNT, Lancashire, aged about 22.  
Admitted, took the oath, and received minor orders with Edward Stanley. Ordained subdeacon and deacon in March, and priest April 28, 1613. He left for England, April 6, 1615, with Dr. Worthington, having spent seven years in philosophy and theology, partly here and partly at Douay. He conducted himself with great edification to all.

Thomas Gaunt was born and brought up at Singleton, Lancashire. His parents were respectable, once schismatics, but both became Catholic towards the close of life, and died happy deaths. His brothers and sisters were Catholic, and the greater part of his relations. Studied at Douay. He was always a Catholic (Students' replies).

422. WHARTON, THOMAS, *vere* FOSTER, York, aged 19.  
Admitted with the last. Ordained subdeacon and deacon in December, and priest, December 27, 1614

by Cardinal Bellarmine. Sent to England, April 22, 1616, having completed his studies. His life was very edifying.

Thomas Forster *or* Foster was the same person as Seth Forster, whose autobiographical account is given in *Records S. J.* vol. iii. series v. p. 16. He was the son of respectable parents, William and Mary Forster; born at Osbaldwick, near York, and was a relative of Father Richard Holtby, and converted to the Catholic faith by Father George Keynes. Driven from the missions in Yorkshire by the heat of the persecution, he took refuge in Lincolnshire, was there arrested and thrown into Lincoln Gaol, where he died in chains, a martyr for the faith, March 31, 1648. See *Records, S. J.* vol. ii. series iv. part ii. p. 642, where a wrong conjecture is made (in the absence of better information) that his labours in Yorkshire probably commenced from about 1608.

423. BURTON, WILLIAM, *vere* HAZLEHURST, PETER, Nottinghamshire, aged about 24. Admitted and took the oath with the last. Ordained subdeacon and deacon in March and April, and priest April 26, 1615. He was sent to England April 22, 1616.

Peter Hazlehurst was born and brought up at Nottingham, and was the only surviving son of his parents Robert and Agnes Hazlehurst, of Nottingham, who belonged to the middle class. His father, a schismatic, was dead, his mother, a heretic, was living, and he had an only sister. All his relations were heretics (except three Catholics). He studied at Cambridge for four years, and by the grace of God, through reading Catholic books, he was converted to the orthodox faith in his twenty-second year by Mr. Louis Barton. (Scholars' replies.)

424. CURTIS, PR., JOHN, Hants, aged 36. Admitted, 1609, being already a priest, and left, April 21, 1611. He studied casuistry and theology at Douay for two years, afterwards philosophy at the same College, and lastly theology for almost two years at this College, in which he gave great edification to all. He at length entered the Society. He took the usual oath, May 2, 1610.

John Curtis was son of Mr. Thomas Curtis, a native of Hants. He made his humanity studies at Douay College, having been converted to the Catholic faith by his brother, Fr. Thomas Curtis, in 1602, and entered the Society of Jesus in 1612. Two of his brothers, Henry and Edmund Curtis, both became lay-brothers in the Society. He was Professed in 1623, and after serving the English Mission for many years, died in June, 1651.

425. SALISBURY, HUGH, *vere* AP HARRY, Flintshire, aged 20. Admitted and took the oath with the last, and re-

ceived the first tonsure, June 4 [1609]. He was sent to Douay January 7, 1610, on account of ill-health. He left a good reputation behind him.

He was born and principally brought up in Flintshire. His parents were Catholic, of moderate conditions. He had an only brother but no sisters. He studied at Douay for upwards of four years, and was always a Catholic.

426. HALES, EDWARD, *vere* LITCHFIELD, aged 26. He was sent to the College by Pope Paul V., 1609, Having received the minor and Sacred Orders in Rome, he entered the Society May 8, 1616. He died a most holy death, May 11, 1627, whilst filling the office of confessor of this College.

We are unable to trace this Father, as he does not seem to have given the usual autobiographical statement on entering the College; nor does his name appear in the Pilgrim-Book. It is extremely probable that he was the youth Edmond Hailes named in Fr. Grene's MS. "F" (*Records S.J.* vol. iii. series vi. pp. 766, seq.). In 1594 when attempting to escape from England with his brother and another youth, he was arrested in the north, and committed by the President and Council at York to the charge of Peter Prison, "and there had a pair of double fetters, and hardly kept;" his brother was placed under the sheriff of the city's house. In January, 1595, both were carried to London. Their companion died in consequence of injury sustained from his irons.

427. HARVEY, ARTHUR, *vere* MALLETT, GEORGE, aged .... Admitted as a convictor [1609]. He returned to England in September, 1612. He was a remarkable, and in many respects an agreeable man.

Arthur Mallett was Fr. Parsons' last scholar, and a member of the old Catholic Yorkshire family of the Malletts. Peacock, in his *Yorkshire Catholics*, p. 100, note, mentions Sir Thomas Mallett, of Enmore, and his daughter Dorothy, who married first Sir Thomas Palmer, and secondly, Sir Ralph Grey, of Chillingham. In the autobiography of Fr. Robert Grosvenor (No. 472), *Records S.J.* vol. iii. series vi. p. 182, mention is made of his mother, whose name was Mallett, "of an ancient Yorkshire family, who had two brothers, Catholics, both of whom had suffered imprisonment at Wisbeach and several other places."

1610.

428. SMITH, EDWARD, *vere* EVERARD, JOHN, Northamptonshire, aged 24. Admitted as a probationer in 1610, but left after two or three months on account of a certain dizziness of the head, as it is said, with which he was afflicted in his studies, he was also unable to get on well with the other students.

John Everard was born at Dean (*or* Dene), the seat of the old Brudenell family. His father was dead, and his mother had



married Dr. Smith, a wealthy minister, Chaplain to the Archbishop of Canterbury, Prebendary of Westminster and of Lincoln, and Canon of Peterborough, &c. &c. He studied under a private tutor at Cambridge for seven years, and then entered Clare Hall, and was converted to the Catholic faith by reading Cardinal Bellarmine's and Fr. Stapleton's works. He retired to St. Omer's College, and was reconciled to the Church by Fr. John Floyd. See biography, *Records S.J.* vol. iv. pp. 611, seq.

429. PARKER, HENRY, *vere* VAUX, HENRY, Northamptonshire, aged 19. Admitted as a convictor June, 1610. He left for Flanders, March 6, 1618. He studied logic.

430. BROWN, CHARLES, *alias* BODWELL, *or* GWYNNE, Carnarvon, aged 28. Admitted, 1610. Took the oath May 1, 1611. Having received minor orders he was ordained subdeacon and deacon in December, and priest December 21, 1613.

Gwynne's family was Protestant, and held a good worldly position. He had two brothers and two sisters, and was converted to the Catholic faith at the age of twenty, and received into the Church by Rev. John Chambers, confessor to the Benedictine Nuns at Brussels. He studied humanities at Tournai and Douay, and served the missions of the Herefordshire, and North and South Wales Districts for many years, and died April 5, 1647. See biography, *Records S.J.* vol. iv. series x. part i. pp. 399, seq.

431. BURRAS, WILLIAM, *vere* FENTON, EDWARD, Notts., aged about 32. Admitted October 2, 1610. He studied logic, and left, June 11, 1611, as he said to arrange some affairs. He died at Milan on his journey.

Edward Fenton was born at Fenton, and was the son of Nicholas Fenton, Esq., and Grace his wife. He had seven brothers, out of whom two only survived. He studied at Cambridge and London, and was converted to the Catholic faith by Mr. Henry Sherwood, uncle to Father Thomas Sherwood, mentioned above, No. 401, and was received into the Church by the Jesuit Fathers in England. See autobiography *Records S.J.* vol. iv. series i. part i. pp. 416, seq.

432. BROOKES, THOMAS, *vere* POULTON, Bucks, aged 33. Admitted, took the oath, received minor orders, and was ordained along with Charles Gwynne.

Thomas was third surviving son of Ferdinando Poulton, Esq., by his second wife Catherine, and was born at Bourton. His father was a celebrated lawyer, and wrote upon the Statutes, being assisted by Sir William Cordell, the Master of the Rolls; he displayed much learning on many other points, and became a Catholic in 1598. Thomas was the second of three surviving brothers and six sisters, one of whom became a Benedictine nun. Thomas

continued in heresy until twenty-five years of age, when he was converted to the Catholic faith by means of Father Parsons' *Christian Directory*, and having made the Spiritual Exercises under Fr. John Gerard about 1604, he determined to enter the Society of Jesus, and retired to St. Omer's College, where he repeated his studies. We do not trace the date of his admission into the Society. He is mentioned in Gee's list of priests in and about London, 1624, and was one of the Jesuits arrested at Clerkenwell in 1628, and after a time released on bail. He died February 27, 1637. See *Records S. J.* vol. i. pp. 155 seq (Poulton family and pedigree).

433. CAMPION, ROBERT, *vere* WIGMORE, Herefordshire, aged 20. Admitted, took the oath, and received minor orders with the last. Left for Belgium, on account of ill-health, April 21, 1613, he was dear to all, and left behind a great blank on account of his remarkable virtue and learning. He died at Louvain, a novice of the Society, May 7, 1614.

Robert Wigmore was of the old Herefordshire family, son of Sir William Wigmore, knight, and his wife Anne, daughter of Sir John Throgmorton, knight. He made his early studies partly at Hereford Collegiate Grammar School, and his humanities at St. Omer's College. He entered the novitiate about Sept., 1613, and is described as a youth of great talent and promise, remarkable for the practice of religious virtues, especially of obedience, meekness, sweetness of address, and self-abjection. See biography, *Records S. J.* vol. iv. series x. pt. i. pp. 422, seq.

434. SOUTHWELL, THOMAS, *vere* BACON, Norfolk, aged 18. Admitted, took the oath, and received minor orders with the last. He defended the course of philosophy in July, 1613, with great applause, and entered the Society.

Thomas Bacon was son of John and Elizabeth Bacon, of Sculthorpe, near Walsingham; had four brothers and two sisters. All his family were non-Catholic, except his father, who became a Catholic a few years prior to his own conversion. A schismatical uncle sent him to St. Omer's College, where he was reconciled to the Church, and made his humanity studies. He is described as a man who to talents of the first order added indefatigable industry, while his virtues and unaffected humility diffused around him the sweet odour of Jesus Christ. He was Professor of Theology at Liege for eight years with the highest repute, and died at Watten, Dec. 11, 1637, aged 45. See biography, *Records S. J.* vol. v. pp. 520, seq.

435. CAREY, THOMAS, *vere* FLETCHER, Sussex, aged 20. Admitted, &c., with the above. Ordained subdeacon and deacon in March, and priest April 2, 1616. Sent to England May 23, 1617.

436. BURTON, THOMAS, *vere* JUKES, JOHN, Salop, aged 30. Admitted December 22, 1610. Took the oath May 1, 1612. Ordained subdeacon and deacon in March, 1616, [Date of priesthood not named]. Sent to England April 22, 1618.

John Jewkes, *or* Dukes made an unhappy end, apostatizing at Hartlebury Castle, Worcestershire, in 1627. In his examination before Thornborough, Bishop of Worcester, he calls himself a Jesuit, sometimes known by the name of Symonds. We can trace no such member of the Society. See *Records S. J.* vol. iv. series ix. pp. 21 seq.

437. BOSIUS, PHILIP, *vere* BENLOS, PETER, Westmoreland, aged 41. Admitted, November 14, 1610, as a convictor.

1611.

438. ROBINSON, HENRY, *vere* CONSTABLE, Yorkshire, aged 24. Admitted, October 14, 1611, as a convictor. He left with consent of Superiors for England, to arrange some affairs, about the beginning of September, 1616, and returned to Flanders the following year to prosecute his studies. He behaved admirably in the College, and gave great edification. He came again to Rome September 29, 1617. Having received minor orders in March following (1618), he was ordained subdeacon and deacon in the same month, and priest April 29, 1618, and was sent to England February 22, 1619.

Henry Constable was son of Sir Philip Constable, of Everingham, knight, and Margaret his wife; he was born at Everingham, and had six brothers and two sisters, and was related to the families of Sheffield, Browne, Langdale, Metham, &c. He was reconciled to the Catholic Church by Fr. James Sharpe, *alias* Pollard, and then made his humanity studies at St. Omer's College. (Students' replies.)

439. SELINGER, JOHN, *vere* SIMMONS [SIMEON], JOHN, Oxon, aged 20. Admitted October 28, 1611, as a convictor.

John Simmons was born in a village near Oxford, where he was brought up. When ten or twelve years of age he was placed under various private tutors, but his mother, fearing lest he might become tainted with heresy, sent him to St. Omer's College. His father, like many other of his friends, became imbued with the errors of the times, but his mother with invincible strength of soul preserved both herself and children intact. He studied his humanities at St. Omer for four years. (Scholars' replies). This was probably Sir John Simeon, knight of Britwell, Oxon, son of Sir John who died in 1618. See *Records S. J.* vol. iv. Simeon pedigree, p. 606.

440. GRAFTON, JAMES, *vere* GRIFFITHS, Gloucestershire, aged 21. Admitted November 7, 1611. He made his philosophy and then went to Flanders, leaving in the College the odour of many virtues. He left with the intention of entering the Society at Louvain, but was seized with fever at Bologna, and died. He had taken the usual oath May 1, 1612.

This holy youth is treated as a member of the Society of Jesus, having died on his way to the novitiate of Louvain. Son of Mr. Ambrose Griffiths, by his wife Jane Thompson, he was born in Gloucestershire, but brought up in Herefordshire. Two of his uncles, Hugh and Richard Griffiths, were priests of the Society, as also a maternal uncle, Francis Thompson. He made his elementary studies at the Hereford Collegiate School, and having been reconciled to the Catholic Church by a priest of Hereford, named Williams, went to St. Omer's College, and there made his humanity course. See his autobiography, with account of his seizure and examination by the Bishop of Hereford, in *Records S.J.* vol. iv. series x. pt. i. pp. 428, seq.

441. SMITH, RALPH, *vere* BABTHORPE, York, aged 17. Admitted with the last as a convictor. He took the oath June 24, 1613. Having received minor orders, he was sent to Madrid to be admitted to the Society January 7, 1615. He defended philosophy with great applause.

Ralph Babthorpe was third son of Sir Ralph Babthorpe and his wife Grace Birnand, daughter of William Birnand, the Recorder of York. After the death of his father in 1617, his mother entered religion in St. Monica's Convent, Louvain. His parents suffered severely for their profession of the ancient faith, his mother having been imprisoned for five years. He had three brothers and three sisters. He was a student at St. Omer's College, but we have no trace of the date of his death. He was alive in 1621, having preached at the clothing of his mother at St. Monica's Convent. See *Records S.J.* vol. iii. series vi. p. 192 (Babthorpe family with pedigree).

442. WINDSOR, JOHN, Kent, aged 21. Admitted with the last, and took the oath May 1, 1612. Ordained sub-deacon and deacon in March, and priest April 2, 1616. Sent to England April 22, 1618. His behaviour was excellent.

This student was son of Edward Windsor and Helen Wiborne, born in the county of Kent, and partly brought up there and partly in Bucks and London, where he studied for some time. His parents were of high birth, but poor. His relations were noble, some rich and heretics, others poor and Catholic. He had two brothers and two sisters, Catholics, younger than himself. While still a heretic,



he accompanied his uncle Sir William Windsor, when engaged in transporting soldiers to Flanders. He was taken ill, and placed by his uncle under the care of Fr. Sherwood, then living at Brussels, who instructed him in the faith, and received him into the Church. On Fr. Sherwood going to Rome he returned to England, and went to London, where he found his uncle in prison, and lived partly with him in the prison and partly with his grandfather, until his uncle being sent into banishment he accompanied him, and by his means obtained a place in St. Omer's College, where he studied for four years, and was then sent to Rome. See *Records S. J.* vol. v. p. 952.

443. SHELLEY, CYPRIAN, Peterborough, aged 19. Admitted and took the oath and received minor orders with the last. Ordained subdeacon and deacon in March, and priest April 10, 1616. He left April 22, 1618, and died in France.

Cyprian Shelley was son of John Shelley and his wife, Elizabeth Owen. He was born at Mapledurwell, near Petersham, and had three brothers and sisters. He made his first studies at Andover for five years, and when quite young and under the care of Protestants, attended heretical services, but was reconciled by Mr. Hill, a priest in England. He made his humanity studies at St. Omer's College. On his way he was seized by the heretics at Holstein, and kept in prison for thirteen months. *Records S. J.* vol. v. p. 787, Shelley family.

## 1612.

444. LOVETT, THOMAS, *vere* MARTIN, LAWRENCE, Suffolk, aged 20. Admitted October 7, 1612, as a convictor. Left September 29 [the year not given], on account of ill-health. He behaved well in the College.

Lawrence Martin was born at Melford, in Suffolk, and was brought up there the greater part of his life. His parents were respectable, living upon their own means, which, on account of the evil times, were but limited. He had one sister and one brother by the same father—both Catholics. He went to school in Suffolk until fifteen, and was then sent to St. Omer's College. (Students' replies.)

445. NASH, JOHN, *vere* BUCKLEY, NATHANIEL, Essex, aged 20. Admitted September 7, 1612, having spent half a year in the College as a probationer. Took the oath June 24, 1613. Having received minor orders, he left for Flanders June 4, 1614, on account of ill-health. He conducted himself excellently in the College.

Gee's list of priests and Jesuits in and about London (1624) mentions Buckley, a priest. Nathaniel may have recovered and taken Orders.

446. LAMPTON, ANTHONY, *vere* LAMBE, Sussex, aged 19. Admitted October 7, 1612. Took the oath and received minor orders with the last. Ordained subdeacon and deacon in August, and priest August 20, 1617. He proceeded to Flanders on October 14, having completed his first year's theology and entered the Society of Jesus. He was living at Watten in 1664, where he was Minister in the Novitiate for many years.

Anthony Lambe was born at Cuffaud, Hants, and was a near relative of the Cuffaud family, of which several members entered the Society. His parents were excellent Catholics, but in moderate circumstances. He had two brothers and four sisters, and studied in England, as also at Brussels, and in St. Omer's College. He was professed December, 1630. He died at the novitiate of the English Province at Watten, of which for some years he had been Minister, October 17, 1668.

447. DARCY, BARTHOLOMEW, *vere* FORSTER, Suffolk, aged 20. Admitted, took the oath, and received minor orders with the last. Ordained with Cyprian Shelley above. He left for Sicily April 27th, 1616, where he was admitted to the Society. He was beloved by all on account of his piety, innocence of manners, and learning. He defended theses in philosophy with great applause.

Bartholomew Forster was son of Christopher Forster, of Copdoke, Esq., and his wife, Elizabeth Rookwood. He had three brothers and two sisters, and made his humanity studies at St. Omer's College. He died a holy death at Messina in the first year of his noviceship in April, 1617. See biography and account of his death in *Records S.J.* vol. v. pp. 516, seq. He was brother to Henry Forster, Esq., of Copdoke, who became a lay-brother in the Society, on his wife's death, and all his family entered religion. His biography will be found in *Records S.J.* vol. ii. series iv. part i. p. 445 seq.

448. DUCKETT, GEORGE, *vere* HOLTBY, Yorkshire, aged 20. Admitted, &c., with the last. Ordained subdeacon and deacon in December, and priest December 27, 1616. He proceeded to Flanders to enter the Society, October 14, 1617, having finished his first year's theology. He lived in the College to the great edification of all.

George Holtby was son of Robert Holtby and his wife, Margaret Bullock, and nephew and a convert of Fr. Richard Holtby. His parents and family suffered severely for their faith, his father being

despoiled of his property and imprisoned for life, and his mother and four children were supported by charity. He made his elementary studies at Knaresborough, and his humanity course at St. Omer's College, and was professed December 8, 1630. He was twice Rector of the College of Liege, also Rector of Ghent and Vice-Provincial, and after serving the English Mission for many years, died October 31, 1669. He chiefly laboured in the Herefordshire and South Wales Districts.

449. BROOKES, FRANCIS, *vere* FERDINAND POULTON, Bucks, aged 28. Admitted, &c., with the last. Having received minor orders, he entered the Society, and some years after left it.

Ferdinand Poulton was youngest brother of Fr. Thomas Poulton, No. 432, and entered the Society in 1613. If the statement in the Diary be correct, that he left the Society, he must have re-entered it, for he is named in a list of the Missionary Fathers in Maryland, 1637, as having been accidentally shot in crossing St. Mary's River. He made his humanity studies at St. Omer's College. He lived in heresy until twenty years of age, and was then reconciled to the Church by Fr. John Gerard. See biography, Poulton family and Pedigree, *Records S. J.* vol. i. pp. 161, seq.

## 1613.

450. BOULTON, JOHN, *vere* BOLTON, CUTHBERT, aged about 34. Admitted April 6, 1613. Took the oath May 10, 1615. Having received minor orders, he was ordained with George Duckett above. He was sent to England 1618.

451. RODNEY, EDWARD, *vere* ROBINSON, London, aged 21. Admitted with the last. Took the oath May 4, 1614. Having received minor orders, he was ordained with Henry Constable above, and sent to England April 29, 1620. Entered the Society of Jesus at Liege.

Edward Robinson states that he was in his twenty-second year. He was born in London, and brought up there and in Hampshire, and studied at St. Omer's College for seven years. His father had been agent or steward to Sir John Fortescue, and was now dead. His mother died when he was five years old. He had an only brother but no sister. The date of his entering the Society does not appear. He died at Liege College July 22, 1636. "A man full of zeal and self-mortification."

452. STAFFORD, ROBERT, *vere* STANFORD [Staffordshire], aged 20. Admitted as a convictor with the last. Took the oath May 3, 1617. Received minor orders in June following. Ordained with Anthony Lambe above.

Having completed his philosophy, which he admirably defended at the Roman College, and made one year's theology, he entered the Society in Rome October 31, 1617.

Robert Stanford belonged to the old Staffordshire Catholic family of Perry Hall, and made his early studies in England and his humanities at St. Omer's College. He was professed January 29, 1628, and was Master of Novices at Watten from 1633 to 1641, when he became Rector of the English College, Rome. Being sent to England in 1645, he was a missionary in London for some years. After being appointed Vice-Provincial, he was nominated Provincial, but died in the meantime, November 18, 1659. *Records S.J.* vol. v. pp. 421, seq. Frances Stanford, probably a sister of Fr. Robert, was made Prioress of the Augustinian Convent at Bruges in 1634. She is described as daughter of an esquire in Staffordshire, a good Catholic; her mother was daughter to Mrs. Shelley, and granddaughter of Sir John Luttrell. Sir John Luttrell's eldest daughter married Lord Thomas Copley, by whom she had a son and three daughters, the youngest of whom married Thomas Shelley, of Mapledurwell, co. Hants. Dorothy Collet Stanford, probably a niece of Robert, became a Poor Clare, 1649, aged 20. She died 1679.

453. RUSSELL, JOHN, *vere* WALDEGRAVE, Norfolk, aged 20. Admitted October 12, 1613, as a convictor. Left for England to recover his health, about the beginning of September, 1615. He died in England.

John Waldegrave was third son of Charles Waldegrave, Esq., of Staninghall, co. Norfolk, and his wife, Jeromima, daughter of Sir Henry Jerningham, of Cossey, Knight. He was born at Bowthorpe, co. Norfolk, and converted to the Catholic faith by Fr. Thomas Stanney, and made his humanity studies at St. Omer's College. His intention was to have entered the ecclesiastical state of life. He was buried at Cossey, March 4, 161 $\frac{9}{7}$ . See biography *Records S.J.* vol. i. p. 649; also Waldegrave family and Pedigree, *Records S.J.* vol. v.

454. ANDERSON, HENRY, *vere* THOMPSON, Bedfordshire, aged 23. Admitted with the last as a convictor. Left for England October 25, 1620.

Henry Thompson was born at North Mimms, Herts, and brought up in Bedfordshire. His parents were of high birth. He had two brothers and two sisters. His eldest brother was a knight. He studied for a short time at Cambridge, and then travelled, and introducing himself to Fr. Parsons at the English College, Rome, was converted by him to the Catholic faith. See his biography, *Records S.J.* vol. i. pp. 197, seq.

455. STILLINGTON, THOMAS, *vere* OGLETHORPE. Admitted with the last. Took the oath May 4, 1614. Went to Sicily April 17, 1616, to be admitted to the Society, leaving



behind him a great blank, for he lived in the College without offence to any, and was dear to all on account of his piety, sweetness of manners, and learning. He received minor orders in May, 1614.

Thomas Oglethorpe was probably son of Henry Oglethorpe, Esq., of Oglethorpe—an ancient Yorkshire family. He made his humanity studies at St. Omer's College, where he was reconciled to the Church by Fr. George Keynes. Being admitted to the Society by Father General in 1616, he died on September 15, 1617, after sixteen months' probation in the novitiate of Messina, "in the odour of sanctity and repute for miracles." See the Life of this holy novice, styled "the English Stanislaus," taken from original sources, in *Records S.J.* vol. iii. series vi. pp. 148, seq.

456. STRANGE, JOHN, *vere* ARMSTRONG, Northumberland, aged 22. Admitted, &c., with the last. Ordained along with Cuthbert Bolton above. Sent to England April 29, 1620.

John was the son of Robert and Margaret Armstrong, of respectable but poor families, and was known in England by the assumed names of Alanson and Strange. As a boy he was adopted by Roger Widdrington, Esq., who sent him to St. Omer's College. He entered the Society in 1621, and was professed May 6, 1632. The seat of his missionary labours was principally in the north of England, where he died, December 30, 1660. "A distinguished labourer in the English vineyard, who, with indefatigable industry, toiled amidst the midnight snows and northern colds for full forty years, for the benefit and salvation of his neighbour, in the endurance of much suffering. He made many converts to the Catholic Church." (Summary of Deceased S.J.) He is named in Gee's list of priests and Jesuits in and about London (1624) "F. Armstrong, a Jesuite, one that insinuateth dangerously, and hath seduced many." See biography, *Records S.J.* vol. iii. series v. p. 112.

457. BUTLER, THOMAS, *vere* COLLIS, *or* COLES, Worcestershire, aged 17. Admitted as a convictor and took the oath with the last. Received minor orders in May and June, 1614. Ordained subdeacon and deacon in March, 1620. [Date of priesthood not mentioned.] Left for England October 7, 1620.

Thomas Collis, *or* Coles, was born in Worcestershire, and brought up partly in Warwickshire, partly at St. Omer's. He was the son of William and Mary Collis. His father was originally a Catholic, and after leaving the Church returned to it again. His mother was always a Catholic, as were his brothers and sisters. Some of his relatives were Catholics and others heretics. He himself was not a Catholic until twelve years of age, when he was received into the Church by a priest in England—a relative. (Students' replies.)

458. MONTFORD, FRANCIS, *vere* MILES, Chichester, aged 23. Admitted, &c., with the last. Received Holy Orders

with Cuthbert Bolton above. Sent to England February 22, 1619. He lived with great edification in the College.

Francis Miles was son of Ralph and Maria Miles, born in London, and brought up in the diocese of Chichester. His mother's maiden name was Armstrong, and she was the member of a good family in Nottinghamshire. He had one brother, no sister. All his family were heretics. He was reconciled to the Church when fourteen years of age, by a priest in the Clink. Owing to the violent opposition of his family, he relapsed for a time, but was again reconciled in 1607 by Fr. Robert, a religious and martyr, then in a London prison. Francis made his humanity studies at St. Omer's College. He entered the Society of Jesus 1619, and died in England, December 17, 1650. See biography, *Records S. J.* vol. i. pp. 468, seq.

459. FOWLER, RICHARD, *vere* DARELL, Sussex, aged 17. Admitted and took the oath with Thomas Oglethorpe above. After receiving minor orders he proceeded to Flanders, to enter the Society, November 12, 1616. He rendered himself agreeable to all on account of his sweetness of disposition.

Richard Darell was probably son of Thomas Darell, Esq., of Scotney Castle, Sussex, by his wife, Alice, daughter of William Whetenhall, Esq., of Kent. His relatives on his father's side were mostly Protestant; on his mother's, Catholic. He was sent to St. Omer's College by Fr. Richard Blount, and was about to take his last vows as a Professed Father, when he was attacked by consumption, and died in London, November 10, 1628, aged thirty-two. He had been a missionary in England for a few years, and had brought several of the higher class to embrace the Catholic faith. See *Records S. J.* vol. iii. p. 476, Scotney Castle and the Darell family, with Pedigrees.

460. COLEFORD, GREGORY, Essex, aged 18. Admitted and took the oath and received minor orders with the last. He died most holily in the College December 19, 1615.

Gregory Coleford was, we believe, son of Mr. Gabriel Coleford, an exile for his faith, residing at Antwerp. Gregory had one brother and five sisters living. He made his humanity studies at Brussels and St. Omer's College. See *Records S. J.* vol. i. p. 185, note.

461. CAREY, ROBERT, *alias* LACY, diocese of York, aged 22. Admitted in 1613. He left the College, on account of ill-health, but chiefly because he did not seem likely to be useful in the English Mission from a defect of natural parts, both as to manner and the practice of prudence, although he was both devout and amiable.

462. WARD, FRANCIS, Sussex, aged 16. Admitted and took the oath with the last. Having received minor orders, he was ordained subdeacon and deacon in December, 1620, and priest January 17, 1621. He left for England May 6, 1621.

Francis Ward was born and brought up at Brussels. His parents were Catholic, bearing the names of William and Mary, and were both of good family. His father was still alive; his mother had been dead for eight years. His friends on his father's side were partly heretics, partly schismatics: on his mother's side, they were for the most part Catholic. He had no brother, but four sisters. He studied for three years at Brussels under the Augustinian Fathers, and made his rhetoric in St. Omer's, for one year. (Students' replies.)

463. ROBINSON, WILLIAM, *vere* CONSTABLE, diocese of York, aged 23. Admitted as a convictor with the last. He left the College, August 21, 1616. And remaining still in Rome, care was taken that the scholars should have no communication with him, without leave, according to the College rules.

William was brother to Henry Constable (No. 438). He states that his father, Sir Philip Constable, Knight, of Everingham, had been then (1613) lately converted to the Catholic faith by Fr. Richard Holtby. He was nephew to Lord Sheffield, the President of the North; also a nephew of Sir George Browne, Kt. He made his elementary studies at Beverley and Pocklington, and being sent by Sir Ralph Babthorpe to St. Omer's College, was there reconciled to the Church, and studied his humanities.

464. SIMPSON, PETER, *vere* REYNE, CUTHBERT, Durham. Admitted and took the oath with Francis Ward, &c., above. He was sent to Seville to recover his health, October 1, 1614, and died on his journey. He had received minor orders.

Cuthbert Reyne was born at Gainford, near Darlington, of a family of position, and was converted to the faith and reconciled by a priest named William Sutheridge. In his replies he gives an interesting account of his conversion. He made his early studies under an aged Calvinist, a B.A. of Oxford, and finished his humanity course partly in Poland and partly at Cadiz, under the Jesuits. See his biography, *Records S. J.* vol. iii. series v. pp. 114, seq.

465. BURTON, RICHARD, *vere* LOVELL, Norfolk, aged 19. Admitted, &c., with the last. He left the College, November 23, 1619, because he was not judged fit to receive Holy Orders on account of defect in learning, or to keep up with the studies of the College.

1614.

466. INGLEBY, WILLIAM, *vere* WARD, diocese of York, aged 23.  
Admitted October 4, 1614. Took the oath May 10,  
1615. Received minor orders in March, 1616.  
Ordained with Henry Constable, above. He died  
in Ireland about 1645.

William was probably an elder brother of Fr. George Ward, son of Marmaduke Ward, Esq., of Newby, near Ripon, by his wife, Ursula Wright. William made his early studies at York, and his humanities at St. Omer's College. The family was one of distinction in the county, and his uncle lived at Court. *Records S.J.* vol. v. p. 681, note. His brother George was born in 1594, joined the Society in 1619, was professed 1634, and died in England, June 21, 1654. We learn from an ancient MS. life of their eldest sister, Mary Ward, foundress of the Nuns of the Institute of the Blessed Virgin, that Ursula Wright their mother married first Mr. Constable, of Hatfield, but had no family by him. The eldest child of her second marriage was Mary Ward, born in 1585, and called Jane in Baptism, for which name she in later years substituted that of Mary, which she took in Confirmation. Mother Mary Ward died at Heworth, near York, January 20, 1645. The same MS. states that the eldest son died in a duel, but had time to make his peace with God before death. The younger brother, probably William above mentioned (for the name is not given), expressed a hope that he should live to avenge his brother's death; upon which his sister Mary exerted herself to get him abroad, and never ceased till she had engaged him in study, whence he would learn to make better use of his courage.

467. MANDEVILLE, HUMPHREY, *vere* MIDDLEMORE, Salop, aged 20. Admitted October 4, 1614. Took the oath May 1, 1618. Received minor orders the same month. Ordained subdeacon and deacon in February and March, and priest March 13, 1619. He left for England May 6, 1621.

He was son of an esquire, and was brought up at his father's house at Edgbaston, Warwickshire. Humphrey was converted to the Catholic faith by Fr. Stanney.

468. CAMPION, RICHARD, *vere* WIGMORE, Herefordshire, aged 19 or 20. Admitted, &c., with William Ward. He left for Flanders to enter the Society August 8, 1617.

Richard was a younger brother of Fr. Robert Wigmore (No. 433). He made his humanity studies at St. Omer's College, and was once imprisoned for a month for refusing to take the condemned oath of supremacy. Being ordained priest at Liege, he was sent upon the English Mission in 1625, and was professed May 1, 1632, and, after thirty-six years of zealous labour, chiefly in the Devonshire District, of which for some time he was Superior, he died July 9, 1661.



469. RICHARDSON, *or* BRIANT, ROBERT, *vere* PARSONS, Somersetshire, aged 26 or 27. Admitted (as a probationer) and took the oath with the last. He was ordained priest in Spain February 22, 1619, and sent to England February 28th following.

Robert Parsons was a nephew of Fr. Robert Parsons, born at Walpole, near Bridgewater; his father had property at Netherston, and his mother is described as having been a rich widow, named Blount. Having been reconciled to the Catholic Church at St. Omer's College by Fr. George Keynes, he made his humanity studies there. (Students' replies.) He entered the Society in 162 $\frac{2}{3}$ , and was sent the next year to the English Mission. He was chiefly employed in the Devonshire District, and it is believed died there, March 29, 1658. His sister, Mary, was professed at the Benedictines at Brussels on April 29, 1608, at the age of eighteen. She died in 1642 (Brussels MS.).

470. GARDINER, JOHN, *vere* BRADFORD, Dorsetshire, aged about 24. Admitted on Easter Day, 1614. Took the oath May 10, 1615. Received minor orders in March, 1616. Ordained subdeacon, September 23, 1617 ... Left for England to recover his health, October 14, 1617, having finished his philosophy. His behaviour in the College was excellent.

471. SILES DON, EDWARD, *vere* BEDINGFIELD, Suffolk, aged 19. Admitted October 26, 1614. Took the oath, and received minor orders with William Ingleby. Left for Flanders to enter the Society August 8, 1617.

Edward was the son of John Bedingfield, Esq., of Redlingfield, county Suffolk, by Margaret, daughter and co-heir of Thomas Silesdon, Esq., of Finchingfield, Essex, and a younger brother of Fr. Henry Bedingfield (No. 300). He mentions having five brothers and three sisters, and that he made his humanity studies at St. Omer and Louvain Colleges. He was sent upon the English Mission about 1635, professed, October 28, 1630, and died in the Worcestershire District, of which he had been Superior for some years, January 3, 1659. *Records S. J.* vol. v. p. 570.

472. ARDEN, ROBERT, *vere* GRAVENOR [*or* GROSVENOR], diocese of York, aged 32. Admitted with the last. Took the oath, May 1, 1616. Received minor orders and ordained with Cuthbert Bolton above. Sent to England April 29, 1620.

Robert Grosvenor was born at Rothwell, near Wakefield. His father belonged to the ancient family of that name of Bellaport, Salop. At seventeen years of age Robert was sent to London, and studied the law at New Inn for three or four years, and was there

converted to the Catholic faith, and received into the Church by the Rev. John Hemsworth, of Yorkshire, a priest of Rheims; he was connected with the Grosvenor family of Cheshire, and many of the Yorkshire families. He entered the Society in Belgium in 1620; returning again to England in 1624, he served the missions in various Districts, and had his share of imprisonments for the Catholic faith, and was in York and Hull dungeons for two years. He died February 14, 1668, aged eighty-six. See his autobiography, &c., *Records S.J.* vol. iii. series vi. pp. 180, seq.

473. LAMBERT, ROBERT, *vere* ELLIS, York, aged 21. Admitted September 22, 1614. Took the oath and received minor orders with the last. He left for Flanders, on account of health, November 23, 1618. He behaved admirably in the College.

474. CHONE, LAURENCE, *vere* BLUNDESTON, Notts, aged 22. Admitted October 4, 1614. Took the oath and received minor orders with the last. Ordained subdeacon and deacon in March, and priest March 25, 1620. Left for England October 14, following.

Laurence was the eldest son of Nicholas Blundeston, Esq., and his wife, Margaret, daughter of Richard Wiseman, of Flingrige, Essex. Had six brothers; was reconciled to the Catholic Church by an English priest, Rev. Oswald Needham, and was once imprisoned for hearing Mass. His family suffered grievously for their faith, and Lord Treasurer Cecil seized and sold nearly all his father's estates, buying the greater portion for himself. See *Records S.J.* vol. i. p. 492, note, for his interesting autobiography.

475. CONIERS, WILLIAM, *vere* PALMES, Yorkshire, aged 19. Admitted and took the oath with the last. Received minor orders in May and June, 1616. Ordained subdeacon and deacon in April, and priest April 29, 1618. He left September 27, 1618, having finished his philosophy and made one year's theology.

William Palmes states that he was born at Naburne, and had two brothers and one sister, and made his humanity studies at St. Omer's College. His family was of high standing in Yorkshire. He was probably son of John Palmes, Esq., of Naburne, and his wife, Joan, daughter of Sir George D'Awny, of Seazay. Their son, Sir George Palmes, married Catherine, daughter of Sir Ralph Babthorpe, of Osgodby. See Peacock's *Yorkshire Catholics*, p. 140. William entered the Society in 1618, and was professed November 11, 1631. In 1651, he was seized and committed to prison on suspicion of being a priest. After nearly fifty years of missionary toil he died January 8, 1670. He wrote the beautiful biography of Mrs. Dorothy Lawson of St. Anthony's, Newcastle-upon-Tyne (reprinted by Richardson, Newcastle, 1851), of which some extracts are given under the head of the Lawson family, *Records S.J.* vol. v. pp. 718, seq.

476. COTTAM, JOHN, *vere* TREMAIN, Dorsetshire, aged 21 or 22. Admitted and took the oath with the above. He died a holy death in the College August 8, 1615, and was admitted to the Society of Jesus before death.

John was son of Samson Tremain, Esq., and Helen, his wife, who were great sufferers for the Catholic faith, the father indeed was thirty years in chains on that account. John had four brothers and four sisters, he studied his rudiments at Dorchester and Chideock, and his humanities at St. Omer's College. He is stated to have been a pious youth, of a very ancient and high Cornish family. See *Records S.F.* vol. iii. series vii. p. 434. Fr. Morris mentions several members of this old family in *Troubles*, series i.

477. BARKER, THOMAS, *vere* FARMER, or FERMOR, Bucks, Aged 19 or 20. Admitted as a convictor, September ... 1614. Received minor and Holy Orders in July, 1620 (priesthood August 9, 1620). He left for England, May 6, 1621.

This student's real name is stated in the Annual Letters for 1679, and in a letter of Fr. John Warner, Provincial, dated July 21, 1680 (*Records S.F.* vol. v. pp. 34 and 287), to be Stillington. He entered the Society in 1621, and was professed September 6, 1632. He lived to be "Dean of the Province," was one of the victims of Oates' Plot, and in 1679 at the age of eighty-six, was seized and thrown into Newgate. After lying in those loathsome dungeons for two years and a half he was liberated, and died soon afterwards, aged eighty-nine, April 19, 1683.

1615.

478. COMPTON, JOHN, *vere* CARLETON, Norfolk, aged 20. He had made his logic at Valladolid. Admitted June 8, 1615. Took the oath, received minor orders, and was ordained with William Palmes above. Sent to England April 29, 1620.

This was probably a brother of FF. Thomas and Philip Compton, *alias* or *vere* Carleton, of whom the former was born 1591, and entered the Society about 1615, and the latter was born 1606, and entered the Society in 1625. They are both described as of Cambridgeshire. John Compton is named in a list of "Jesuites come from Flanders" — "Compton, John, a Jesuite, much at Mr. Everard's in Suffolk." *Dom. Chas. I.* vol. clxxviii. n. 43, 1629. The spy calls him a Jesuit, but we do not trace him as such.

479. THOMPSON, JOHN, *vere* LAMPTON, York, aged 17. He had made his logic at Valladolid. Was admitted June 24, 1615. Received minor orders in May and June, 1616, and died piously in the College November 7, 1617.

480. ANGIER, GEORGE, *vere* ANN, York, aged about 20. Admitted, &c., with John Compton above. Ordained subdeacon and deacon in March, and priest March 25, 1620. Left for England May 6, 1621.

George Ann was of an ancient Yorkshire family, and entered the Society in 1623. He returned to England in 1625, and was Superior of the Yorkshire District, and wrote an interesting letter regarding that Mission to the Father General Vitelleschi, dated about October, 1640. He died in June, 1660. See *Records S. J.* vol. iii. series vi. p. 142. Bridget Stephen Ann, probably his sister, became a Poor Clare at Gravelines, 1617, aged 21. Died 1693.

481. SWEET, HENRY, Devon, aged 22. Admitted October 17, 1615. Left the College, November 12, 1616, because he declined to take the oath.

Sweet was the son of Mr. Henry Sweet and his wife, Mary Wreford, and was born and brought up at Modbury, Devon. His father was of the middle class of society, his mother of a family of distinction and a Catholic. He had three brothers and one sister, and was nephew to Fr. John Sweet (No. 349), who received him into the Catholic Church. *Records S. J.* vol. iv. series xi. pt. ii. p. 655.

482. GREEN, JOHN [WHITE], *vere* WAKEMAN, Staffordshire, aged 18. Admitted with the last. After minor orders, ordained subdeacon and deacon in July, and priest December 19, 1620. He made great proficiency here both in learning and piety, and having completed his studies was sent to England April 14, 1622.

Belonging to the old Gloucestershire family of Wakeman of Beckford, John was the son of John Wakeman and his wife, Ursula Giffard; he had two brothers and three sisters, and made his humanity studies at St. Omer's College.

483. MANNERS, HENRY, *vere* VAVASOUR, York, aged 18. Admitted October 25, 1615. Took the oath, May 1, 1619. He proceeded to England, on account of his health, July 12, 1620. He was a constant example of every virtue.

Henry Vavasour was second son of William Vavasour, Esq., of Hazlewood, by his wife Anne, daughter of Sir Thomas Manners, fourth son of Thomas, first Earl of Rutland. His parents suffered much for the Catholic faith. Henry made his humanity studies at St. Omer's College. After leaving the English College, Rome, he eventually became a priest, and died at Antwerp April 6, 1660, in great opinion of sanctity. See *Records S. J.* vol. iv. p. 690, with Vavasour pedigree.

484. COURTNEY, THOMAS, *vere* LEEDES, Sussex, aged 21. Admitted October 17, 1615, as a convictor. Having



received minor orders in 1618, he entered the Society of Jesus November 11, 1618.

This student was son to Sir Thomas Leedes, Knight of the Bath, and Lord Lieutenant of the county of Sussex, and was born at Wappingthorne, the family residence in Sussex. His father having become a Catholic, went into voluntary exile to Louvain. Thomas was reconciled to the Church by Fr. Michael Walpole, and retired to St. Omer's College, where he repeated his studies, formerly made at Oxford and in London. Upon February 24, 1639, he became Vice-Rector, and on August 17, 1649, full Rector of the English College, Rome, and was subsequently Penitentiary at St. Peter's, Rome. His death occurred between 1650 and 1655. He wrote a valuable report upon the affairs of England about 1649—1650, for the Cardinal Protector Barberini, which is printed, with his biography, in *Records S. J.* vol. i. pp. 246, seq. His sister, Mary Leedes, was professed at the convent of Augustinian Nuns in Louvain, February 28, 1628. Lady Leedes, their mother (daughter and heiress to Mr. Thomas Leedes of Northamilton in Yorkshire) died at Louvain, January 3, 1630, and was buried in the convent church. Sister Mary died, November 18, 1633; and her sister, Barbara Leedes, who resided in Brussels, died in 1649; and at her special request, was buried at Louvain in her sister Mary's grave. Louvain MS.)

485. HOWARD, HENRY, *vere* GAGE, London, aged 18. Admitted as a convictor with the last. He left for England September 23, 1618, having completed his philosophy. He became an eminent man in the world, and, after some years, a distinguished officer—Colonel of the English Legion in Belgium. Then, crossing over to England, he fought under the royal standard of his King, Charles I., and, having achieved many brave feats against the Parliamentary forces, he was so esteemed by the King and the nobles, as to be appointed Governor of Oxford. Here he had to encounter many jealousies. After a little time he was slain before Abingdon, and, as is credibly believed, by the musket-ball of a traitor. He breathed out his soul in the arms of a Father of the Society, his confessor, in the year 1645. This was Father Wright, afterwards a glorious martyr.

The brief autobiographical statement of Sir Henry Gage on entering the English College, is already published in *Records S. J.* vol. i. series i. p. 184. See also an account of an attempt upon his life on his way to Rome in 1614, *Records S. J.* vol. v. p. 425.

486. SMITH, THOMAS, *vere* BATHORPE, diocese of York, aged 17. Admitted with the last. Took the oath May 1, 1616. Having received minor orders in May and

June, 1616, he proceeded to Flanders to enter the Society at Liege, September 27, 1618.

Thomas Babthorpe was brother of Fr. Ralph Babthorpe, No. 441, and fourth son of Sir Ralph Babthorpe. He was professed March 7, 1634, and appointed Rector of the English College, Rome, 1650 to 1653, and then became Rector of St. Omer's College, where he died October 20, 1656. He was a missionary in England for a time, and was remarkable for his powers in preaching. He had been also Rector of Liege and Professor of Theology, &c. See biography and letters to Lord Cottington, Charles II.'s Ambassador, at Madrid, *Records S. J.* vol. iii. series vi. pp. 193, seq.—the Babthorpe family and pedigree.

1616.

487. SMITH, EDWARD, *vere* HILL, Devon, aged ... Admitted as a convictor January 2, 1616. He proceeded to Spain September 11, 1618. A pious, grave, and prudent man. He died in Spain.

488. LOVELL, RICHARD, Surrey, aged 19. Admitted as a convictor October 8, 1616. Left September 27, 1618, because he occasionally suffered from ill health.

Richard Lovell was brought up in St. Martin's Monastery, six miles from London, and educated at St. Omer's College. His parents were of high birth, and heretics, with sufficient fortune. He had three brothers and two sisters; one brother, a sister, and two uncles were Catholics. (Replies to scholars' interrogatories.)

489. SALVIN, ROBERT [*Scotus, Tirquill*], *vere* CONSTABLE, York, aged 19. Admitted with the last as a convictor. He entered the Society of Jesus in Rome September 7, 1619.

Robert Constable was son of Sir Philip Constable, of Everingham, and brother of Henry Constable, No. 438. After his elementary studies in York and London, he made his humanity course at St. Omer's College, and was professed September 21, 1637. He served the English Mission in Yorkshire, &c., for fourteen years, and for a period of thirty years was Professor of Sacred Scripture and Casuistry at Liege, where he died April 29, 1678, aged eighty-one.

490. POSTELL, *or* RUSSELL [POOL], MICHAEL, *vere* CONSTABLE, York, aged 18. Admitted as a convictor with the last. He was recalled to England by his father July 12, 1620.

Michael Constable was born at Market Rasen, Lincolnshire, but brought up at the ancient family residence in Yorkshire. He states in his replies that only one of his parents was then (1616)

alive. There were three sons, Philip, Robert, and himself. He made his humanity studies at St. Omer's College. *Records S.J.* vol. iii. series vi. p. 206.

491. TAYLOR, JOHN, *vere* ROBINSON, York, aged 16. Admitted, October 13, 1616. Took the oath May 3, 1617. Received minor orders in June following. Entered the Society of Jesus November 21, 1620. He was seized and cast into prison, tried at the York Assizes, and found guilty by the jury as a Jesuit and priest. This happened March 27, 1652 (O.S.). We have not as yet (May 26, 1652) heard the sentence of the judge.

John Robinson was son of John Robinson, Esq., of Upsall Castle. His parents were great sufferers for their faith during the "Reign of Terror" in the north. Reduced to pauperism, his father was thrown into prison, and died in chains; his mother, for entertaining priests in her house, was likewise imprisoned for several years, and died after her release, leaving two sons and two daughters. Fr. John made his humanities at St. Omer's College; and an aged relative, a Marian priest, paid his outfit for Rome. Sent to the English Mission, he was at once seized and committed to York Castle. Fr. Henry Morse, the martyr, was his fellow-prisoner there, and, having been admitted to the Society in 1625, actually made his noviceship under Fr. John's guidance, and took his simple vows before him in that dismal novitiate. In 1652 he was again arrested, tried, and condemned to death for his priestly character at York Assizes, and was only reprieved at the gallows. He was long detained in prison, and eventually died in peace in the Hampshire District, September 20, 1675, aged seventy-five; having spent fifty-six years in religion. See his biography and autobiographical account of his trial, &c., in *Records S.J.* vol. iii. series v. pp. 49, seq. Also his examinations before the committing magistrates, in *Records S.J.* vol. v. pp. 675, seq.

492. MORTER, FRANCIS, *vere* MASON, Durham, aged about 22. Admitted and took the oath with the last. After minor orders he was ordained subdeacon and deacon in February and March, and priest March 30, 1619. Sent to England October 5, 1621.

In a list of priests, secular and religious, prepared by the Rev. W. Clarke, the clergy agent (1632), we find this priest treated as a member of the Society. This is a good authority, but the loss of documents prevents a satisfactory corroboration of the list. See *Records S.J.* vol. iii. series v. p. 1.

493. HARVEY, GILES, *vere* MICO, WALTER, Somerset, aged 21. Admitted and took the oath and received minor orders with John Robinson. Ordained subdeacon and deacon in March, and priest March 25, 1620.





“MAYNARD, JOHN, *vere* GADBURY, No. 496.”

It has been since discovered that Richard Maynard, *alias (vere)* Gadbury, is a distinct party from John, and was probably one of his younger brothers. “John died in England, March 27, 1668, after serving the Hampshire Missions for many years.”

He left October 12, 1620, and was admitted to the Society at Liege in that year. He died piously in this College, October 22, 1647, acting as Procurator of the mission, or rather of the College of Liege.

This Father's real name was Walter Mico. He was born at Taunton of respectable parents. He had two brothers and five sisters, all non-Catholics except one brother. He studied at Taunton and St. Omer's College, and was received into the Catholic Church by Fr. Thomas Laithwaite, *alias* Scott, then a prisoner in the Gatehouse, Westminster. He was Penitentiary at St. Peter's, Rome, in 1623, and likewise Minister at the English College, Rome, of the library of which he might be styled the founder. In 1644 he was appointed Agent or Procurator for the English Province in Rome, and died there October 22, 1647. See biography, *Records S. J.* vol. v. p. 251, note.

494. LAYTON, FRANCIS, *vere* POLE [HENRY], Derbyshire, aged 21. Admitted, took the oath, and received minor orders with the last. He left May 6, 1621, as unfit for Sacred Orders on account of weakness in the head. He lived quietly and peaceably in the College.

Henry Pole was born at the ancient family seat of his grandfather, Spinkhill, Derbyshire. His mother was of the Chawort family, her brothers being Sir George Chawort, Knight, and Henry and John Chawort. (Students' replies.) He was nephew to Fr. Gervase Pole, and made his humanity studies at St. Omer's College.

495. TERRETT, ROBERT, *vere* DOLMAN, York, aged about 27. Admitted with the last. He died piously in the College December 17, 1618.

Robert was of the old Yorkshire family of Dolman; see Peacock's *Yorkshire Catholics*, p. 132. He was born at Gunby Castle, near Selby, and was reconciled to the Catholic Church at St. Omer's College, in his sixteenth year. It was his intention to embrace the ecclesiastical state, if death had not intervened. (Students' replies.)

496. MAYNARD, JOHN, *vere* GADBURY, London, aged 17. Admitted, took the oath, and received minor orders with Henry Pole. Left October 12, 1620, to enter the Society at Liege.

John Gadbury was born and brought up in London. His parents were respectable, though in moderate circumstances, and being good and devout Catholics had suffered much for the faith. He was the eldest of three sons, and had two sisters, and had made his early studies in London and Belgium. The Catalogue of the Deceased of the Society calls him Richard Maynard, *alias* Godbery, and states that he died at Liege, after completing three months of his noviceship, on March 30, 1626, aged eighteen. His

death was most unexpected, as he had been in good health the previous day, and exhibited only slight symptoms of fever, so that he died without receiving the last sacraments; but it may be believed that his most pure and innocent soul stood not in need of those rites. His face retained after death so lively an appearance of health, that all the novices and community flocked to see so beautiful a spectacle, nor could they satisfy themselves with gazing upon it.

497. SIMEON, JOSEPH, *vere* LOBB, EMMANUEL, Hants, aged about 23. Admitted, &c., with the last. Left September 14, 1619, for Flanders, to enter the Society at Liege. He was afterwards Rector of this College, and of several others, and also Provincial, fulfilling the duties of each office with great credit. He died piously in London in 1671.

Fr. Emmanuel Lobb was always known under the *alias* of Joseph Simeon. His parents were of the humble class, and were not Catholics. At eleven years of age he was sent to Portugal, and was soon afterwards converted to the faith by Fr. Henry Floyd, of the Professed House, Lisbon, and sent by him to St. Omer's College. He was admitted to the Society at Liege, and professed January 25, 1633. Fr. Simeon ranks high in the Society for great talents, piety, and usefulness. Besides being Professor of Theology, &c., in various Colleges, he was Rector of the English Colleges of Rome, Liege, and Ghent, and Superior of the London College, or District of St. Ignatius, and in 1667 became Provincial. In 1669 he received James II., then Duke of York, into the Church. Fr. Simeon died in London, July 24, 1671, aged seventy-seven. See biography, *Records S.J.* vol. i. p. 272, note.

498. PLANTIN, FRANCIS, *vere* PLATT, Berks, aged 16. Admitted, &c., with John Robinson, No. 491. Ordained subdeacon and deacon in March, and priest April 1, 1623. Left for England 29th of same month. He was but little observant of discipline.

Francis Platt was born at a place called Batrington, Berks, son of Bartholomew and Margaret Platt, of good descent and sufficient fortune. They were staunch Catholics, and on this account exposed to persecution, and compelled to abandon their native land and migrate into Normandy. He had five brothers and five sisters. His father lived for some time in Rome, and then returned to France and died. His mother overwhelmed with calamities and miseries, with scarcely sufficient means for the support of herself and daughters, returned to England to seek assistance. His father, when in Rome, had left him under the care of an English priest in Paris. He made his humanities at St. Omer's College (Students' replies). The Douay Diary mentions a relative of his, probably a brother, Laurence Platt, *alias* Plantin, who was ordained there July 11, 1626, and sent to England June 15, 1629, and was for some time clergy agent in Rome.

499. TALBOT, WILLIAM, Lancashire, aged 17. Admitted, &c., with the last. Left for Liege with Joseph Simeon, to enter the Society of Jesus.

William Talbot belonged to an old Lancashire family of position; he made his humanity studies at St. Omer's College, and was professed January 30, 1633; he had three brothers and six sisters, all Catholics. He served the London District for some time, and died in England May 12, 1660. See *Records S.J.* vol. i. p. 659, note. A spy reports to Government, August 17, 1654: "There are spies sent into England; one of them is a Jesuite called Talbot, a well-sett man of a middling stature, full-faced, brownish hayre, a fair complexion. So neare as I can learne, his brother is the other; and him I know not." Thurloe's *State Papers*, vol. ii. p. 528.

1617.

500. LEIGH, THOMAS, *vere* MOLYNEUX, VIVIAN, Lancashire, aged 22. Admitted September 29, 1617, as a convictor.

Vivian Molyneux is named in the Pilgrim-Book as arriving at the hospice on September 23, 1617, in the assumed name of Thomas Leigh, who after some days was admitted to the scholar's gown. He was probably Sir Vivian Molyneux, younger son of Sir Richard Molyneux, of Sefton; and was educated for some time at Brasenose College, Oxford, and committed to the care of Samuel Ratcliffe, a noted Puritan, but afterwards, disengaging himself, had the opportunity of professing, or rather resuming, the Catholic religion. Then going abroad he visited several of the celebrated places in Europe. After returning from his travels, he was generally esteemed a complete gentleman, as well as a man of letters, and appeared early in the field in defence of the royal cause. He translated from the Spanish a book entitled, *The difference between the temporal and eternal* (Fr. Nieremberg's well-known work). See Wood's *Athen. Oxon.*, quoted by Dodd, *Church History*, vol. iii. p. 251.

501. SANDERSON, *or* ANDERTON, JOHN, *vere* FARMER [FERMOR], Bucks, aged 18. Admitted with the last, as a convictor. Left October 20, 1618. Lived in the College modestly and with edification.

This person may have been Sir John Fermour who subsequently married, and whose widow Cecily, the daughter of Sir Henry Compton, Knight, married Henry, third Lord Arundell of Wardour.

502. DORMER, JOHN, *vere* HUDDLESTON, aged 20. Admitted with the last, as a convictor. Left for England on necessary business February 14, 1620. Returned again March 22, 1621; took the oath May 2nd following. Received minor orders, with those of sub-



deacon and deacon in July, 1621, and was ordained priest August 10th. Sent to England September 12, 1624, and three years later entered the Society at Watten.

This was the second son of Henry de Huddleston, of Sawston Hall, Cambridge, by his wife Dorothy, daughter of Robert, Lord Dormer; he made his humanity studies at St. Omer's College. After serving the English Mission for many years, he died, it is believed, in England, May 17, 1661. See *Records S.J.* vol. v. p. 584, Huddleston family and pedigree.

503. SUTTON, RALPH, *vere* SULYARD, Suffolk, aged 19. Admitted, as a convictor, with the last. Left April 1, 1620, on account of ill-health. Most dear to all on account of the sweetness of his manners.

Ralph was second son of Sir John Sulyard, of Houghley Park, county Suffolk, by his wife Philippa (ninth daughter of Ralph Sheldon, Esq., of Beoley, and of Weston, county Worcester, and his wife Ann, daughter of Sir Robert Throckmorton, Knight, of Coughton, Warwickshire). Ralph married Elizabeth Wilford, of Wandsworth, suffered severely for the Catholic faith, and died in 1658. His wife died 1682. See *Records S.J.* vol. iv. series xi. part i. p. 606, pedigree.

504. ROCHESTER, THOMAS, *vere* ROGERS, Cambridgeshire, aged about 21. Admitted along with Vivian Molyneux. Took the oath May 1, 1618. After receiving minor orders, he was ordained subdeacon and deacon in July, and priest August 9, 1620. Left October 12, 1620, for Liege, to enter the Society.

Thomas Rogers was son of Godfrey and Margaret Rogers, born at Burwell, county Cambridge; he had three brothers, William, Godfrey, and Richard, and a sister Margaret. He was converted to the Catholic faith by Fr. John Floyd, made his humanity studies at St. Omer's, entered the Society in October or November, 1620, and was sent upon the English Mission in 1627, labouring chiefly in the northern parts, and spending thirty years in the difficult missions about Westmoreland. In 1656 he is reported to have been a prisoner, and died (probably in bonds) Sept. 29, 1657. *Records S.J.* vol. iii. series v. p. 113.

505. JOHNSON, JOHN, *vere* FREEMAN, aged 23. Entered, &c., with the last. Ordained with Walter Mico, No. 493. Sent to England April 29th, 1620.

John Freeman was born at Tamworth, Warwickshire, of Catholic parents, who brought him up in the true faith. They had lost much for conscience' sake, and had only two hundred crowns a year left. His brother was a schismatic, he had no sisters, but many relatives, of whom only two were Catholic, viz., Sir

Oswald Brooke, Knight, and John Harrington. His relative, Sir Walter Levison, Knight, was a Protestant. He studied for four years at St. Omer's. (Students' replies.)

506. DUCKETT, ROBERT, *vere* HOLTBY, aged 21. Admitted, &c., with the last. Ordained subdeacon and deacon in July, and priest August 10, 1621. Sent to England, April 29, 1623. A theologian of the third year.

Holtby was born at St. Oswald's, Yorkshire, and was probably brother to Fr. George Holtby, No. 448. His parents were Catholics, and were both dead; he had three brothers and three sisters. His Protestant relations were the Thorntons, Butlers, Chaterers, Askwiths, &c.; on the Catholic side were the Metcalfes, Ratcliffs, Waytes, Franks, and Mettams. He was converted to the Catholic faith by his uncle, Fr. Richard Holtby. (Students' replies.)

507. HUDSON, RICHARD, *vere* PEARSON, York, aged 19. Admitted and took the oath with the last. Received minor orders May 20, 1618.

Richard Pearson was born at Holdin, Yorkshire, and brought up there. His parents were of the middle class. His father was a schismatic, and his mother a Catholic, who had lately suffered much for her faith in England. He had no brother, but four sisters, and many relations, of whom some were Catholics, but the most heretics. He studied at Hull for two years, and was then sent to Barnby, where he lived for three years. He made his humanities at St. Omer's College, having been a heretic until thirteen; after his mother's conversion he became a Catholic at Babthorpe. (Students' replies.)

508. STAPLETON, THOMAS, *vere* WALKER, aged 19. Admitted and took the oath with Thomas Rogers. Ordained subdeacon and deacon in December, and priest on Holy Innocents, 1621. Left the College November 8, 1623, for England, receiving the usual viaticum from the Holy Father.

Thomas Walker was born at Douay, and brought up there for two years; he then crossed over to England, where he lived in London and York, until sent to St. Omer's College. His father, a schismatic, was of the middle class, his mother, a Catholic of better rank; he had two brothers and one sister, non-Catholics. His relations on his father's side were heretics, with one exception; on his mother's side all were Catholic. His paternal uncles, George and Anthony Walker, were heretics. His relations, Mr. Brandon and his sons, were Catholic. On his mother's side his relatives were: Sir — Bamforde, Knight, with his son; Thomas Bishop; and an uncle, Thomas Stapleton, who was dead. He studied for a short time in Yorkshire, and made his humanities at St. Omer's. He was brought up a Catholic until his sixth year, when his father placed him under a

heretical master, and he lost his faith. At the age of sixteen he was placed by his mother with a Catholic tutor, and was reconciled to the Church (Students' replies). We find a Mr. Walker, a priest and prisoner in the Clink Prison, London, in a list handed in by the Government joint-stock company of pursuivants and priest-hunters. See *Dom. Charles I.* 1637, vol. cccviii. n. 66.1. printed in *Records S.J.* vol. i. p. 517.

509. LATHAM, CHRISTOPHER, *vere* MAINWARING, Lancashire, aged 21. Admitted October 5, 1617. Took the oath and received minor orders with the last. Died piously in the College, about midnight, October 6, 1620.

This student is called by Dr. Oliver in his *Collectanea S.J.* by the *alias* of Latham, and is stated to have been a member of the Society of Jesus; if so, he must have been admitted, as several were at their earnest petition, and by special leave, *in articulo mortis*. The same authority states that in his desk were found some pious notes testifying to the progress the holy youth had made in the religious spirit. His father was of the ancient family of Mainwaring, and his mother of the knightly family of Torbock, of Torbock. Both families were Catholic, and severe sufferers for their faith, and his father was for some time a prisoner on that account. He had four brothers and four sisters. His brother, Fr. George Mainwaring, has been already mentioned, No. 418. Another brother, Edward Mainwaring, also a Father of the Society, will be mentioned, No. 560. They both passed in England under the name of Latham.

510. WALKER, JOHN, *vere* HARRINGTON, Salop, aged 23. Admitted and received minor orders with the last. Left for England on necessary affairs in August, 1619.

511. GARDINER, FRANCIS, *vere* STEPHENS, FRANCIS, Cornwall, aged 20. Admitted October 8, 1617. Took the oath, &c., and was ordained with Robert Holtby. Sent to England June 19, 1624. He rendered himself dear to all by his readiness in every work of charity.

Francis Stephens, was born and brought up at St. Columb. His parents were of distinguished families; he had one brother and one sister; nearly all his relatives were heretics. He made his humanity studies at St. Omer's College, having been converted to the Catholic faith by a Jesuit Father, by whose means he was sent to that College (Students' replies). We believe him to be identical with Fr. Francis Gardiner, a novice priest in the London Novitiate in 1624. See list of Jesuits, "Clerkenwell Discovery," *Records S.J.* vol. i. p. 132. He is recorded in the *Menology of the Society* as having died in England, January 18, 1648. "Beloved for his piety and sincerity. He was very devout in praying for the Holy Souls in Purgatory, and confident of obtaining assistance from them in all dangers and difficulties. Nor was he disappointed

for, happening to fall into the hands of the pursuivants while carrying the Holy Viaticum to the sick, the officers searched him so closely, that they stripped him to the shirt. Thereupon he said to our Lord, 'My God, save Thyself, for I can now do no more.' At the same time he held the small pyx closed in his hand, and no one noticed it."

512. CUTHBERT, JOHN, *vere* STONE, ANDREW, York, aged 20. Admitted, &c., with the last. Ordained with Francis Ward, No. 462. Sent to England April 19, 1623, in his third year's theology. He lived here peaceably, and made progress in learning and modesty.

Stone was born of Catholic parents, of the middle class, residing at Eastbrow (? Easeby), Yorkshire, who were at one period wealthy, but were reduced to poverty on account of their profession of the ancient faith. He made his humanity studies at St. Omer's College; entered the Society of Jesus in 1634; and is named in Gee's list of priests and Jesuits in and about London (1624), "F. Stone, a Jesuite." He was a missionary in the Yorkshire District in 1655, and was likewise an inmate of York Castle dungeons. We cannot trace the date of his death. See *Records S. J.* vol. iii. series vi. p. 258.

513. HART, WILLIAM, *vere* HARTGREAVES, Lancashire, aged 20. Admitted, &c., with the last. Ordained subdeacon and deacon in December, and priest December 21, 1622. Sent to England April 29, 1623, a year before he had completed his studies.

William was son of William and Aloysia Hartgreaves, *or* Hart, both of respectable families. He had four brothers, one of whom was a priest of the Society of Jesus, and two sisters. He was reconciled to the Church by Fr. John Scroop, *or* Hart, and made his humanity studies at St. Omer's College. See *Records S. J.* vol. iii. series vi. p. 184. Dodd, *Church History*, vol. iii. p. 85, under the head of William Hart, says, upon the authority of the Douay Diary, that he was a person of singular parts, learning, and conduct. He was chosen President of the English College Lisbon, and was alive in the year 1635.

514. RICHARDSON, EDWARD, Hants, aged 16. Admitted, &c., with the last. Becoming an imbecile he was sent to Belgium June 19, 1624, after spending six years in the College with remarkable modesty and proficiency in learning.

Edward Richardson was born in Hants, and was brought up at Harrington, in Northamptonshire, after which he made his humanity studies at St. Omer's College. His parents were alive, had only a slender fortune, and were Catholics. He had four brothers and three sisters, all excellent Catholics. He studied in England under a Father of the Society, and was seven years at St. Omer's, two of which he devoted to music. (Scholars' replies.)



515. SOUTHWELL, NATHANIEL, *vere* BACON, Norfolk, aged 19. Admitted, &c., and ordained with William Hartgreaves. Sent to the English vineyard September 12, 1624, where he entered the Society.

Nathaniel Bacon was a younger brother of Fr. Thomas Bacon, No. 434. He made his humanity studies at St. Omer's College, and entered the Society about September 7, 1625, at Watten; after which he was appointed Minister of the English College, Rome, September 14, 1627. So great was his experience in the affairs of the Society, and his remarkable industry and aptitude for business, that he became the Secretary of four successive Generals, during a period of twenty years. He retired in 1668, with a view, not of repose, but to re-edit with copious additions the well-known folio vol. of 982 pages, *Bibliotheca Scriptorum S. J.*, published at Rome, 1676, pronounced to be "a compilation truly admirable for research, accuracy, elegance of language, piety, and charity of sentiment" (Oliver). He also wrote the well-known and favourite book of *Meditations for every day in the year*, which has passed through many editions. He died at the Professed House, Rome, December 2, 1676, in his seventy-seventh year.

516. LONGEVILLE, THOMAS, Bucks, aged 19. Admitted, &c., and ordained with William Hartgreaves. Sent from the College November 8, 1623. Proceeded to England by indult of the Holy Father, with the usual viaticum.

Thomas Longeville was born and brought up near Stony Stratford, until he was sent to St. Omer's College. His parents were of the higher class. He had six brothers but no sisters; of his many relations few only were Catholic. He studied his rudiments partly at home and partly in a village called Hogsdon (Hoxton), and he made his humanities at St. Omer's College. He was a heretic, like his parents, until the conversion of his mother. After his father's death, his mother married Sir William Windsor, lately returned from the wars in Ireland. The Earl of Essex had been already beheaded, but Cecil, not content with the blood of his relatives, proceeded against his companions and colleagues, some of whom were put to death, and others cast into prison, but Thomas's father was banished. Upon which, having been for long a Catholic, he took his wife and two sons, of whom Thomas was one, to St. Omer, where all were converted. (Scholars' replies.)

517. FALCONER, JOHN, *vere* FALKNER, Wilts, aged 17. Admitted &c., with the last. After being ordained priest, he was sent on October 25, 1623, by special indult of the Holy Father, with his companions, to Douay, and three months after proceeded to England.

This priest was a nephew of Father John Falkner, No. 308, born at Salisbury, who having made his early studies at

home, was sent to St. Omer's College for his humanity course. He states in his replies that his parents were respectable, and recently converted to the Catholic faith; that he had two sisters but no brother; that his eldest sister was a nun. He was reconciled to the Church by his paternal uncle, a Jesuit Father (Fr. John Falkner). See *Records S. J.* vol. iii. series vii. p. 526, note.

518. WARNER, CHRISTOPHER, *vere* WALPOLE, Norfolk, aged 19.  
Admitted October 11, 1617. Took the oath, &c., with the above. Ordained subdeacon and deacon in March and May, and priest May 16, 1622. Sent to the English vineyard June 19, 1624.

Christopher Walpole entered the Society in 1625, and was professed August 6, 1637. In the English Catalogue for 1655, he is called Warner. It is not clear to which branch of the Walpole family he belonged. His real name was probably Warner, *alias* Walpole, and he was a son of Roger Warner, Esq., of Docking, Norfolk, by his wife Margery, daughter of Richard Beckham, Esq., of Narford, who was widow of Christopher Walpole, Esq., of Docking, &c., who died July 19, 1596. See Walpole pedigree, *Records S. J.* vol. ii. series iii. part i. After filling various offices in the Society, and concluding a long missionary career, he died in England December 1, 1664.

519. LAMBERT, ROGER, *vere* SEYES, Glamorgan, aged 18.  
Admitted October 28, 1617. Took the oath, &c., and ordained with the last. Entered the order of Friars Minor, in the Monastery of St. Peter in Montorio, on the feast of the Stigmata of St. Francis, 1622. After some months he retired to Belgium with brother Thomas.

Roger was son of Richard Seyes, Esq., born at Bourton, in the parish of Llantwit Major. His grandfather, Richard Seyes, had been a Justice of the Peace and Attorney-General under Queen Elizabeth for the thirteen counties of Wales. He was converted to the Catholic faith at La Rochelle, and received into the Church by a French Oratorian Father. See abridged autobiography, *Records S. J.* vol. iv. series x. part i. p. 438.

1618.

520. NEVILLE, THOMAS, *vere* APPLETON, Kent, aged 22. Admitted, as a convictor, February 24, 1618. Took the oath January 22, 1622. Having received minor orders, and been ordained subdeacon and deacon, he left for England October 7, 1620. Returning to Rome December 23, 1621, he was ordained priest January 23, 1622, at St. Ildephonso. Having entered

the Society of Jesus February 23rd of that year, he left for Liege May 2, 1624, on account of ill-health.

The Appleton family was one of position, and subsequently connected by marriage with the Darells of Scotney Castle. See Darell family and pedigree, *Records S. J.* vol. iii. series vii. pp. 476, seq. Fr. Appleton entered the Society February 23, 1622, and was professed August 2, 1635; after serving the English Mission for some years, and, among other places, Grafton Manor, Worcestershire, he died in London May 17, 1662, aged sixty-six.

521. BERRY, FRANCIS, *vere* CORKER, [CATER], Lincolnshire, aged 20. Admitted October 9, 1618. Took the oath May 1, 1619. Left November 4, 1621, to enter the Society at Liege.

Father Corker was born at Leyburn, near Louth, and entered the Society late in 1621, or early in 1622. Both his parents belonged to Lincolnshire families of position, his mother to the Berry and Monteign branch. He had five brothers and four sisters, all non-Catholics, except his mother, who had been lately reconciled to the Church. When twelve years of age he was sent by a maternal uncle to York, where he learned grammar, and at the same time the catechism of the Catholic Church under Mr. Christopher Hodgson, a prisoner and constant confessor for the faith in York Castle. He made his humanity studies at St. Omer's College. After serving the English Mission, principally in Lincolnshire, for many years, he died in his native county June 1, 1656. See *Records S. J.* vol. ii. series iv. part ii. p. 635, seq., where an interesting letter of his to Father General is printed. Also his autobiography, *Records S. J.* vol. iii. series vi. pp. 187, seq.

522. WILTON, GEORGE, *vere* WYLDE, Worcestershire, aged .... Admitted with the last. Left for England October 12, 1620. Taken sick on the way, he was obliged to return to the College, and again left on urgent business April 18, 1621.

George Wilton, *vere* Wylde, was son of George Wylde and — Cook; he was born at Kempsey, near Worcester, and brought up there until five years old, when he went to London. His mother was a Catholic; his father died when he was a year old. They were wealthy, and of distinguished and ancient families. He had four brothers and two sisters. All his relations were schismatic except two brothers. He himself was once a heretic, but having been taken to Belgium by the Rev. Father Keely (Kelly) then a laic, he was converted by the Rev. Father Roger Lee, at St. Omer's College. George Wylde, one of the Commissioners appointed by the Privy Council to try the conspirators in the Gunpowder Plot (*Records S. J.* vol. iv. series ix. p. 220), may have been his father.

523. WIVELL, ROGER, *vere* PERCY WILLIAM, York, aged 20. Admitted as a convictor with the last. He died piously in the College October 26, 1620.

William Percy was of the Northumberland family, son of Thomas Percy, Esq., of Ryton, who married twice, both wives being of the Wivell family of Yorkshire. William made his humanity studies at York, and was converted from schism to the Catholic faith at Brussels, by Father Owen Shelley. He was connected with the Plowden family of Plowden and Shiplake. See autobiography, with the names of the families to which he was allied, in *Records S.J.* vol. iv. series x. part ii. p. 545.

524. COURTNEY, EDWARD, *vere* LEEDES, Sussex, aged 19.  
Admitted and took the oath with Francis Berry.  
He entered the Society of Jesus at St. Andrew's, in Rome, August 28, 1621.

Edward Leedes was brother of Father Thomas Leedes (No. 484). He was professed August 30, 1634; made Rector of St. Omer's College, 1646 to 1649; twice Rector of the English College, Rome; Provincial of the English Province 1660—4; and then Rector of the College of Liege. He died at St. Omer's College, October 3, 1677, in his 78th year. In October, 1634, he was arrested in London and committed to the Gatehouse prison upon a charge of having written against the condemned oath of supremacy. See papers connected with this affair, and some interesting letters of Fr. Leedes to the Father General at Rome in *Records S.J.* vol. i. pp. 251, seq. He wrote the beautiful Life of Fr. Peter Wright, the martyr, translated and published for the first time in *Records S.J.* vol. ii. series iv. In addition to the note upon Fr. Thomas Leedes (No. 484), the same Louvain MS. states that Lady Leedes was interred in the convent church there, at the request of Sir Thomas, who continued still to live in the town, making a worthy change of life; for, after his former pomp and bravery, he lived a virtuous private life, suffering misery and discommodities with great patience and resignation to the will of God.

525. WHARTON, JOHN, *vere* FOSTER, or FORSTER, aged 21.  
Admitted with the last. Left for Portugal April 29, 1620. He behaved submissively in the College, but was unable to apply to study.

John Forster was a brother of Father Thomas Forster (No. 422). He states that he was baptized Thomas Andomar, but took in Confirmation the name of John. His elder brother was Richard Forster, Esq. One of his sisters married Francis Hodgson, Esq., the other was a nun in Lisbon, and his uncle was confessor to the nuns there. He made his humanity studies at St. Omer's College, and at Seville, and was received into the Catholic Church by Father Henry Thunder. See autobiography, *Records S.J.* vol. iii. series vi. p. 188.

526. LEUSON [LEVISON], EDWARD, *vere* GIFFORD, Staffordshire, aged 18. Entered with the last October 9, 1618. Took the oath May 3, 1620. Having received minor orders in the same month, he entered the Society



of Jesus in Rome, with Edward Leedes above; changing his name to Edward White.

Edward was son of Richard Gifford, Esq., of Staffordshire, by his wife Elizabeth Leuson, *or* Levison, daughter of Sir Walter Leuson, knight. His father had been dead many years, his mother was then living, and both were Catholics, as were also his brothers and sisters. He entered the Society of Jesus August 28, 1621, in Rome, and died in England in 1640. Two members of the Leuson or Levison family joined the Society, viz., Edward in 1669, and Richard about 1676. *Records S. J.* vol. i. pp. 651, seq.

527. BROWN, HUMPHREY, *vere* EVANS, Carnarvon, aged 19. Entered with the above. Took the oath May 1, 1619. After minor orders was ordained subdeacon and deacon in March, and priest April 1, 1623. Left in 1625.

Humphrey Evans' parents were non-Catholics, and sent him to Oxford, but growing weary of the place on account of its corrupt morals, he left it after two years' stay, crossed over to France, and was received into the Catholic Church in Paris, in 1618. He entered the Society in England in 1625, and made his noviceship at the London Residence of St. Ignatius, Clerkenwell, and was professed August 6, 1637. His missionary life was chiefly spent in North and South Wales, of which Districts he was twice Superior. After toiling for fifty-three years amidst many dangers, sufferings, and persecutions, he was seized with apoplexy, and became bedridden and helpless at Sir James Pool's, Pool Hall, Cheshire. In this state the pursuivants of Shaftesbury and the Privy Council, in searching the mansion, dragged him out of bed and cruelly beat him. He died three months later, January 14, 1679, aged 80. See biography, *Records S. J.*, vol. v. pp. 936, seq.

528. WALTON, FRANCIS, *vere* FOYLE, WILLIAM, Dorset, aged 23. Admitted as a convictor December 3, 1618. Left February 25, 1619, compelled by letters of his friends.

529. CLAXTON, HENRY, *vere* MORSE, Norfolk, aged 23. Admitted December 27, 1618. Took the oath May 1, 1619. Having been ordained priest, and having finished his studies with great proficiency, he was sent to the English vineyard June 19, 1624. He afterwards entered the Society, and admirably fulfilled all the duties of a good missionary, suffered death for the faith at Tyburn, London, with great constancy, to the edification of all present, February 1, 1645.

Martyr  
No. 36.

Henry Morse's parents were non-Catholics; he studied law for some time in one of the Inns of Court, London, and entered the Society in 1625. On his landing in England he was at once seized

and sent to York Castle, and made his noviceship in its cells under Fr. John Robinson, his fellow-captive. For the labours and sufferings of this great martyr and apostle of London, see his Life in *Records S. J.* vol. i. pp. 566, seq. He suffered at Tyburn gallows, February 1, 1645.

1619.

530. TRAFFORD, HENRY, *vere* BEDINGFELD, Norfolk, aged about 19. Admitted as a convictor September 20, 1619. Left April 29, 1620, because he could not apply his mind to study. He always behaved peaceably in the College.

This was probably Sir Henry Bedingfeld, son of Thomas Bedingfeld, Esq., of Oxburgh. He states that he had two brothers and one sister, and many relations, principally Catholic. He studied at Brussels and St. Omer's under the Jesuits. See *Records S. J.* vol. v. p. 572, with Bedingfeld family and pedigree.

531. ALLEN, GEORGE, *vere* HESKETH, Lancashire, aged 21. Admitted with the above. Took the oath May 3, 1620. After minor orders he was ordained subdeacon and deacon in March and April, and priest April 13, 1626. Left for England September 14, 1627, with the desire of entering the Cistercian Order.

This student states that his true name was Hesketh, that he was in his twentieth year, was born and brought up at his father's house in Lancashire, and studied at St. Omer's College for six years. His parents belonged to respectable families; his father was a schismatic, his mother a constant Catholic; and he had six brothers and three sisters, all Catholics. He had himself lived in heresy, but by the grace of God had been reclaimed by Fr. William Collins, who was then [1619] dead. This priest may have been Father Richard Collins, who died in 1617.

532. SHELLEY, ANTHONY, Sussex, aged 18½. Entered, took the oath, and received minor orders with the last . . . [? left], October 25, 1623.

In page 23 of the Douay Diary (*Records of English Catholics*), is an entry, "Anthony Shelley, of the diocese of Chichester, ordained priest December 23, 1628;" and in p. 37, "Sent into England May 11, 1629." He states in his replies that he was born in England, and brought up in France and Belgium. His parents were of the higher class and Catholic; he had three brothers priests, and three sisters; his relations on his father's side were principally Catholic, on his mother's almost all were heretics. He studied in Belgium for eight years under the Fathers of the Society. He was probably a younger son of John Shelley, Esq., of Hampshire, and had three brothers clerics, who were Owen and Thomas S. J., and Cyprian Shelley, a secular priest. See the Shelley family in *Records S. J.* vol. v. pp. 784, seq.

533. STANHOP, THOMAS, *vere* TAYLOR, York, aged 19 or 20.  
Admitted as a convictor with the above. Left for  
France April 14, 1622. Died in London.

Thomas was born at Tadcaster, the son of Thomas Taylor and Mary Ann Neville, both of high family, and heretics. He had no brothers, but three sisters. His relations were principally heretics, except some who then lived in Belgium. As a boy he was a heretic, until sent to Belgium by his uncle Dr. Taylor, from which time he lived in the city of St. Omer for three years, spending the rest of the time in the College of the Society there. (Students' replies.)

534. BROOKES, JOHN, *vere* POULTON, Bucks, aged 18 (on February 2nd next). Admitted with the above. Having received minor orders and taken the oath he was assigned as companion to Father Thomas Neville, *vere* Appleton, from St. Andrew's, Rome, who was going to Flanders for his health, when he (Poulton) retired to the House of Probation at Watten, May 2, 1621.

In the account of the Poulton family, *Records S. J.* vol. i. series i. p. 161, seq., it is stated that John Poulton entered the novitiate of St. Andrew's, Rome, and being sent to Flanders as companion to Fr. Appleton left the novitiate there in 1621. Subsequent information enables us to correct this statement. In *Records*, as above, it appears that he was baptized Ferdinand, but took the name of John in Confirmation. As stated above, he was appointed companion to conduct Thomas Neville, *vere* Appleton (see *Records S. J.* vol. iii. series viii. p. 479, note), who had been compelled to leave the Roman novitiate for Flanders on account of ill-health, on October 7, 1620. Arrived at Watten, John Poulton retired to the novitiate there on May 2, 1621. In *Records S. J.* vol. iv. series ix. p. 29, honourable mention is made of the zealous labours of this Father under the assumed name of John Brookes, at Grafton, Worcestershire. We find him there in 1639, though he had probably arrived much earlier. The exact date of his death does not appear, but it must have occurred between 1639 and 1641, his name not appearing in the Catalogue of the Province for 1641-2.

535. GRIMSTON, JOHN, *vere* TAYLOR, York, aged 22. Admitted as a convictor October 19, 1619. Left April 24, 1621.

John Taylor was born in Yorkshire. His parents were Catholic. He had two brothers and two sisters, one of whom was not a Catholic. Nearly all his other friends were heretics. He studied at St. Omer's College, and was always a Catholic himself. (Scholars' replies.)

536. FERRIS, THOMAS, *vere* HARPER, Staffordshire, aged 18.  
Admitted and took the oath with John Poulton above.  
Received minor orders in May, 1620.

He was born in Staffordshire, and brought up there until his twelfth year. He studied at St. Omer's College for five years.

His parents were Catholic; and he had an only brother and four sisters, Catholic. Of his relations some were Catholics and others heretics. (Scholars' replies.)

537. HILL, EDWARD, *vere* TRAVERS, Lancashire. Admitted as a convictor with the above . . . July 16, 1621.

Travers was born in Lancashire. His father was a schismatic, his mother a Catholic. Amongst his relations were Catholics, schismatics, and heretics. He made his studies at St. Omer's. (Scholars' replies.)

538. FITTON, PETER, *vere* BIDDULPH, Staffordshire, aged 18. Admitted as a convictor October 28, 1619. Took the oath May 2, 1621, and received minor orders July following. . . . October 25, 1623. . . .

Peter Biddulph was born at the family seat of Biddles, in Staffordshire, and brought up partly there and partly in Lancashire. His parents were Catholic, and of high family. He studied at St. Omer's College. The Douay Diary states that (under the name of Peter Fitton) he was ordained there in 1625, and sent to England May 14, 1627 (as Peter Bidle, *alias* Fitton). Dodd, *Church History*, vol. iii. p. 299, notices him under the *alias* of Fitton. He acted as clergy agent at Rome in 1631, and gave great satisfaction, he afterwards laboured several years upon the English Mission, and was chosen Dean of the Chapter. He died in Italy in 1657, being at the time librarian to the Duke of Florence. It is reported that he delivered up Blackloe's works to the Inquisition.

539. TALBOT, WILLIAM, *vere* FORTESCUE, Bucks, . . . Admitted as a convictor November 23, 1619. Left for England September 21, 1620. Returned again from Loreto, where he had fallen sick, in November, and again left April 16, 1621.

William was probably an elder brother of Fr. Adrian Fortescue (*Records S. J.*, vol. iv. p. 275); he was the son of Sir Francis Fortescue, of Salden, Bucks, by his wife Grace Manners, niece of the Earl of Rutland. His sister, Mary Fortescue, married John, tenth Earl of Shrewsbury. See Fortescue family and pedigree, *Records S. J.*, vol. v. pp. 960, seq.

540. HARRISON, ROBERT, *vere* PETERS, Devonshire, aged . . . Admitted as a convictor with the last. Left May 6, 1621.

Peters states that he was born in Devon, and was then aged twenty-eight. His parents were of the higher class, and heretics; he had one brother but no sister. His relations were mostly heretics. He studied at Oxford, but wasted much of his time there. He was a heretic until twenty-six years of age, and was then converted by reading a book entitled, *The Apology of Protestants for the Roman Church*. (See scholars' replies.)



541. DELINGHAM, THOMAS, *vere* OWEN, Carnarvonshire. Admitted November 27, 1619. Left April 29, 1620, on account of an impediment rendering him unfit for the ecclesiastical state, towards which indeed he felt himself but little disposed.

This student was son of Robert Owen, of Bodsillin, Carnarvonshire, and his wife Laura, daughter of William Coytmor, of Coytmor, in the same county, both non-Catholics; he had six brothers and eight sisters, most of them heretics. He took his degree of B.A. at Cambridge, and was partly converted to the Catholic faith by a relative, a priest O.S.B.; and then flying from England, he had some difficulty in making his way to St. Omer's College, where he was instructed and received into the Church by Fr. Henry Thunder. (Students' replies.)

1620.

542. RUSSELL, SIMON, *vere* WILSON, Staffordshire, aged 19. Admitted October 3, 1620. Took the oath May 2, 1621. Having received minor orders, he left for Belgium in 1622, before completing two years of philosophy, having always suffered in his health in Rome. He entered the Society at Liege, and died piously in 1625.

Simon was son of John Wilson and his wife Aloysia Russell; was born at Stafford, and reconciled to the Catholic Church at St. Omer's, where his brother, John Wilson, lived a priest, and afterwards entered the Society (see John Wilson's biography, *Records S. J.* vol. v. pp. 424, seq.). Simon died a holy death, being a scholastic of the Society, at Liege September 21, 1625, two months after completing his noviceship. See biography, *Records S. J.* vol. v. pp. 422, seq.

543. SMITH, RALPH, *vere* SALVIN, Durham, aged 20. Admitted and took the oath with the last. After minor orders, ordained subdeacon and deacon in November and December, and priest December 21, 1624. He entered the Society at St. Andrew's, Rome, and on the 4th of May following (N.S.), after living there in great fervour from the feast of the Annunciation, he proceeded to Watten, in order to complete his noviceship.

Ralph Salvin was of the ancient Durham family of that name. He entered the Society at St. Andrew's, Rome, March 25, 1625, and on April 25th (O.S.) left Rome for the Watten Novitiate to complete his noviceship, and died of consumption there, April 11, 1627. He was son of Gerard Salvin, Esq., and Anne, his wife, of Croxdale House, Durham. He made his humanity studies at

Durham College, where, having been frequently insulted by two students (one of whom was a son of the Protestant Bishop of Durham), with the derisive terms of Papist, &c., he beat them, and was expelled. He then repeated his studies at St. Omer's College. He had two brothers and three sisters. See his autobiography and eulogy in *Records S. J.* vol. i. pp. 298, seq.

544. TAYLOR, HENRY, Douay, aged 18. Admitted with the last. Left May 6, 1621.

Henry Taylor was born at Douay, and dwelt partly with his parents in Belgium and England, and partly at St. Omer's. His parents were respectable Catholics. His father was agent for the King of Spain in England, and lived with the Spanish Ambassador, under whose roof he died. His mother remained as a widow at St. Omer. He had one brother and several sisters and relations Catholics, and also a paternal uncle and relations who were heretics and schismatics. (Students' replies.) The Douay Diary mentions the arrival of Henry and Hugh Taylor at the College on May 2, 1582. These may have been the father of Henry and his brother Hugh the martyr, Henry's uncle, who suffered at York, November 26, 1585.

545. RINGBY, CYPRIAN, *vere* STEPHENSON, London, aged 20. Admitted, took the oath, received minor orders, and was ordained with Ralph Salvin. He died in the College as he had ever lived, most piously, September 13, 1626.

Cyprian's true name was Stephenson, he was born in London, and lived with his parents there. On his father's death he went to an uncle named Ringstead, with whom he stayed for a long time, and then studied at St. Omer's College. His parents, Thomas and Helen Stephenson, were of the middle class and well off. He had an only brother named Francis, and one sister, Susan, who both died young. Among his masters was a priest then in prison, under whom he studied for two years. He was always a Catholic. (Students' replies.)

546. HOWARD, EDWARD, *vere* HARRIS, Essex, aged about 20. Admitted, took the oath, and received minor orders with the last. He obtained leave to return to England, as being unfit for study, April 4, 1622.

This student was born at Romford, his father was a knight, and a schismatic, his mother was the grand-daughter of a knight, and a Catholic. He lived in heresy until sent by his mother to St. Omer's College, where he was instructed and received into the Church by Fr. Roger Lee, and studied his humanities there for seven years. (Students' replies.)

547. RAWLEY, ROBERT, *vere* ROOKWOOD, Suffolk, aged 32. Admitted and took the oath with the above. Ordained subdeacon and deacon in December, and

priest on Holy Innocents, 1621. Left for England September 21, 1626.

Robert was the son of Edward Rookwood, Esq., of Euston, Suffolk, and his wife, Elizabeth, daughter of William Brown, Esq., of the Montague family. He was born at Euston, and was the youngest of three sons and four daughters; his mother died when he was an infant, but his father was still living. His mother's eldest brother was Sir Anthony Brown, of Elsing, Norfolk, Knight, a Justice of the Peace, and a secret Catholic. Robert studied rudiments at the Brentwood public school under John Greenwood, who afterwards became a Catholic. Until twenty-eight years of age he lived as a country gentleman, when, by the advice of a Jesuit Father, he went to St. Omer's and made a course of humanity studies. On his way to St. Omer's he was arrested at Gravesend with his companions, brought before the Bishop of London, and committed to Newgate for refusing to take the condemned oath of supremacy, and after seventeen weeks made his escape, and so reached St. Omer's. After leaving Rome he became confessor to the English Poor Clares at Gravelines until about 1649, when he accompanied the new foundation to Rouen, and was their confessor for twenty-four years, dying there November 12, 1668. See autobiography, *Records S.J.* vol. i. pp. 198, seq.; also vol. iii. p. 785, and pedigree, p. 788.

- 548A. HOSKINS, ANTHONY, *vere* PERKINS, RICHARD, Monmouthshire, aged 22. Admitted, took the oath, and received minor orders with Ralph Salvin.

Anthony Hoskins was ordained at Douay September 26, 1627, and sent from thence to England August 7, 1628. Douay Diary.

- 548B. TRAFFORD, JOHN, *vere* SCOBLEY [signs himself SCOBLE], of Devonshire, aged 19. Admitted October 12, 1620. Took the oath and received minor orders with the last. Ordained with Ralph Salvin above. Left for England September 21, 1626, and died on his journey in the city of Reggio, October 18th of the same year.

549. ROBINSON, EDMUND, *vere* DOWNES, Norfolk, aged about 42. Admitted, took the oath, and ordained with Robert Rookwood above. Sent to the English vineyard June 19, 1624, and entered from thence the Society at Watten.<sup>2</sup>

Edmund, or Edward, Downes had several brothers, sisters, and relations, partly Catholic, and partly heretic. . . . God of His infinite

<sup>2</sup> The original entry from which the transcript was taken is stated to be so much injured by the corroding of the ink, &c., that in many places it is quite illegible.

mercy gave him grace to amend his life half a year before he became convinced of the truth of the Catholic religion. Long before that period his paternal uncle, and his eldest brother had often persuaded him and given him Catholic books, which he read with attention and a great desire of finding the truth. For this end, and for the grace to follow it he prayed day and night, and obtained his petition three years ago. He was probably a brother of Robert Downes, Esq., of Bodney, county Norfolk, whose daughter, Elizabeth, was the first wife of Sir Edward Mostyn, Bart., of Talacre. See scholars' replies, and *Records S. J.* vol. v. p. 934; also Mostyn pedigree, vol. iv. p. 522. We cannot trace his history further.

1621.

550. HOLDEN, WILLIAM, *vere* TOWNELEY, CHARLES, Lancashire, aged about 21. Admitted as a convictor September 29, 1621. He left the College with the consent of the Father Rector June 13, 1624.

This student was the loyal and gallant Charles Towneley, who fell fighting for his King at the battle of Marston Moor, July 2, 1644. He was son of Richard Towneley, of Towneley, Esq., was born at Towneley, and made his humanity studies at St. Omer's College. His mother came from the Ashton family, of Lever, Lancashire. He had three brothers and one sister. If found by Superiors to have a vocation to the ecclesiastical state, he expressed his desire to embrace it, but the result shows the decision at which they arrived. See *Records S. J.* vol. i. p. 668.

551. PHILLIPS, JOHN, *vere* LUTLEY, PHILIP, Salop, aged 20. Admitted with the last. Took the oath May 16, 1622, and after minor orders was ordained subdeacon and deacon in April, and priest April 21, 1624. Sent to the English vineyard August 21, 1628. He behaved well in the College.

John Lutley was born at his father's house at Bramcroft, county Salop, where he was principally educated. His parents were both Catholics and of high families; his father's income from rents was about £300 a year. He was the youngest but one of three brothers and three sisters; his relations on his father's side were all heretics, on his mother's they were Catholics. He was backward in his studies, which he had to make away from home on account of the turbulence of the times. He was always a Catholic. (Scholars' replies.)

552. RIGBY, LAURENCE, *vere* MORLEY, HENRY, Lancashire, aged 19. Admitted and took the oath with the last. Received Holy Orders in August, 1626. Left for England with Fr. Phillips August 21, 1628.

Henry Morley was born at Bury, and his father dying when Henry was quite a boy, he was adopted by Christopher Anderton, Esq.



whose brother, Fr. Laurence Anderton, *alias* Scroop, reconciled him to the Catholic Church after he was thirteen years of age, and sent him over to St. Omer's College, where he made his humanity studies. He entered the Society in 1630 under the name of Laurence Rigby. See *Records S. J.* vol. iii. p. 776, note, Addenda.

553. PARKER, JOHN, *vere* HEATON, Lancashire, aged about 20. Admitted and took the oath with the above. Ordained subdeacon and deacon in December, 1625, at which time considering himself as yet to be unfit for the priesthood, and being impatient of further delay, he begged for a dispensation, and entered the Novitiate of St. Andrew's, Rome, August 29, 1626.

John Heaton was born at Heaton, Lancashire, son of Thomas Heaton and his wife Dorothy, daughter of Thomas Anderton, Esq., of Horwich. He states that both his parents were alive in 1621, were non-Catholic, and of families of position; he had five brothers (four of whom were Catholics) and two sisters, Protestants. He was converted to the Catholic faith by his uncle, Fr. Laurence Anderton, *alias* Scroop, then a missionary in England, who sent him privately to St. Omer's College, at his own charges, where he made his humanity studies. He was professed August 3, 1640, having been sent to England about 1633. After an apostolical life spent in assiduous labours, renowned for the many conversions made by him to the Catholic faith, and after filling many important offices in the Society, he died November 25, 1684, "A man venerated by all, one whose memory is held in benediction." See biography, *Records S. J.* vol. i. p. 666; also vol. iv. p. 714, and pedigree.

554. NEVILLE, EDMUND, *vere* or *alias* SALES, Lancashire, aged 17. Admitted and took the oath with the above. After defending the theses of philosophy with success, and spending a year and a half in theology, he begged and obtained of Propaganda, when carefully tried, a dispensation for entering religion, and was admitted to the Novitiate of St. Andrew's, May 24, 1626.

Edmund states that his real name was Neville, *alias* Sales, and that he was born at his father's house at Hopcut, Lancashire. His parents were Catholics and of high families; he had three brothers but no sister. His uncle was of the Westmoreland branch, and a member of the Society of Jesus (Fr. Edmund Neville, No. 385). Neville made his humanity studies at St. Omer's College, and was professed August 3, 1640, and sent to England 1637. In 1642 he was a missionary in the Oxfordshire District, and probably died before 1655, though we cannot ascertain the exact date. See *Records S. J.* vol. v. p. 350.

555. LANGLEY, JOHN, *vere* HODGSON, diocese of Durham, aged 17 or 18. Admitted and took the oath with Charles

Towneley, No. 550 above. Having received minor orders he left for Belgium, on account of ill-health, September 12, 1624.

His father's name was Hodgson, his mother's Langley. Born at Hebburn, Northumberland, he lived in Newcastle-on-Tyne, and studied for a year under a private tutor. Both his parents were Catholic, his father was of the middle class, his mother of higher rank. His father was alive and well off, but his mother was dead. He had six brothers and four sisters, all Catholics. Some of his relations were Catholics and others heretics. He studied for seven years at St. Omer's College, and was always a Catholic. (Scholars' replies.) He was ordained at Douay April 19, 1631, and sent to England June 27th following (Douay Diary). He was probably a son of Mr. Hodgson, of Heborne, or Hebburn, three miles from Newcastle, of whom mention is made in several places in *Records S. J.* vol. iii. series v. and vi. He is mentioned in a list of priests by Rev. W. Clarke, clergy agent, dated 1632, as a Seminary priest in the Durham District, *Records S. J.* vol. iii. series v. p. 1.

556. COLEFORD, WILLIAM, *vere* COOKE, Kent, aged 22. Admitted and took the oath with the above. Ordained with Ralph Salvin, above, in St. John Lateran's. After two years theology he left for Belgium, September 14, 1627. He became domestic chaplain to the Bishop of Ipres, and behaved admirably in the College.

From his autobiographical statement William Cooke appears to have been a son of Sir Edward Cooke, *or* Coke, the celebrated lawyer and cruel foe to Catholics, by his second marriage with the widow of Sir William Hatton, daughter of Thomas, Lord Burleigh, and grand-daughter of the Lord High Treasurer. He had one brother and one sister, a Catholic uncle, Fr. Thomas Cooke, *alias* Coleford, and a Catholic maternal aunt, the wife of Mr. Gabriel Coleford. At the age of fifteen William was converted to the faith by Fr. Alexander Baker, and made his humanity studies at Brussels. See *Records S. J.* vol. i. p. 185.

557. CURTIS, PETER, Hants, aged 26. Admitted, &c., with the above. Ordained subdeacon and deacon in May and June, and priest June 24, 1625. Sent to England September 16th of same year.

Peter Curtis was a brother of Fr. Thomas Curtis, No. 257, but many years his junior, and was converted by him to the Catholic faith in 1614. In his autobiography he states that he was born at Andover, the son of Thomas Curtis, of Enborn, near Newbury, Berks, of a respectable family, but in reduced circumstances. His mother was Jane Burton, of Longparish, Hants. He had eight brothers, four of whom were members of the Society of Jesus, two being Fathers and two lay-brothers. He had two sisters, one of whom was a Poor Clare. He made his humanities at Seville and St. Omer. He is mentioned in a list of Secular and Regular Clergy seized by the Government pursuivants and placed in various

London prisons about 1637 (*Dom. Charles I.* vol. cccviii. n. 66, 1. *Records S. J.* vol. i. p. 517) as being confined in Newgate Prison. See also *Records S. J.* vol. iii. series vii. p. 406 note.

558. CAMPION, JOHN, *vere* POYNTZ, Gloucestershire, aged 19. Admitted as a convictor with the above. He was an example of every virtue, and left Rome for England September 17, 1624. He now spends his days happily in the Novitiate at Watten. [He was Rector of this College May 13, 1659.]

John Poyntz entered the Society in 1624, and was professed May 4, 1640. Frequent mention of this Father occurs as connected with the relics of St. Thomas of Hereford in *Records S. J.* vol. iv. series x. pt. i. He received them from Fr. Alexander Cuffaud, the missionary at Hereford, and deposited them in St. Omer's College Church in 1668. Father Poyntz became Rector of Liege in 1663, upon the expiration of his term of office in the English College, Rome, and died at Ghent March 6, 1671.

559. TALBOT, ADRIAN, *vere* FORTESCUE, Oxon, aged 20. Admitted October 2, 1621. After spending two years with great fruit, he left Rome along with the last, and chose the novices of Watten, whom he had long ago loved, to be the apostolic companions of his life.

Fr. Adrian Fortescue was son of Sir Francis Fortescue, of Salden, Bucks, and his wife, Grace Manners, niece to the Earl of Rutland. His sister Mary married John Talbot, tenth Earl of Shrewsbury. He entered the Society of Jesus, was professed with the last named, and sent to the English Mission in 1638, having previously been Professor of Sacred Scripture and Hebrew. He was a missionary in Lincolnshire, and Superior of the Worcestershire District. He died at Huddington, near Worcester, December 13, 1653, and was buried in the parish church, where a brass plate to his memory is affixed. *Records S. J.* vol. iv. series ix. p. 275.

1622.

560. LATHAM, EDWARD, *vere* MAINWARING, Lancashire, aged 18. Admitted May 20, 1622. Took the oath May 1, 1623. Received minor orders in the same month. Left the College May 11, 1627, to complete his studies in Paris (with the consent of Father Rector). He was ordained there, and afterwards entered the Society of Jesus.

Edward Mainwaring was a younger brother of Fr. George Mainwaring (No. 418). He states that his parents were excellent Catholics, of good family, but had suffered much, and were in reduced circumstances from the persecution against Catholics; he names three brothers and four sisters as then living. He made his

humanity studies at St. Omer's College, entered the Society of Jesus in 1628, and was sent to the English Mission 1638, having previously been Minister of his College, and Camp-Missioner to the English and Irish soldiers serving in Belgium; he was professed July 31, 1649. He attended the execution of his dear companion, Fr. Peter Wright, at Tyburn, May 19, 1651, disguised as a hodman, and gave him the last blessing. He laboured in the Lancashire District, and died July 12, 1667. See biography *Records S.Œ.* vol. i. pp. 653, seq.

561. CORBINGTON, AMBROSE, *vere* CORBY, York, aged 17. Admitted October 11, 1622. Took the oath May 1, 1623. Received minor orders September 16, 1625. Left for his father's house in Belgium to recover his health. He spent three years here, winning the praise of all. At length he entered the Society of Jesus at Watten in September, 1627. He died Confessor of this College in the year 1649.

Ambrose was the son of Gerard Corby (whose father was reconciled to the Church by Gerard's means when about one hundred years of age) and his wife Isabella Richardson. Gerard, at the age of seventy, became a lay-brother, and his wife Isabella, at the age of eighty, became a Nun O.S.B. at Ghent, having separated by mutual consent. Ambrose made his humanity studies at St. Omer's College, was professed August 5, 1641, and died at the English College, Rome, April 11, 1649, being Father Confessor of the College. Alegambe, *Bibl. Script. S.Œ.*, says that he taught the *belles lettres* for some years at St. Omer's College with great applause, and was highly accomplished in Latin and Greek literature, and distinguished for great modesty, humility, patience, and charity towards others and piety towards God. He wrote a very pleasing sketch of his father's life. See his biography and works in *Records S.Œ.* vol. iii. series v. p. 97, "The Corby family."

562. FARMER, GREGORY, *vere* SMITH, Berks, aged about 22. Admitted, &c., with Edward Latham. Ordained sub-deacon and deacon in December, and priest December 20, 1625. Sent to the English Mission August 24, 1629. He accommodated himself better to the College regulations towards the end of his course. Died on his journey at Brescia.

Gregory Smith himself states that he was born at Langley, in Yorkshire. His parents were of the upper class,—his father a schismatic, his mother a Catholic. He had one brother and three sisters, all schismatics, besides four Catholic relatives, eight heretic, and three schismatic, all of high birth. He studied in heretical schools in England until sent to St. Omer's College, where he made his humanities for three years. He was a schismatic until sixteen years of age, but never a heretic, and was converted and received into the Church by a priest in England named Bolton, formerly a student of this College. (Students' replies.)



563. TAYLOR, THOMAS, Douay (of English parents), aged 18. Admitted, &c., with the above. Ordained subdeacon and deacon in September and October, and priest October 15, 1628. Left for England August 24, 1629. He behaved well here.

Thomas Taylor was born at Douay, and was educated by the Fathers of the Society from the age of eleven, at St. Omer's College. His parents were of moderate circumstances and Catholics. He had three brothers, of whom one only was then alive, and four sisters. He was always Catholic. (Scholars' replies.)

564. PARKER, HUGH, *vere* FULLWOOD, Stafford, aged 20. Admitted, &c., with the above. Ordained subdeacon and deacon in December, and priest December 19, 1627. Left for England with the last.

This student was born and brought up near Uttoxeter, in Staffordshire. Until more advanced in age, he was given in charge to Fr. Falkner, with whom he lived during four years, and was sent abroad by him for the sake of study. His parents were Catholic and respectable, but in narrow circumstances, on account of loss of property, and long and repeated incarcerations for the Catholic faith. He had three brothers and one sister, Catholics; besides many heretical relations—one named Hill, another Parker, &c. Of his three uncles one was a barrister in London. He studied for four years at Liege in the College of the Society. See *Records S.ſ.* vol. i. p. 502.

565. BROWN, DANIEL, *vere* LLOYD, DAVID, Carnarvon, aged 21. Admitted, &c., with the above. Ordained subdeacon and deacon in March and April, and priest April 13, 1626. Left for England with the last named. He deserved great credit for his observance of discipline during the whole of his nearly seven years' course. He was Procurator of the College of Piacenza for many years. Returning to England about 1650, he was drowned in the British Channel.

David Lloyd was of a respectable Carnarvonshire family, and was born at his father's house, Rosgill. His father had been dead about ten years. His mother was of the Bodwell family. He had an uncle, Fr. Buckley, a member of the Society. He studied at the Shrewsbury, Worcester Collegiate, and Winchester grammar schools. In his twentieth year (1621) he left England to visit his uncle, then Master of Novices at Liege, and was there reconciled to the Church. *Records S.ſ.* vol. iv. series xi. pt. 2. p. 521.

566. WOOD, ALEXIUS (generally named ALEXIUS SILVIUS), York, aged about 20. Admitted as a convictor Oc-

tober 11, 1622. Left for England September 16, 1625.

Alexius Wood states that he was called Woodca, the affix being used to distinguish the family from many others of the same name. He was born in his father's house in York, where he was brought up until four years ago, when he went to Belgium; he studied at St. Andrew's in Scotland, as well as at St. Omer's. His father was Alexius Woodca, a Pole, and a medical man, whose entire family was Catholic. His mother belonged to the Scotch family of Cunningham, and was a heretic. He had no brother but three sisters, one of whom was married to a gentleman of family, Mr. Watson, of Barnby; another married Mr. Smith, a schismatic; and the third was then single. He became a schismatic whilst studying logic at St. Andrew's, but was afterwards brought back to the true faith. (Scholars' replies.)

567. BLACKMAN, RICHARD, *vere* ROSS, Norfolk, aged about 26. Admitted with the above as a convictor. Left for England April 15, 1626.

568. DRAKE, JOHN, *vere* GUILDFORD, HENRY, Sussex, aged about 18. Admitted November 10, 1622, as a convictor. Received Confirmation May 28, 1623. Quitted the College for the Novitiate of the Society at Watten September 16, 1625, leaving behind him the reputation of an angelical life, richly adorned with every virtue.

We fail to trace the history of this novice of the Society. He may have been a son of Sir Henry Guildford, of Hemsted, Kent, who married the Lady Elizabeth Somerset, of Raglan, one of the daughters of Edward Somerset, fourth Earl of Worcester, and his wife Elizabeth, daughter of Francis Hastings, Earl of Huntingdon.

569. MORGAN, THOMAS *vere* WELLES, Hants, aged 20. Admitted as a convictor with the last. Being attacked by consumption, he died a most saintly death May 29, 1623.

1623.

570. MANNERS, GEORGE, *vere* HASTINGS, WALTER, Leicestershire, aged 25. Admitted as a convictor January 13, 1623, but left for France June 9, 1624.

This was an elder brother of Edmund Hastings (No. 575). See *Records S. J.* vol. v. p. 494.

571. BARTON, EDWARD, *vere* BRADSHAIGH, Lancashire, aged 20. Admitted October 5, 1623. Took the oath May 1, 1624. Received minor orders in July fol-

lowing. Ordained subdeacon and deacon in December, 1627, and priest February 20, 1628. Left for England May 16, 1630. He lived here with great esteem for piety and learning.

Edward Bradshaigh was probably a brother of Richard (No. 574), one of the four Jesuit Fathers, sons of Roger Bradshaigh, Esq. and his wife Anne, of Haigh Hall, near Wigan, now the seat of the Earl of Crawford and Balcarres, who represents this ancient family and holds its estates. See *Records S. J.* vol. i. pp. 228, seq., note.

572. ASHTON, NICHOLAS, *vere* FAZAKERLEY, Lancashire, aged 23. Admitted as a convictor with the above. Left for England April 15, 1626.

This was, we believe, the eldest son of Robert Fazakerley, Esq. and Ann his wife, of Fazakerley, and brother of Thomas (No. 630), who became a priest. See *Records S. J.* vol. v. p. 392, note. He is the gallant and loyal Nicholas who became a captain in the royal army, and lost his life at Liverpool. (*Catholic Apology*.)

573. FOWLER, RALPH, *alias* BRIANT [no place is named], aged about 35. Admitted as a convictor October 19, 1623. Left February 25, 1624.

574. BARTON, RICHARD, *vere* BRADSHAIGH, Lancashire, aged 22. Admitted as a convictor October 4, 1623. He entered the Society on the feast of St. Augustine, August 28, 1625.

Richard Bradshaigh was son of Roger Bradshaigh, named above; made his humanity studies at St. Omer's College, and was professed July 22, 1640. After filling various responsible offices in the Society, he was appointed Provincial of the English Province in 1656, and so continued until 1660. He witnessed the collapse of the Commonwealth and restoration of the Monarchy, and several historically interesting letters which he wrote to the Father General of the Society in Rome are extant. He died, Rector of the College of St. Omer, February 13, 1669, aged sixty-seven. See his biography and extracts from letters, *Records S. J.* vol. i. pp. 227, seq. Two sisters of Richard Bradshaigh became nuns of the order of Poor Clares at Gravelines, viz., Elizabeth Clare Bradshaigh, professed in 1620, at the age of 19, who died in 1639; and Mary Anna Bradshaigh, professed also in 1620, aged 18, who died 1666. They are described as being daughters of Roger Bradshaigh of Haigh, and his wife Anne Anderton of Lostock.

Two more of the same family became nuns in the same convent later on, whose parents' names do not appear, viz., Mary Ignatia Bradshaigh, professed in 1640, aged 21, and died in 1673; and Cecilia Frances, professed also in 1640, aged 18, and died in 1650. If not sisters, they may have been nieces of the former. The two latter were sent to the new convent at Rouen.

575. MANNERS, EDMUND, *vere* HASTINGS, Leicestershire, aged 24. Admitted as a convictor October 4, 1623. Left October 11, 1624, for Belgium.

Edmund Hastings was born May 24, 1600, at Kerby, Leicestershire, where he was brought up a heretic. Son of Sir Henry Hastings, Knight, and his wife Dorothy. His father, alarmed by the persecuting times, remained a schismatic and a time-server. His mother was a constant Catholic. Had four brothers and seven sisters, who all professed the Catholic religion when grown up. He studied in England under heretical masters, and was converted to the faith by means of a Father of the Society, and immediately afterwards was sent abroad.

576. WORTHINGTON, RICHARD, Louvain (of English parents, brought up in Lancashire), aged 17. Admitted with the last. Took the oath, &c., with Edward Bradshaigh above. Ordained at Naples, whither he had been summoned by his uncle, in 1631.<sup>3</sup> Returning from thence, he was sent to England April 17, 1631. A man of the meekest disposition, and gave to all an excellent example.

Richard Worthington was son of Thomas Worthington, Esq., of Blainscough, county Lancaster, who died at Louvain, in exile, in 1619, by his wife Mary, sister and heiress of John Allen, Esq., of Roshall. Richard was born at Louvain, and brought up in England. In his answers to the usual questions, he states that his father's name was Worthington, his mother's Allen, both Catholics. He had two brothers and two sisters surviving in 1623, who, with the greater part of his relatives, were Catholic. He made his humanity studies with the Augustinian Fathers, and was always a Catholic. (Scholars' replies.) See also Worthington family and pedigree, *Records S. J.* vol. ii. series ii. p. 133.

577. HERVEY, THOMAS, *vere* PETERS [PETRE], Essex, aged about 18. Admitted as a convictor October 2, 1623. Left for Florence April 6, 1625. He remained there for some months.

Thomas Petre may have been the third son of Thomas Petre, Esq., of Cranham, county Essex, and his wife Elizabeth, daughter and co-heir of William Baskerville, Esq., of Wansboro', county Wilts. See Petre pedigree, of Cranham, *Records S. J.* vol. v. p. 272.

578. ASHBY, WILLIAM, *vere* THIMELBY, Lincolnshire, aged about 18. Admitted as a convictor with the last. Left for Belgium October 1, 1626.

William Thimelby was brother of Edward Thimelby, who entered the College in 1636. See No. 685. William, in his brief

<sup>3</sup> Dr. Thomas Worthington.



reply to the usual scholars' questions, states that he is son of Richard Thimelby, Esq., by his wife Mary Brookesby, and that he had five brothers and six sisters then living. His brother Edward mentions him in his replies, as alive in 1636. See Thimelby family and pedigree, *Records S.ſ.* vol. v. p. 597.

579. STRANGE, ROBERT, *vere* ARMSTRONG, Northumberland, aged about 20. Admitted, &c., with Richard Worthington. Having completed his philosophy, he left the College to enter the Order of St. Dominic, September 10, 1626.

Robert was son of Robert Armstrong, a farmer of the county of Northumberland, and a younger brother of Fr. John Armstrong (No. 456). He was always a Catholic. His parents had been Catholics for thirty years. He had four brothers, two sisters, and six other relations, all Catholic. He studied his humanities at Hexham, devoted himself afterwards to the service of the poor, and reconciled many to the Church of God. He died in the odour of sanctity, May 5, 1663. See *Records S.ſ.* vol. v. p. 638.

580. ONLEY, HENRY, *vere* COTTON, Hants, aged 19. Admitted as a convictor with the above. Left for France October 1, 1626.

581. ANGIER, JOHN, *vere* ANN, York, aged about 20. Admitted as a convictor with the above. Left for England March 11, 1625.

John was probably a younger brother of Fr. George Ann (No. 480); he was born at Frickley, Yorkshire; and was the son of George and Margaret Ann, Catholics. He had four brothers and eight sisters, all Catholic. He studied at home under a private tutor, and afterwards for four years at St. Omer's. See *Records S.ſ.* vol. iii. series vi. p. 144, note.

1624.

582. ARDEN, JAMES, *vere* PATESON, Lancashire, aged about 24. Admitted September 28, 1624. Took the oath December 8, 1625. Received minor orders in same month. Ordained subdeacon and deacon in December, and priest December 19, 1627. Left for the English Mission April 17, 1631. Behaved well here.

James Pateson was born and brought up in Lancashire. His father was a yeoman, and his mother of the same class; they were, with himself and all his brothers and sisters, Catholic. He had many friends, both Catholic and heretic. He studied humanities for seven years at Preston, Eccleston, and Euxton, and for one year at St. Omer's College. (Students' replies.)

583. DARCY, ARTHUR, *alias* ANGELINO, Northamptonshire, aged 19. Admitted, &c., with the last. Ordained subdeacon and deacon in May, and priest May 12, 1630. Sent to England with the above named. He behaved well in the College.

Arthur Darcy was born of Catholic parents in Northamptonshire, who had suffered heavy losses for the Catholic faith. He and all his brothers and sisters, fifteen in number, were brought up Catholics. He had studied at St. Omer's for five years. (Students' replies.)

584. SALISBURY, JOHN, *vere* DIGBY, Northamptonshire [Bucks], aged 19. Admitted with the last as a convictor. Left the College December 21, 1627. Remained in Rome until January, 1628, when he went to Florence. He behaved well here.

This student became Sir John Digby, Knight, and was a younger brother of the famous Sir Kenelm Digby (who was born July 11, 1603). The Pilgrim-Book describes John as of Bucks. He was son of Sir Everard Digby, Knight, and Mary, sole heiress of William Malsho, of Gothurst. His father was the amiable and deeply lamented Sir Everard Digby, who suffered in the Cecil Gunpowder Plot. Sir John was a zealous assertor of the royal cause, and, during the civil war, was a colonel, and then major-general in the King's army in the west of England, which was commanded by Sir John Digby, a younger son of John, Earl of Bristol. Our Sir John was mortally wounded at Taunton, and died in consequence soon after at Bridgewater. *Catholic Apology*, by Lord Castlemaine; also *Athen. Oxon.*, cited by Dodd, *Church History*, vol. iii. p. 57.

585. BANNISTER, THOMAS, *vere* COWLEY, Lancashire, aged 18. Admitted, &c., with the last. Ordained subdeacon and deacon in February, and priest March 15, 1631. A man of timorous conscience, excellent example, and of considerable learning. He died in England November 17, 1663.

Thomas Cowley was born in Lancashire, and was always a Catholic. His parents were poor, but members of the Church. His father became a Catholic in his youth; his mother was always one, as were all her relatives. His father's relations were heretics. Thomas studied in England, for some time under a Father of the Society, who employed him much in writing. He read Cicero, Ovid, part of Virgil, &c. (Students' replies.)

586. PALMER, JOHN, *vere* THWING, ROBERT, York, aged 18. Admitted, &c., with the last. Having completed his philosophy and obtained a dispensation, he entered

the Society of Jesus at St. Andrew's, in Rome, November 10, 1627.

Robert Thwing was born at Heworth. His parents were at the time of his birth schismatics. He had three brothers, the eldest being named George, and two sisters, all Catholics. He was converted to the Catholic faith at the age of fourteen; made his humanities at St. Omer's College, and was professed September 29, 1642, and sent into England about 1643. He died about 1657. *Records S.J.* vol. v. p. 762.

587. NORTON, GEORGE, *vere* Throckmorton, Warwickshire, aged 21. Admitted as a convictor September 28, 1624. Retired to Belgium September 8, 1628. He behaved well while here.

588. TURNER, JOSEPH, *vere* FARLEY, ELIOT, Worcester, aged about 24. Admitted, &c., with the last. Received Confirmation November 7, 1625. Ordained subdeacon and deacon in August, and priest August 26, 1629. Left for the English Mission October 9, 1631. He behaved admirably in the College.

Elliot Farley made his humanities at the College School, Worcester, under Henry Bright, and afterwards became student at Balliol College, Oxford, where he took his degree of B.A., February 1, 1620; then, becoming a Catholic, he went abroad, and entered the English College, Rome. He was living in Rome in 1661, much esteemed for his learning, piety, and prudent behaviour. *Athen. Oxon.* vol. i. p. 356; Henry Savage's *Baliofergus*, 1668, p. 17, cited by Dodd, *Church History*, vol. iii. p. 295.

589. SAVILLE, THOMAS, *vere* GWYNNE, Carnarvonshire, aged about 20. Admitted, &c., with the last. Ordained along with Thomas Cowley, above, and sent to England with James Pateson, above. A man of great piety and innocence of life.

590. STOURTON, FRANCIS, *vere* COCKE [? COOKE], Suffolk, aged ... Admitted, &c., with James Pateson, above. Ordained subdeacon and deacon in September and October, and priest October 26, 1631. Left for England September 9, 1632. Behaved very quietly here.

591. GREEN, THOMAS, *vere* WAKEMAN, Staffordshire, aged ... Admitted as a convictor December 15, 1624. On April 30, 1630, he signified his intention of not remaining as a convictor, and received minor orders,

and was ordained with Arthur Darcy, No. 583. He left April 15, 1632, for Watten, to enter the Society of Jesus, leaving behind him the odour of many virtues.

Thomas was son of John Wakeman, Esq., of Beckford, Gloucester, and his wife Ursula Gifford, of Staffordshire. He passed also in England as Thomas Aldrington, and died April 24, 1649. *Records S.J.* vol. iv. series x. part i. p. 436.

1625.

592. WALKER, JOHN, *vere* LAMBERT, Lancashire, aged about 25. Admitted October 6, 1625. Took the oath May 3, 1626. Received minor orders in June following. Ordained with Thomas Taylor, No. 563 above. On account of fever he was sent to England, with permission of the Protector, April 17, 1631, leaving behind him a great blank in the loss of his pious example. He died in England, as is recorded, most devoutly in January, 1632, having, apparently through a Divine inspiration, foretold the time of his death.

593. BURTON, JOHN, *vere* BARON, Lancashire, aged 20½. Admitted, &c., with the last. Confirmed November 7, 1625. Ordained with Arthur Darcy, above. Left for England with Francis Stourton. He combined great gentleness of disposition with the love of manly sports.

John Baron was son of Laurence and Helen Baron, belonging to the middle class of society. They were Catholics, as were his only brother and sister; he himself made his humanity studies in the house of a nobleman in England, under a Father of the Society. Having obtained a dispensation, he entered the Society in 1633, and died, Minister and Socius Master of Novices in the Novitiate at Watten, August 22, 1638, of a fever which attacked the whole house and carried off three of the community. This pestilence had been brought into those parts by the invading French army. After his noviceship he was sent back to the English Mission, and stationed in a country place among poor Catholics, partaking of the humble fare of his flock, and making long journeys on foot, often by night, and in the severest weather, to visit his sick poor. In the office of Minister at Watten he took part in the most menial offices, and directed others in the performance of their duty more by example than by precept. He was universally beloved. See his biography, *Records S.J.* vol. i. p. 660.



594. SMITH, LAURENCE, *vere* HOLME, RICHARD, Lancashire, aged 21 and two months. Admitted, &c., and Confirmed with the last. Ordained subdeacon and deacon in September and October, and priest November 3, 1630. Sent to England April 15, 1632. He lived most quietly here, and was rather virtuous than talented.

Richard Hulme, or Holme, states in his replies that he was born at Maghull, where he was brought up until nine years old, when, both parents being dead, he and five brothers and two sisters were intrusted to the care of a brother, who placed them in the house of his Catholic father-in-law. Here they lived as Catholics for six years. Their brother afterwards placed them in a heretical school, where they lost their religion. Richard's parents were both of the higher class, and heretics, although his father became a Catholic before death. His brothers and sisters were either actually or very nearly Catholics. He was converted by a priest who lived near. Four members probably of the same family, viz., John, Francis, Edward, and John the younger, all of the name of Hulme, or Holme, of Lancashire, entered the Society later on under the name of Howard. See *Records S.J.* vol. v. 192, note. In a list of priests buried at Hardkirk cemetery, Little Crosby, printed in *Records S.J.* vol. v. p. 345, we find "Richard Holme, or Smith, 1634."

595. GROVES, THOMAS, *vere* CARPENTER, Herefordshire, aged 22. Admitted, &c., and ordained with the last. Having completed two years in the study of moral theology, he left October 9, 1631. Behaved quietly in the College.

Thomas Carpenter states that he took the name of Thomas Groves in Confirmation. He was born in the village of Upcote, Herefordshire, and his mother died when he was four years old, at which time he was taken to his grandfather's house in Worcester-shire, where he lived for nine years a heretic. He then returned again to his father, who had married a second wife. He studied humanities with his younger brother for seven years under a Catholic master in Monmouthshire. During three years of that time he was a heretic, and four a Catholic. With the consent of his father, and on the introduction of the Rev. G. Salisbury, he was sent to St. Omer. His father was of the middle class; his mother always a Catholic; and his step-mother was a Catholic widow. He had two brothers and three sisters, two of whom died young, also a paternal uncle, who, with his wife and children, were Catholic. (Students' replies.)

596. JENNINGS, MICHAEL, Northamptonshire, aged 28. Admitted, &c., and ordained with Thomas Taylor and John Lambert, above. Sent to England with Laurence Holme. He was a man of solid virtue and of no mean proficiency in his studies.

597. OWEN, WILLIAM, *vere* REES, Glamorgan, aged about 21½. Admitted, &c., and ordained with Laurence Holme. Sent to England September 9, 1632. He was a great ornament to this College, both for learning and virtue.

William Rees was born and brought up near Cowbridge, Glamorganshire, and made his humanity studies there, and at the age of eighteen was reconciled to the Catholic Church, in London, by Fr. Leander, O.S.B. His parents and family were non-Catholics. See *Records S.J.* vol. iv. series x. part i. p. 439.

598. SIMPSON, CHRISTOPHER, *vere* SAMPSON, York, aged about 20. Admitted November 11, 1625. Took the oath, &c., with the last. Ordained priest August 26, 1626. Sent to England with the last. A man of solid virtues, and of considerable success in learning.

This student was brought up at Upsall, Yorkshire, and belonged to a family widely spread through the county. See Peacock's *Yorkshire Catholics*. His father had been long dead; his widowed mother was a Catholic, and brought up her six children in the same faith. He made his humanity studies at St. Omer's College, became a priest-novice at Watten, May 27, 1634, and was professed October 25, 1648. He was a distinguished missionary in the northern parts, and for nearly twenty years Superior there. It is recorded of him, as a singular fact, that he was enabled, in the midst of an heretical nation, to open and conduct with impunity, an academy for youths of the higher class. His known probity and candour drew many of the leading non-Catholics to send their sons to be educated by him. He died March 3, 1674. *Records S.J.* vol. iii. series v. p. 116.

599. MORN, JAMES, *vere* THOROWOOD, Essex, aged 18. Admitted, &c., with the last. Ordained subdeacon and deacon in September and October, and priest October 12, 1631. Sent to England along with Laurence Smith. He was more distinguished for modesty and virtue than for talent.

James Thorowood states that he was born in a town called Finchingfield, Essex, and brought up at Wendens. His father and mother, brothers and sisters, were all Catholic. He studied at St. Omer's College for three years. (Students' replies.)

600. GIFFORD, JOHN, afterwards called BAINES, *vere* FITZ-HERBERT, Derbyshire, aged about 18. Admitted with the last. Took the accustomed College oath as an alumnus of the Holy Father, November 1, 1628, and in the new form of the Sacred Congregation of Propaganda, December 16, 1631. After minor orders, ordained subdeacon and deacon in January, and priest

March 6, 1632, in St. John Lateran. Sent to England with Laurence Holme and others, as above. A man of great ability, but of a morbid turn of mind.

John Gifford states that his true name is John Fitzherbert, and that he was born at Summershall. His parents were Catholic; most of his other relations were heretics. He made his humanities at St. Omer's College for four years. (Scholars' replies.)

601. PENRETT, EDWARD, *vere* SAYER, Cornwall, aged 23. Admitted as a convictor with the last. He left on August 25, 1629, because of continued ill-health, leaving behind him an example of great virtue.

Sayer in his replies states that he was born in St. Martin's parish, London, and brought up at his parents' house at Tregiman [? Tremayne], Cornwall. He was converted to the Catholic faith by Fr. Edward Laithwaite, *alias* Kensington. (Scholars' replies.) *Records S. J.* vol. v. p. 964.

602. ALEX, THOMAS, *vere* COCKETT, Norfolk, aged .... Admitted October 30, 1625. Received Confirmation November 7th following. After six months of trial, he entered the Order of Canons Regular in Rome in May, 1626.

1626.

603. BARKER, CHARLES, *vere* GIFFARD, THOMAS, Berks, aged about 26. Admitted February 1, 1626. Took the oath May 3, 1626. After minor orders, ordained subdeacon and deacon in February, and priest March 15, 1651. In his second year's theology he contracted consumption, from which (notwithstanding the persuasions of the medical men and Superiors, to try his native air) he died, after a long illness, borne with remarkable patience, January 1, 1632, affording great edification to all.

Thomas Giffard states that he was born at Lambourn, Berks, and was an only child. His parents were of the middle class of society, his mother had been lately converted to the Catholic faith, and he himself was reconciled to the Church in 1621 by Fr. John Mannock, then a secular priest, who entered the Society in 1626. Fr. Mannock sent him to St. Omer's College, where he made his humanity studies. *Records S. J.* vol. v. p. 548, note.

604. DUTTON, ALEXANDER, *vere* IRELAND, Lancashire, aged about 22. Admitted October 16, 1626. Took both the oaths May 2, 1627. After minor orders, ordained

with John Fitzherbert above. Left for England April 8, 1633, bearing in the College an excellent reputation.

Alex. Ireland describes himself as the son of Laurence Ireland, of Lydiate, Esq. (by his second wife Margaret, daughter of Edward Scarisbrick, Esq., of Scarisbrick). He was born and bred in Lancashire; his parents were of high family, and Catholics, and were both then dead (1626); he had six brothers and six sisters. He himself was converted from heresy through his eldest brother (Edward), and sent to St. Omer's College, where he studied humanities, as far as poetry. According to Oliver, *Collectanea S. J.*, he entered the Society in 1640. He must have died before 1655, as his name does not appear in a Catalogue of the Province for that year. See *Records S. J.* vol. v. p. 380; also *Lydiate Hall and its Associations*, by Rev. T. E. Gibson, for history and pedigree of the Irelands.

605. ANDERTON, FRANCIS, *vere* SMITH, London, aged about 18. Admitted and took the oath with the former. Ordained subdeacon and deacon July, and priest July 11, 1632. Left for England with the last.

Francis Smith was born in Essex and brought up there, and also in Leicestershire. He was the son of Valentine and Anne Smith, both then dead, who left three sons and one daughter surviving. He had many relations, the greater part of whom were Catholics. He made his humanities at St. Omer's College. He was a heretic for about two years, although baptized and brought up a Catholic. A little after his parents' death, his Catholic friends recalled him from his studies, and he was reconciled to the Church by a priest. (Students' replies.)

606. MARCOM, EDWARD, *vere* HEWES, Devon, aged about 25. Admitted and took the oath with the last. Ordained subdeacon and deacon in February, and priest May 4, 1631. Sent to England with Francis Smith and others, after two years and a half of theology. He behaved well in the College.

Edward Hewes was born at Branscombe, twelve miles from Exeter. He was the son of Sir Thomas Hewes, Knight, a Catholic, and Johanna his wife, a Protestant. He was converted and received into the Church by a priest in London. Among his relatives he names Walter Young, a judge, and Nicholas Nary, Esq., who in 1625 was High Sheriff for Devon. *Records S. J.* vol. v. p. 964.

607. BROWNE, WILLIAM, Salop, aged 18. Admitted, &c., with the above. After minor orders in 1628, ordained subdeacon and deacon in September, and priest October 17, 1632. Sent to England



with the last and others. On account of his health and by the advice of the physician, he only made a year and a half's dogmatic and moral theology.

William Brown was born in the county of Salop, and brought up partly in Cornwall and partly in Flanders. His father had been in the army, and was lately dead. He had a mother, two brothers and sisters, and an uncle, all Catholic. His grandmother and two uncles were non-Catholic. He studied at Brussels under the Fathers of the Society, and was once a heretic, but had been converted to the true faith by the efforts of his mother. (Students' replies.)

608. BARTON, THOMAS, *vere* BRADSHAIGH, Lancashire, aged about 20. Admitted, &c., and ordained with Edward Hewes. After his second year's theology, he obtained leave to enter the Society of Jesus, and went to the Novitiate at St. Andrew's, Rome, on September 7, 1631.

Thomas Bradshaigh was brother of Edward and Richard Bradshaigh, Nos. 571 and 574. He states that he had then (1626) seven brothers and six sisters living; and made his humanity studies at St. Omer's College. He was professed August 15, 1642, and sent into England about 1649, having previously filled various offices in the Society in Rome, and elsewhere. He was a missionary in London in 1655, and died (probably there) on October 7, 1663. *Records S. J.* vol. i. p. 228, note.

609. HARLEY, JAMES, *vere* CROFT, HERBERT, Oxon., aged 22. Admitted as a convictor November 4, 1626. He left for Belgium September 8, 1628. He behaved well here, but afterwards basely apostatized in England, and now (1666) is a Protestant Bishop.

Herbert Croft was son of Sir Herbert Croft, of Croft Castle, county Hereford. His father was a distinguished man of his day; educated at Christ Church, Oxon., Member of Parliament in the latter years of Elizabeth, and knighted by James I. in consideration of personal merits and the antiquity of his family. Weary of the world, he retired to Douay about the year 1617, became a Catholic, and led a very austere life in a little cell, within the walls of the English Benedictine Monks there. It is said that he became a lay-brother of that Order. He wrote several books in favour of the Catholic religion, and died a holy death, April 10, 1622. Wood's *Athen. Oxon.* vol. ii. p. 264, edition 1721. His son Herbert was sent by his father to St. Omer's College. Herbert states in his replies that he had eight brothers and sisters, who, with his mother, were all Protestants, and that he and his father alone were, by the grace of God, Catholics. On leaving the English College, Rome, Herbert returned to Belgium September 8, 1628, and soon after returned to England on family affairs, and finally ended in apostacy, receiving as a premium the Protestant see of Hereford. For an account of his seizure and plunder of the residence of his old masters the Jesuit Fathers, at Combe, near

Monmouth, to which infamous work he lent himself as a common pursuivant of the Privy Council, see *Records S. J.* vol. iv. pp. 463, seq. The valuable books he carried off from Combe are said to be still in the Hereford Cathedral library, but it is feared that the collection of manuscripts and letters he took away were ruthlessly destroyed.

1627.

610. LANGTON, RICHARD, *vere* BRIDGES, Herefordshire, aged 19. Admitted October 12, 1627. Took the two oaths May 1, 1628. After minor orders, ordained subdeacon and deacon in September, and priest December 31, 1632. Sent to England April 2, 1634.

Richard Bridges was son of James Bridges, a non-Catholic, and his wife Johanna Blount, a Catholic, both of the neighbourhood of Weobly, Herefordshire, where he was born and brought up until thirteen years of age. His parents were of the higher class and of some wealth; he had an elder brother and three sisters. He made his early studies both at home and in Monmouthshire; and his humanities for three years at Douay and for eight months at St. Omer. He was a heretic until thirteen years old, and was then converted through his Catholic mother, and reconciled to the Church by a secular priest. (Scholars' replies.)

611. PARKINSON, WILLIAM, or HOUGHTON *vere* THRELFALL, Lancashire, aged 20. Admitted, &c., with the last. He was attacked by consumption, and died peacefully in our Lord on Easter Sunday, June 11, 1628.

This student's true name was Threlfall, and his mother's name was Hesketh. He was born in the parish of Goosenargh, near Preston, where he was chiefly brought up until seventeen years of age; he lived afterwards at Burton in the same county. He made his early studies and his humanities at St. Omer's College. His friends on his father's side were chiefly of the lower class, but those on his mother's were of good family; he had two brothers and two sisters, and many relations, nearly all of whom were Catholics, as he himself always was. (Scholars' replies.)

612. GARNETT, JOHN, *vere* GARDINER, of the diocese of Chester, aged 19. Admitted, &c., with the last. Confirmed in June, 1628. Ordained with Francis Anderton, above. Left for England with Richard Langton. He behaved well while in the College.

John Gardiner was son of William and Elizabeth Gardiner, born at Frodsham, Cheshire. He made his first studies at Winwick, Lancashire, and then went to St. Omer's College for a year. He was received into the Catholic Church by Fr. Humphrey Leech, an Oxford convert, in February, 1627. *Records S. J.* vol. i. p. 647.

613. COTTAM, THOMAS, *vere* WALTON, JAMES, Lancashire, aged 18. Admitted, &c., with Richard Bridges. Ordained subdeacon and deacon in September and October, and priest October 24, 1633. Left for England with the last. He was deficient in obedience to discipline as a student.

James was son of Thomas and Priscilla Walton, and was born at Walton, and brought up there and also at Chorley. He had only one brother. His family was of position, and in religion was Catholic, as also were his relatives. James made his studies at Euxton, and was always a Catholic. He was probably an elder brother of Fr. John Walton, born in 1622, who entered the Society in 1642, and died in London December, 1677, or January, 1678.

614. FOSTER, WILLIAM, *vere* CHRICKLOW, Lancashire, aged about 27. Admitted, &c., with the last. Ordained subdeacon and deacon in September and October, and priest October 26, 1631. Left for England, with the above, April 2, 1634, making the journey by sea. A pious man, and an example of all good.

William was the son of Ralph Chricklow, senior, and Catherine Tootell his wife. Born in the parish of Leyland, Lancashire, he was brought up and lived there for the greater part of his life. His parents belonged to the middle class of society, and were in moderate circumstances. He had three brothers and two sisters; all his relations, except one, were Catholic. After beginning his education, until thirteen, he then took to mercantile pursuits for ten years, when he again returned to his studies. He was always a Catholic, and left England June 17, 1626. He had suffered a little for his faith, having been seized and sent to the Tower of London, from which he effected his escape by means of a bribe, which cost him twenty pounds. He was at length sent into exile to Belgium, and there applied himself to study under the Fathers of the Society.

615. PALMER, THOMAS, *vere* THWING, York, aged about 18. Admitted, &c., along with Richard Bridges, No. 610. Ordained subdeacon and deacon in March, and priest April 1, 1634. Left for England September 10, 1634. Behaved well in the College; was of an easy but somewhat gloomy disposition.

Thomas, the son of Mr. George Thwing, was born at York, and his father belonged to the higher class of society. He had three brothers and two sisters. He made his humanity studies at St. Omer's College for three years, and was always a Catholic. He left England three years ago, and desired to embrace the ecclesiastical state. Thomas was brother of Fr. Robert Thwing, *alias* Palmer, No. 586. And he also subsequently entered the Society, at what date we fail to discover. Oliver, in his *Collectanea*,

mentions the death of Fr. Thomas Palmer, at Ghent, March 11, 1642. The name Palmer probably stands for that of Thwing.

616. HARRINGTON, LAURENCE, *vere* SMITH, Lancashire, aged 19. Admitted, &c., with the last. Ordained with William Browne, No. 607, above. Left for England with the last. A pious man, and an example of many virtues.

Laurence was the son of Henry and Johanna Smith, as born and brought up at Crnerdley, in Lancashire, where he spent most of his life. His parents and many of his friends were of respectable position. He had three brothers—two of whom were on the Continent for the sake of their education, while his eldest brother was at home; he had an only sister. Most of his kindred were Catholics. He studied at Farnworth and St. Omer's College. He was always a Catholic. (Students' replies.)

1628.

617. KELLAM, THOMAS, *vere* GERARD, York, aged 23. Admitted June 10, 1628. Took the two oaths May 1, 1629. After minor orders in September following, ordained with William Foster, and sent to England April 15, 1632, having completed two years and a half of moral theology. Behaved admirably in the College.

Thomas Gerard was born in Essex, in the neighbourhood of London. His father died when he was an infant, and his mother married a Mr. Thomas Kellam; his father came from a family of position, and his grandfather died a Catholic. Thomas was converted to the Catholic faith by reading the Life of St. Ignatius and the works of Fr. Parsons, and had lost the support of his parents in consequence. He entered the Society in 1629 in the name of Kelio, and was professed April 6, 1645. He filled several offices in the Society, and for the last sixteen years of his life was a missionary priest in England, and served in the London District, dying on July 6, 1665. *Records S. J.* vol. i. p. 178.

618. JACKSON, JOHN, *vere* YOUNG, York, aged 21. Admitted October 18, 1628. Took the oaths, &c., with the last. He asked leave to depart for England on account of business and health, and left April 8, 1633. He appeared but little suited for study.

In his replies he states that his father, William Young, then lived in the town of Topcliffe. He was born at Bedale, Yorkshire. His father had studied his humanities under the famous master, Camden, at the Westminster Grammar School, and had also studied at Cambridge and Oxford, of which latter he was a Fellow. Thomas then enters into a long account of property and law-



suits connected with it. His mother's name was Wadnall, and her father was a gentleman of distinction, and rich. His father was of the middle class, and had a younger brother; he learned his rudiments under his father and under a master at Bedale. He afterwards went to Merchant Tailors' School in London, and was there converted to the Catholic faith by the efforts of a relative, who sent him to St. Omer's College, where he studied for five years.

619. KEYNES, MAURICE, *vere* EWENS, Somersetshire, aged 17. Admitted, &c., with the last. Ordained subdeacon and deacon in November, and priest November 30, 1634. Left for Belgium April 26, 1635, to enter the Society of Jesus, by permission of the Holy Father, leaving in the College the example of his virtue.

Maurice Ewens was connected on his mother's side with the old Catholic family of Keynes, of Somersetshire, which gave so many of its members to the Society of Jesus. He himself joined it in 1635. He states that he was son of John Ewens and his wife Elizabeth Keynes, and was brought up in Somersetshire, and that his parents were of the upper class, and wealthy. On his father's side they were Protestant, on his mother's Catholic. We fail to trace him further. *Records S. J.* vol. v. p. 299.

620. LANGLEY, EDMUND, *vere* HODGSON, Durham, aged about 20. Admitted as a convictor with the last, and took the oaths. Recalled to England on account of special business, he left August 25, 1629. Returning November 6, 1633, he began theology. After minor orders in 1636, ordained subdeacon and deacon in February, and priest the following feast of St. Mathias, 1636. Left for the English Mission April 21, 1637, in excellent repute, both for virtue and learning.

Edmund, who was brother of John (No. 555), states that his father's name was Hodgson, his mother's Langley, both Catholics, and of respectable families, his eldest brother being a knight. He was born and brought up at his father's house at Heborne, and studied humanities at St. Omer's College for six years, and philosophy at Liege for three. He was always a Catholic. (Students' replies). John Hodgson, his brother, was ordained at Douay April 19, 1631, and sent to England June 27, following (Douay Diary). Richard Langley, Esq., of Grinthorp, Yorkshire, probably uncle to the above, was "hanged, drawn, and quartered" at York, for entertaining and assisting Catholic priests in his hospitable house on December 1, 1586. See Challoner's *Memoirs*.

621. SEABORNE, HENRY, *vere* CASSY, Herefordshire, aged about 19. Admitted as a convictor, and took the oath with Thomas Gerard, above. Ordained subdeacon and deacon in June and July, 1632, and priest September 1,

1633. He died piously in the College, from cancer in the breast.

Henry Cassy was related to the old Wigmore family of Herefordshire, through the Seabornes, and was the only child of Henry Cassy, Esq., and his wife Winefrid Seaborne. Born in Herefordshire, he was brought up in Staffordshire. He made his earlier studies in Staffordshire, and his humanities at St. Omer's College (see his autobiography, *Records S.ſ.* vol. iv. series x. pt. i. p. 427), in which he enumerates many of his relations on both his father's and mother's sides. Among the former were the Berkeleys and Mortimers; among the latter the Berringtons, Baskervilles, Bacons, Stradmores, &c., also the Giffards, Brookes, Lucys, &c.

622. CAMPION, ANDREW, *vere* WIGMORE, born at Mechlin, in Belgium, aged about 19½. Admitted as a convictor with the last. He took the two oaths, but privately, for just reasons, May 8, 1631. After nearly three years of philosophy here he was attacked by a burning fever, and expired very gently on August 16, 1631, leaving to all an example of remarkable innocence of life.

Andrew Wigmore was probably nephew to Richard Wigmore and Robert Wigmore, Nos. 433 and 468. He states in his answers that he is son of Thomas Wigmore and Elizabeth Seaborne, both Catholics, who were then dead. Born at Mechlin, he was brought up in London, and made his humanity studies at St. Omer's College. He was an only son, and had one sister. He went to Rome by the advice of Fr. Baldwin. (Students' replies)

623. ASHBY, HENRY, *vere* THIMELBY, Lincolnshire, aged 19¼. Admitted with the last as a convictor. Left for England after three years philosophy October 9, 1631. Of excellent talent and the sweetest address.

Henry Thimelby was brother of William and Edward Thimelby, Nos. 578 and 685. Born and brought up in Lincolnshire, he made his humanity studies at St. Omer's College. He states in his replies that his eldest brother was a knight, and that two of his sisters were married, the one to Mr. Conquest, and the other to Sir William Persall, Knight. See *Records S.ſ.* vol. v. Thimelby family and pedigree, pp. 597, seq.

624. FOSTER, JOHN, *vere* CHRICKLOW, OLIVER, Lancashire, aged about 21. Admitted, &c. with Henry Seaborne. Ordained with Thomas Thwing, *alias* Palmer. Left for England as a missionary April 12, 1635. A man of remarkable virtue, distinguished for humility.

John was brother to William Chricklow, No. 614, and was born in the parish of Leyland, and, with his brother William and

others, was arrested between London and Dover on his way to Douay College, about the year 1624, and was thrown into prison, from which he procured his liberty by the means already named in William's autobiography. (Students' replies.)

625. LAMPTON, IGNATIUS, *vere* CUFFAUD, GODFREY, Sussex, aged 20. Admitted November 4, 1628. Took the oaths, &c., with the last. Ordained subdeacon and deacon in January, and priest February 2, 1633. His health failing, he was obliged to hasten his departure to the mission by the advice of the medical men April 8, 1633. A man of great virtue.

Godfrey Cuffaud was one of the two sons of Mr. Cuffaud, of Hants, an ancient Catholic family of position. He states that he was the youngest of five children, two sons and three daughters, and that his brother [Alexander] was at that time (1628) already a Jesuit. He entered the Society in 1639, and after nearly forty years' labour spent upon the English Missions in Hants, Derbyshire, &c., died in England July 19, 1679, aged seventy-one. The Cuffaud family of Cuffaud, Hants, sent several of its sons to the Society.

626. WAKE, RICHARD, born at Antwerp, of English parents. . . . Admitted as a convictor with the last. After receiving minor orders he was ordained with Maurice Ewens above, and was sent to Belgium April 18, 1635. He left in the College a good remembrance of his virtue.

Richard Wake states in his replies that he was then twenty-one years of age, and was born at Antwerp; his parents were English, and of high birth, and Catholics; he had two brothers and six sisters. His principal relatives were Sir John Wake, Baronet, and Sir Isaac Wake, the Venetian Ambassador, both non-Catholics. He had studied philosophy and jurisprudence at Louvain. He was a son of Lionel Wake, Esq., whose daughter Margaret or Mary married Edward Sheldon, Esq., Little Ditchford, county of Worcester, and Lord of Stratton, in the county of Gloucester, third son of Edward Sheldon, Esq., of Beoley, in the county of Worcester. Lionel Wake was son of Sir Isaac Wake, M.P. for Oxford, and English Ambassador to Savoy and Venice. This family was formerly resident in Kent. Lionel was once of London, but lived with his wife for many years at Antwerp, and both of them were happily converted to the Catholic faith. *Records S.F.* vol. v. p. 849, Sheldon family and pedigree; also Students' replies. Richard Wake is mentioned in the Sheldon pedigree simply by name. The above information furnishes an addition to it.

1629.

627. POWELL, EDWARD, *vere* CLARKE, Herefordshire, aged about 23. Admitted October 14, 1629. Took the two oaths May 1, 1630. After minor orders, ordained

subdeacon and deacon in September and October, and priest October 25, 1633. Left as a missionary for England April 2, 1634, making the journey by sea.

Clarke was born at Wellington, near Hereford; the son of Edward and Mary Clarke. His parents were respectable, and had, in addition to imprisonment, suffered many afflictions for the Catholic faith. His principal friends were Catholics, many of them rich; he had five brothers and two sisters living, all Catholic except his elder brother, who was a schismatic, and possessed the patrimony, and lived in a finely-situated house. He studied at Douay College as far as poetry, when his mother sent him to St. Omer, where he repeated part of syntax and all poetry. He was always a Catholic. See *Records S. J.* vol. v. p. 870, also Students' replies. His father and uncle, Richard, are named in a report of the High Sheriff of Herefordshire to the Privy Council (*Dom. James I.* vol. xiv. n. xl. 1605. "Mr. Richard Clarke and Edward Clarke his brother, both of Wellington, four miles from Hereford, with whom remaineth Paul Spence, *alias* Peters, an old priest, as hot for the Jesuits as any." *Records S. J.* vol. iv. series x. pt. i. p. 371.

628. GRIFFIN, JOHN, *vere* WOODHOUSE, JOHN, Herefordshire, aged 22. Admitted, &c., with the last. Ordained subdeacon and deacon in July, and priest July 25, 1634. Left as a missionary for England September 10, 1636, bearing with him sentiments of great gratitude towards his superiors.

John Woodhouse was son of Nicholas and Eleanora Woodhouse; he was born and brought up in the parish of Aberdare, Herefordshire [Glamorgan]. His father was of the middle class, and with his mother and sisters, was a Catholic. His younger brother was a Religious, but his older one a most cruel heretic. He was converted to the Catholic faith four or five years ago through the efforts of Catholic friends with whom he lived in Wales. He was much aided by reading Catholic books, and by the good example of Catholics. He had studied for four years in Wales. (Students' replies.)

629. LAMBERT, JOHN, *vere* LACON, Salop, aged 19 and upwards. Admitted October 20, 1629. Took the oaths, &c., with the last. Ordained subdeacon and deacon in March, and priest March 24, 1635. Left for England by way of Germany, having completed his studies, March 2, 1636. He was a learned and pious man, and behaved admirably here.

John Lacon states in his replies that he was son of Thomas Lacon and his wife, Mary Thimelby, of Lindley, Salop, who had four sons and three daughters. He made his humanity studies at St. Omer. His father was probably Sir Thomas Lacon, Knight, who is named in the report of the Sheriff of Herefordshire, referred to in Edward



Clarke's notice above, dated 1605—"Mr. Lacon, the father, and Sir Thomas Lacon, his son, with whom Jones the Jesuit for the most part abideth."

630. ASHTON, THOMAS, *vere* FAZAKERLEY, Lancashire, aged 18. Admitted and took the oaths and was ordained with the last. Left for England, a missionary, March 18, 1636. Behaved excellently here.

Thomas Fazakerley was brother of Nicholas Fazakerley (No. 572). He was born and brought up in Lancashire. His parents were of high family, and always Catholics. His friends were likewise of the upper class, some Catholics and some heretics. He made his humanities at St. Omer for five years. Thomas was buried at Hardkirke Cemetery, Little Crosby, Lancashire, in 166 $\frac{2}{3}$ . *Records S. J.* vol. v. p. 392, note, and p. 345.

631. FOSTER, CHRISTOPHER, *vere* CHRICKLOW, RICHARD, Lancashire, aged 19. Admitted and took the oaths with the last. Ordained subdeacon and deacon in April, and priest April 15, 1634. Left for England with the last. Behaved well while here.

Richard Chricklow was son of Ralph and Catherine Chricklow, of the parish of Leyland, Lancashire, and brother of William and Oliver Chricklow, No. 614 and 624. His parents were Catholic. He states that he studied at home until he was fourteen years of age; then, when on his way in company with others to prosecute his studies in Lower Germany, he was captured on the River Thames and taken back to London, and was detained there in gaol for some time by the Archbishop of Canterbury, who examined him. Some months after, having obtained his liberty, he was compelled to return home. In the following year he went again to London, seeking an opportunity of embarking; but the plague raged there, and he was compelled a second time to return home. He made his humanities at St. Omer's College for three years. (Students' replies.)

632. BANNISTER and SUTTON, JOHN, *vere* COWLEY, Lancashire, aged 20. Admitted and took the oath with the last. Ordained with Oliver Chricklow, above, and left for England with John Woodhouse. He was a learned and pious man, and gave a remarkable example of virtue. He was an indefatigable missionary in England, where he died September 27, 1662.

John Cowley was son of Robert and Alice Cowley, of Prescott, Lancashire, where he was born and brought up. His parents and friends were chiefly of the middle class, and were nearly all Catholics. He had one sister and several Catholic brothers, and made his humanity studies in England, being always a Catholic. (Students' replies.)

633. DANBY, RICHARD, *vere* RILEY, JOHN, York, aged 18.  
Admitted, &c., and ordained with John Lacon.  
Left as a missionary for England with Thomas Fazakerley, above. A man of great piety and prayer.

John Riley states that he was son of John Riley and his wife, Rosa Walcher, and was born at Farnley, in the parish of Leeds. His parents belonged to the middle class, and were in moderate circumstances. Few of his family were Catholics. He embraced the orthodox faith in the family of a noble lady, and made his humanity studies at St. Omer's College. He entered the Society of Jesus in 1640, and was Camp Missioner to the English and Irish troops in Flanders in 1645, and soon after was sent to England. The Annual Letters for the Yorkshire District during the year 1656 mention his labours in the outskirts of that county, remarking as a wonderful fact that, although in the course of a few years every house and locality had been visited twenty times over, yet in each place where he happened to be at the time, his enemies missed the object of their search. *Records S. J.* vol. iii. series iv. and v. pp. 145, 258.

634. DONWELL, GEORGE, *vere* POWELL, Monmouthshire, aged 20. Admitted and took the oath with John Lacon. Ordained along with Francis Smith, No. 605. Left for England on account of ill-health, by advice of the physicians, and with leave of the Protector, having completed one year of moral theology, September 9, 1632. Behaved admirably at College.

This student was the son of John Powell, born at Abergavenny, and brought up there. His parents were of the middle class, and with his brothers, sisters, and friends were Catholics. He studied at Brecon, where Hugh Powell was his master, a very learned man, and one who had suffered much for his religion. George was always a Catholic, and left England July 25, 1629. (Students' replies.)

635. LANE, VALENTINE, *vere* HARCOURT, Staffordshire, aged 18. Admitted and took the oath with the last. Ordained subdeacon and deacon in September and October, and priest October 23, 1633. Left for England, travelling on horseback, March 28, 1634, after two years and a half study of moral theology.

Valentine was of the ancient Staffordshire family of Harcourt, son of Humphrey and Bridget Harcourt. His parents were of high birth, and Catholics; he was born at Huntington, and brought up at Milwick (both situated in Staffordshire). He made his humanity studies at Swinnerton, in the same county. He was once a heretic, but had been brought back by the efforts of his friends. He left England three years ago [1626]. (Students' replies.)

636. FARRINGTON, JOHN, *vere* WOODCOCK [OADCOCK], Lancashire, aged 26. Admitted with the last. After living in the College for half a year, he left for Paris, and there entered among the Capuchins, May 16, 1630. A youth who afforded a remarkable example of the mildest disposition. He was adorned with the palm of martyrdom in Lancashire, August, 1616. [*Vide Certamen Seraphicum*<sup>4</sup>].

Martyr,  
No. 37.

John states that he was son of Thomas and Dorothy Oadcock [Woodcock], and was born at Leyland, and brought up at Clayton in Lancashire until he was nineteen years of age. His parents were of the middle class. He had an elder brother; but no sisters. His father was a heretic or schismatic; his mother a pious Catholic. He studied for one year at St. Omer's, after having been a heretic or schismatic until nearly twenty years of age, when he was converted to the Catholic faith, and suffered much for a long time from a cruel father on that account. He went to his grandfather, a Catholic gentleman, viz., Mr. Anderton, of Clayton. At last, under the care of Edward Squire, a Jesuit Father, he crossed over with others to Belgium [St. Omer's College]. (See students' replies.) This was the noble martyr who was brutally executed at Lancaster, August 7, 1646, and of whom Bishop Challoner gives a short account in his *Memoirs*, taken from the *Certamen Seraphicum*, p. 159, seq. His birthplace is there stated to be Clayton, but, as we see above, he was not born but brought up there. He received the habit from Fr. Paul Heath in 1631, and a year afterwards made his profession in the hands of Fr. Francis Bell, both of them martyrs for the faith at Tyburn in 1643. After suffering a two years' painful imprisonment in Lancaster Castle, he was tried and condemned to death upon his own confession of his priestly character, together with two priests, his companions, the Revv. Edward Bamber, *alias* Reading, and Thomas Whittaker, and he was executed the following day August 7, 1646. The circumstances attending his execution were singularly cruel and indicative of the times. Being flung off the ladder, the rope broke, and he fell to the ground perfectly sensible; he was ordered to be drawn up again, and the second time was cut down and butchered alive. See Challoner's *Memoirs*. His head was kept, when Challoner wrote, in the Convent of the English Franciscans at Douay.

637. NORTON, GABRIEL, *vere* CLARKE, Kent, aged fully 19. Admitted October 26, 1629. Took the oaths, &c., and was ordained with John Lacon, above, and left the College with him. He behaved well, but was too impulsive. [He died about 1644, in Ireland.<sup>5</sup>]

Norton was son of Ralph and Elizabeth Clarke, born in Kent. His parents were of the higher class and rich. He had one brother and sister, both Catholics. He made his humanities at St. Omer's

<sup>4</sup> In Father Grene's handwriting.

<sup>5</sup> Note by Father Grene.

College, but had lived in heresy until ten years of age, when he went to Ireland, and was reconciled to the Church by a priest there (Students' replies). An ancient MS. (St. Monica's Convent, Louvain) mentions a family of position of the same name in the adjoining county of Surrey. On March 12, 1656, were professed two sisters, Mary and Margaret Clarke, daughters of Mr. Mark Clarke of Vanhouse, in Surrey, and his wife ... Wyborne, both of whom died in 1632, leaving five young children, two sons and three daughters, who were brought up by Protestant guardians in heresy. The girls were subsequently taken by their grandmother, Mrs. Wyborne of Redlingfield, Suffolk, and restored to the faith of their parents. Both the sons, likewise, were reconciled, the elder refused advantageous prospects, intending to become a priest, but he died in 1665. The grandmother then sent the daughters to Mr. Matthew Bedingfield, who lived at Brussels (their Aunt Wyborne having married young Mr. Bedingfield). The two daughters above named, "who had the Dutch language very perfect," were professed at St. Monica's Convent, Louvain, the eldest aged 21, and the other aged 19.

638. RANDALL [RANDOLPH], FRANCIS, *vere* LEWIS, FRANCIS, Salop, aged 21. Admitted and took the oath and received minor orders with the last named. Ordained with Thomas Thwing, No. 615. Left for England, *via* Marseilles and the sea, March 18, 1636. Lived quietly, and was submissive to superiors. After some years he had the charge of certain Walloon youths at Ghent, where at length, in December, 1641, he died, with the reputation of remarkable virtue.

Francis was the son of James Lewis and Eleanora Randolph, and was born and brought up at Duddleston, county Salop. He lived there for nineteen years, spending the last three at Chirke, in the service of a Catholic nobleman. His father was a farmer, and his brothers, sister, and relations were all heretics. He lived in heresy and schism until he was about twenty years of age, when, through reading Catholic books which the said nobleman lent him, he embraced the faith and left England May 11, 1629. (Students' replies.)

639. STANLEY, WILLIAM, *vere* MINSHALL, RANDOLPH, Cheshire, aged 26. Admitted, took the oath, and ordained with John Griffin, No. 628. Left the College August 31, 1634, for England. Behaved well here.

Randolph, son of Ralph Minshall, Esq., was born at Nantwich; his eldest brother was a knight. In 1627 he and his eldest brother were converted to the Catholic faith by Fr. George Holtby, *alias* Duckett, and went direct to St. Omer's College. *Records S.J.* vol. iv. series x. pt. i. p. 406. Sir R. Minshall is named in a letter from Alexander Couler to Mr. Johnson at Bristol, endorsed, "Advertisements for Popish priests." *Dom. Chas. I.* vol. lxviii. n. 8, 1627. "Metcalf, Secretary to the Countess of Bucking-



ham, is become their [the Jesuits'] lay-brother and agent; so is Sir R. Minshall . . . they have their assemblies at Jerusalem Ordinarie, in Fleet Street, at the Red Cross in Chancery Lane . . . Minshall gathered among the gentlemen of the two ordinaries £40 for the Portuguese Friar, prisoner in St. Katherine's." *Records S.J.* vol. i. p. 510.

640. CARVELL, THOMAS, *vere* THOROLD, Lincolnshire, aged 29. Admitted November 1, 1629. Having received minor orders, he was ordained with Godfrey Cuffaud, *alias* Lampton, No. 625, in the Church of St. Anne in the Borgo, and, although a convictor, he remained here the whole time. Having finished his theology, and successfully defended theses in it, at the Roman College in August, 1633, he betook himself to the port of religion, entering the Novitiate of St. Andrew's, September 7, 1633. Having happily finished his two years' probation, he was sent to Belgium, and thence into England, in October, 1635.

Fr. Thomas belonged to the old Catholic family of Thorold in Lincolnshire, which furnished several members to the Society. He was converted from heresy in 1622. He made his humanity studies at St. Omer's College, and was professed, December 13, 1643; he served in the London District for many years, and in 1655 was its Rector. He became Vice-Provincial of the Province, and died in London August 9, 1664. *Records S.J.* vol. v. p. 609, Thorold family.

1630.

The logicians did not come this year on account of the plague which raged in Italy.

No new arrivals at the College on account of the impediments of the roads.

1631.

641. CONIERS, JOHN, *vere* POULTON, Northamptonshire, aged about 21. Admitted as a convictor October 22, 1631. Took both oaths March 26, 1634. After minor orders in June following, ordained subdeacon and deacon in September and October, and priest October 12, 1636. Left the College September 21, 1638, and proceeded to England with new faculties for seven years, signed by the Cardinal Protector Barberini.

Fr. Poulton was son of John Poulton, Esq., of Desborough, and his wife, Frances, second daughter of John Wollaston, Esq., of Ruislip, county Middlesex, and of Rowington, county of Warwick. He

states in his replies that he had seven brothers and one sister, and made his humanities at St. Omer's College. He entered the Society in 1650, was sent to England in 1652, and died there in 1657. *Records S. J.* vol. i. p. 162, Poulton family and pedigree.

642. STEPHENS, JOHN, *vere* WALDEGRAVE, Essex, aged 18.  
Admitted as a convictor with the above. He left for England September 9, 1634, with great praise for talent and diligence.

This student was a relative of John Waldegrave, No. 453, son to Philip Waldegrave, Esq., of Borley, county Essex, and his first wife, Mary, daughter of Richard White, Esq., of Hutton, in the same county. John married one of the Wigmores of Herefordshire, and had a son and heir, Philip, of Borley. After learning his rudiments at Southolt, Suffolk, and other places, he was sent to St. Omer's College, where he studied humanities for six years. He had a brother and sisters by a step-mother; most of his relatives were Catholic, and he was himself reconciled to the Church about 1625. See *Records S. J.* vol. i. p. 650.

643. JOHNSON, WILLIAM, *vere* COUBORNE, Lancashire, aged 20.  
Admitted with John Poulton. Took the oaths May 2, 1632. After minor orders he was ordained with Edmund Langley, No. 620. Left for England April 16, 1638, with faculties.

William Couborne was the son of Henry Couborne, who, as well as his wife, were now dead; he was born near the village of Kirkham, and was brought up while a heretic in the house of Robert Hindley, a gentleman, near Wigan; but, after he had embraced the Catholic faith, he resided in the houses of Mr. William Anderton and of Ralph Haughton, and in these places he made his elementary studies. His brothers and sisters were Catholics. He made his humanity studies partly in the neighbourhood of his home, and partly at St. Omer's College. He lived for some time in heresy, but was afterwards reconciled to the Catholic Church by the Rev. Fr. Umpton [probably Fr. George Latham, *alias* Umpton] and Mr. William Anderton, who sent him to Rome in order to embrace the ecclesiastical state. (Scholars' replies.) He is noticed in Dodd's *Church History*, vol. iii. p. 302, as a learned missionary, but whether a secular or regular the author could not tell. Dodd was informed by one who knew him, that he lived with the Talbot family of Grafton, Worcestershire, and held a correspondence with Baxter upon certain points of religion. Johnson, at Baxter's request, drew up a short paper, December 9, 1658, to show the necessity of communicating with the See of Rome, to which Baxter having replied, Johnson wrote a second paper by way of rejoinder, and Baxter having again replied, Johnson published the whole controversy under the title of, *Novelty repressed*, Paris, 8vo, 1661. Then appeared another book, *The Infallibility of the Holy Scripture asserted and that of the Church of Rome refuted, in answer to two papers and two treatises of Fr. Johnson, a Romanist*. London, 4to, 1664. John Sherman.

644. STRANGE, THOMAS, *vere* ARMSTRONG, Northumberland, aged 24. Admitted with the above. He entered the Order of St. Dominic January 22, 1632, in the Minerva, Rome, from whence he was sent to Naples.

Thomas Armstrong, the son of Robert and Margaret Armstrong, and brother of FF. John (No. 456) and Robert Armstrong (No. 579), was brought up in the county of Northumberland. His parents belonged to the middle class. His father had suffered eight years' imprisonment for the Catholic faith, and died a few years after his release. His mother was then living (1631); he had three brothers (two of whom were known at the English College) and two sisters, and many relations, most of whom were Catholics. He studied his humanities partly in England and partly under the Fathers of the Society in Ireland, with whom he lived two years. (Students' replies.) Dr. Oliver, in his *Collections for the Western Counties* mentions that Thomas laboured chiefly among the gentry, and died May 20, 1662.

645. GREEN, CUTHBERT, *vere* CLAPTON, Durham, aged 24. Admitted, took the oath, and ordained with William Johnson, above. Left for England April 27, 1638. He was inconstant and inobservant of discipline. He was seized in London, 1641, in the time of the Parliament, although living in the residence of the Venetian Ambassador. Arrested by the apostate Carpenter, he was condemned with the Rev. William Ward to a glorious martyrdom, but was afterwards liberated upon the urgent demand of the said Ambassador. He ultimately died in Rome, 1644, and was buried in the church of this College.

Cuthbert Clapton was son of William and Anne Clapton, born at Sledwick, in the county of Durham. His father was a gentleman, and his relatives partly of the upper and partly of the middle class; his brothers and sisters were Catholics and rich, and he was himself sufficiently well off; his relatives were chiefly heretics; he made his humanity studies at St. Omer's College, was always a Catholic, and left England in 1627. (Students' replies.) His fellow captive, Rev. William Ward, suffered death at Tyburn, July 26, 1641, for the Catholic faith. Dr. Kellison says that the martyr Ward was a venerable old man of nearly eighty years of age! Cuthbert Clapton wrote a narrative of his arrest, &c., a very valuable and interesting document, which is published by Fr. Morris in *Troubles*, series i., "The Venetian Ambassador's Chaplain." His Excellency Giovanni Giustiniani demanded a solemn apology for the infraction of the law of nations, which was honourably fulfilled, the Earl of Warwick being sent with the royal carriages to bring the Ambassador to Court to receive the King's apology. Four of Cuthbert's sisters became Augustinian nuns at Louvain on August 29, 1622, viz., Mary, aged twenty-four, Joyce

(in confirmation Barbara), Jane (in confirmation Ledwina), and Catherine, aged nineteen years. The Claptons were highly connected; Anne Clapton, of Clapton, Warwickshire, was, with her eldest sister Lady Carew (afterwards Countess of Totnes), co-heiress of the chief house of the Clapton family. From the Louvain MSS. before referred to, we learn "That some time after the marriage of Mr. and Mrs. Clapton it pleased Almighty God to call them unto the Catholic religion, in which they both continued very constant, and suffered many molestations for their conscience; yea, at last he lost all, for having an office to receive the King's money in three shires, he put the said office into a man's hands, because he doubted he should not be permitted to keep it, being a Catholic. But the man deceived him, and sold the office away. King James hearing that Mr. Clapton had put the office away from him because of his conscience, said that he need not do so, for that he would trust him, having always found both himself and his father faithful subjects. So he was fain to buy it back again. These two constant Catholics were very charitable in relieving priests, and maintained one always resident in their house. They were continually haunted with the rabble of catchpoles, Tarbocks, Bomerag, and their mates. Once the pursuivants came on a sudden to the foot of the stairs that went up to the chapel, where they would have found all; but, as God would, they chose to go first in at another door, which door had a leaden pulley, so that it shut-to after them, and they could not possibly open it again, unless they had known the trick how to do it. They seeing this, chafed and said, 'These Papists are witches;' but they let them knock on, until all things had been put safe away, so they found nothing. At this house they had an excellent hiding-place, which was made underground all the length of a little garden. The entrance to it was by a device in the parlour, and it had another for going out beyond the little garden, so that if the entrance inside the house were discovered, any one concealed in this place might get forth on the outside, and so hasten into great woods. Having very many children, four of the daughters desired to be religious; the eldest of these was to have come over with Sister Dorothy Lawson [*Records S.F.* vol. v. p. 713], but her journey being delayed a year and a half, three of her sisters determined to come over with her. Many years after, the two middle sisters were sent to the new foundation at Bruges. But the eldest sister, Mary, died at Louvain on March 1, 1653. Her sister Catherine died also at Louvain on August 30, 1676. We must not omit to mention that after the profession of these four sisters their parents by continual exactions were wholly undone, and then their only hope was that the Countess of Totnes (Mrs. Clapton's sister) would leave them well at her death, having no children of her own. But she died a great heretic, and left all to one son and daughter of theirs, 'whom she had gotten away and made them go to church.' [This daughter, however, afterwards became a Catholic].

646. STARKEY, FRANCIS, *vere* WHITTAKER, HUMPHREY, Lancashire, aged 18. Admitted and took the oath with the last. Ordained subdeacon and deacon in September and October, 1636, and priest August 25, 1638. Left the College September 21, 1638. He



proceeded to Piacenza as Procurator of the College, and assisted there for two years. He behaved well while here.

Humphrey Whittaker, son of Thomas and Eleanora Whittaker, was born at Brunton [? Broughton], Lancashire, and educated there, and at St. Omer's College, where he made his humanities. His father was dead, his parents and principal relations were of the middle class, his father lived a schismatic, but died in the Catholic faith; his mother, sister, and brothers were Catholics. Until his thirteenth year he was a heretic, but soon after through his mother, he was instructed in the Catholic faith, and received into the Church by the Rev. Fr. Robert Bonson, O.S.B.; he was sent to St. Omer's College, November 1, 1629, by the Rev. Fr. Squire. (Scholars' replies.)

647. CLIFFORD, WILLIAM, *vere* ELLIOT, Herefordshire, aged 21. Admitted and took the oath with the last. Ordained with Edmund Hodgson, *alias* Langley, No. 620. He left for England April 17, 1637. Behaved well here.

648. NOWELL, LAURENCE, *vere* HOLKER, RICHARD, Lancashire, aged 24. Admitted, &c., with the last. After minor orders, he left on account of business August 10, 1632.

Richard Holker was son of Laurence Holker, of Monton, Lancashire, and was of the middle class. He had a brother, sisters, and relations, partly Catholic, partly heretic, and lived for some time a heretic at Oxford, where he studied logic. He returned home on account of ill health, and was converted to the Catholic faith by means of intercourse with Catholics, and the study of Catholic books; he went to St. Omer's College, where he studied humanities for two years and upwards. (Scholars' replies.)

649. TENERS, PETER, St. Omer, aged 23. Admitted, &c., with the above. Ordained subdeacon and deacon in July, and priest July 25, 1634. Left September 2, following for Belgium; he had asked and obtained from his Holiness, through the interest of our Fathers, a canonry at Nivelles. He was distinguished for his knowledge of music.

This student was the son of Peter Teners and Catherine Comer; he was born and brought up at St. Omer. His parents and principal friends were respectable: he made his humanity studies at St. Omer's College, and was always a Catholic. (Students' replies.)

650. MARTIN, ALEXANDER, *vere* COURTNEY, WILLIAM, Devon, aged 18½. Admitted as a convictor December 22,

1631. Left March 25, 1634, having been recalled upon private business. He left in the College a reputation for much virtue.

Martin Courtney was of the Courtney family of Devonshire; born in Powderham Castle in the same county. His parents were of the higher class and of the orthodox faith; he had no brother, but one sister, a Catholic, and many relations and uncles besides. His younger brother died an infant under three years of age; he left England at the age of thirteen for St. Omer's College, where he made his humanity studies. (Scholars' replies.) He was probably the son of Sir William Courtney, named in the letter of William Pole to his uncle, Sir John Popham, January 18, 1599. *Dom. Eliz.* vol. cclxxiv. n. 20, printed in *Records S. J.* vol. iv. series xi. part ii. p. 654, in which the writer says that Sir R. Basset and Sir William Courtney were "combining themselves" towards the Catholic religion.

1632.

651. WINDSOR [HUBBART], MATTHEW, *vere* CUFFAUD, Hants, aged 18. Admitted as a convictor October 17, 1632. Left for France April 10, 1635, to cross from thence to England.

Matthew was brother of Francis Cuffaud, No. 692; he was born at Cuffaud, in the county of Hants, and brought up there and in London, until twelve years of age, when he went to St. Omer's College, and made his humanities for five years. His parents were of high family and ancient descent; he had four brothers but no sisters. Amongst his principal relations were the Beaumonts, Fortescues, Poles, and many others on his father's side, whose names and families had been noted in England for six hundred years, nor had they been in the least degree tainted by the stain of heresy. He had always been a Catholic. *Records S. J.* vol. v. p. 773. It will be remembered that Father Anthony Lambe, *alias* Lampton (No. 446), is stated to have been a near relative of the Cuffaud family. His mother was probably of the Pole family, and Anthony may have been a son of Richard Lambe, Esq. The following extract from a Louvain MS. before referred to, may tend to throw some light on the Pole connection. Mary Lambe, the nun referred to, was probably a sister of Anthony. "October 8, 1623, was professed at the Augustinian Convent, Louvain, Sister Mary Lambe, daughter of Richard Lambe, Esq., descended of a good house in the north country, where his ancestors lost their property in the Civil wars of the houses of York and Lancaster. Some parts of the remnants of the estate fell by right to him upon his eldest brother's death, but failing to recover it, in consequence of his being a Catholic, he lived with Lord Montague, his wife's uncle, being his gentleman for many years; she was also niece to Cardinal Pole and sister to Mr. Geoffrey Pole the younger" [of whom mention is made in *Records S. J.* vol. iii. p. 790]. "They were both zealous and constant Catholics, great harbourers of priests, always keeping one in their house, and on one occasion they had ten priests at their table. Mary Lambe accompanied her cousin Mary Pole, who had come to England out of France,

intending to proceed to Flanders to enter religion. Mary's parents gladly gave their consent, rejoicing that their eldest daughter should consecrate herself to God in religion. She was professed at the age of twenty-three, and died in 1675, aged seventy-six."

652. KEYNES, MATTHEW, *vere* EWENS, Somerset, aged 18. Admitted as a convictor with the above. Took the two oaths January 1, 1636. After minor orders in that year, he obtained leave from the Cardinal Protector to proceed to Douay on account of ill-health, April 17, 1637. He afterwards went to Paris for his studies, and died there.

Matthew was probably brother of Maurice Ewens, *alias* Keynes, No. 619.

653. SANDFORD, JOHN, *vere* HUDDLESTONE, Lancashire, aged 22, of the Cumberland branch. Admitted with the above. Took the oaths May 1, 1633. After minor orders, ordained subdeacon and deacon in March, and priest March 22, 1637. Sent to England March 28, 1639. Behaved well while here.

John Huddleston was born at Farrington, three miles from Preston, and brought up at Hutton-John, in Cumberland. He states that his parents were of the upper class, but in reduced circumstances, owing to past and present persecutions, and the addition of a large family of eleven children—there were three sons and eight daughters, all Catholics; he studied at Blencow, in Cumberland, and for one year at St. Omer's College. (Students' replies.) He entered the Society of Jesus; at what particular time is not known. He was a Prefect in the English College, Rome, in 1638—though probably not then a member of the Society. According to Dr. Oliver, *Collectanea S. J.*, he died in England August 2, 1667. He was the author of a MS. of 1200 pages, giving a detailed account of interesting events relative to English Catholics in general, and in particular to the colleges and missions of the Society of Jesus, from the accession of Queen Elizabeth until the year 1649. This valuable MS. was irretrievably lost in 1773. Bishop Challoner borrowed it, before the expulsion of the Fathers S.J. from their ancient College of St. Omer in 1762, to assist him in the compilation of his *Memoirs of Missionary Priests*, and returned it with a note stating that, in his judgment, it was the most valuable English MS. on Catholic affairs he had ever met with. *Records S. J.* vol. v. p. 174, note.

654. DUTTON, THOMAS, *vere* IRELAND, Lancashire, aged 24. Admitted, &c., with the last. After a lingering consumption, he died piously in our College October 20, 1635.

Thomas Ireland was a brother of Fr. Alexander Ireland, No. 604. He states that he was brought up among Catholics until

ten years of age; and that living among Protestants he imbibed their heresy, but was afterwards restored to the orthodox faith by a Catholic priest. He had six brothers, two of whom were priests, one a secular, then (1631) with him in the English College, and the other a Jesuit. He studied his humanities at the College of St. Omer. (Students' replies.)

655. NOWELL, RALPH, *vere* RISHTON, Lancashire, aged 20. Admitted, &c., with the last, October 27, 1632. Received Confirmation on Easter Sunday, 1633. Ordained subdeacon and deacon in September, and priest October 4, 1637. Left for England March 28, [? 1638]. He behaved admirably during his whole stay in the College.

Ralph Rishton was son of James and Catherine Rishton, of Rishton, near Blackburn. On his father's side his relatives were non-Catholics, but on his mother's Catholics. Two of his maternal uncles were Thomas and William Talbot, sons of John Talbot, of Hall Carr [? Holker]. See Nos. 205 and 499. He had two brothers, Edward and John, and two sisters, Frances and Anne. He made his humanity studies at Blackburn. *Records S. J.* vol. i. p. 657.

656. SIGLEY [SIGLEUS], IGNATIUS, *vere* WISEMAN, FRANCIS, Essex, aged about 30. Admitted as a convictor with the last. Took the oaths March 25, 1634. Ordained with John Huddleston, *alias* Sandford, above. On October 7, 1637, he left the College for about six months, in order the more diligently to prepare himself for the English Mission. He left for England April 21, 1638.

Francis Wiseman was born at Rivenhall, in Essex. His father was a knight, with about £3,000 a year; he had five brothers, only one a Catholic, and three sisters, two of whom were Catholics, besides many relations, who on his father's side were heretics, on his mother's, Catholic. His father was a heretic, his mother was a Catholic and died ten years ago (1622). He studied his humanities at St. Omer's College. He was once a heretic, but, by the grace of God, had been called to the true faith. See *Records S. J.* vol. v. p. 523. The Louvain MSS. state: "On July 22, 1634, was professed Sister Mary Wiseman, at the Augustinian Convent, Louvain, daughter of Sir Thomas Wiseman of Rivenhall, in Essex, who himself following the time, it chanced that his lady (being a Roper, cousin-german to Mr. Anthony Roper) [according to Morant her mother was Isabella (Elizabeth) daughter to Anthony Roper of Farningham, in Kent] became a Catholic some three or four years before her death; and this being her youngest child, and but seven years of age, she entreated her husband on her deathbed that for love of her this their little daughter might be brought up a Catholic, and that he would send her to Mr. Anthony Roper, which desire of



hers he faithfully performed. So she came to live with Mr. Roper ; but although she was a very fine and pretty child Mrs. Roper was so crusty unto her that Mr. Anthony Roper, seeing his wife did not love the child, determined to send her over to her cousins here, our Reverend Mother and her sister Bridget, who then yet lived." [Another MS. says this was in 1625 ; Sister Bridget Wiseman died in 1627, and her sister in 1633.] " He did so, and she was admitted at eight years of age, a fine staid child, and well-bred, of a good nature and fine disposition, very grave for her years. She had been named at her christening Penelope, but at her first coming hither at Confirmation changed this name to Mary. Thus she lived in our monastery amongst the scholars about eight years or more. Her cousin, our Reverend Mother, had not the comfort in this life to see her professed, but only clothed [with the holy habit] the year before. At the death of Sister Frances Kempe in 1676 she succeeded her as Mistress of Novices."

657. BARKER, PHILIP, *vere* PEARSE, Plymouth, Devonshire, aged 19. Admitted, &c., October 17, 1632, with Ralph Rishton, above, and left Rome along with him for England March 28, . . . Behaved well here.

Pearse was son of Philip Pearse, of Plymouth, where he lived until thirteen years old ; he spent two years in France and four in Flanders. His parents were of the middle class, and had seven sons, all Catholic, and one daughter, a heretic. His uncles were rich, and mostly heretics. He made his humanities at Flanders. From his infancy until thirteen, he lived with a heretical grandfather, by whom he was sent to France, and was converted to the Catholic faith by the efforts of his uncle. (Scholars' replies.)

658. WESTON, EDWARD, *vere* BISHOP, Cornwall, aged 19. Admitted, &c., with the last. Received minor orders July 27, 1637. After a fever of about eight days, he died most piously, leaving a great example of virtue, and especially of domestic discipline, having been previously admitted to the vows of the Society.

Edward Bishop, was the son of George Bishop, and was born and chiefly brought up in the parish of St. Petrock, Cornwall. His parents were of the middle class, and in consequence of persecution for the Catholic faith, were cast into prison, the King seizing upon their whole possessions. They had four sons, of whom two were in the world, the others were students ; they had both Catholic and heretic relations. *Records S. J.* vol. iv. series xi. part ii. p. 656.

659. ROLAND, WILLIAM, *vere* BRETTON, Northamptonshire, aged 19. Admitted as a convictor with Philip Pearse, above. He left the College September 9, 1634, for England on business.

William Bretton was son of Richard and Anne Bretton, and was brought up in Northamptonshire, under the care of his

grandfather, Sir John Roland, with whom he lived for twelve years. His parents were formerly among the higher circles, but by embarrassments brought on by his father's imprudence, they were then reduced to the middle class ; they were heretics, as were his brother, sisters, and all his relatives, except a grandmother, a Catholic, under whose protection and care he was sent to St. Omer for his humanities, and to the English College, Rome, for his higher course. He lived in heresy for two years, when he was converted by means of his grandmother, and was sent to St. Omer's College, unknown to his parents, and remained there for seven years. (Students' replies.)

660. CAMPION, JOHN, *vere* PRICE, THOMAS, Hants, aged 29. Admitted as a convictor, and took the oaths, &c., with the above, October 17, 1632. Ordained with Richard Chricklow, No. 631, in April, 1634. He died piously August 13, 1635, after a sickness of eight days.

Thomas Price was son of William Price, of a family of position in Hampshire, a convert to the Catholic faith, and, in consequence, cast out by his father and family. After his conversion he wrote a very beautiful letter, dated September 26, 1634, addressed to his father, with the reasons for his becoming a Catholic, &c. A copy of this letter, taken from the Stonyhurst MSS., is printed in *Records S.J.* vol. v. pp. 776, seq.

1633.

661. BAINES, ROGER, *vere* MAYNE, HENRY, Bucks, aged about 24. Admitted as a convictor April 28, 1633. Confirmed on Easter Sunday, 1633. After minor orders in September, 1636, he was ordained with John Boulton, *alias* Coniers. He left for the English Mission, by sea, February 9, 1637, and was compelled to hasten the time on account of ill-health. Behaved well while here.

The Pilgrim-Book states that Henry Mayne was nephew of the Rector of the College, Father Thomas Fitzherbert.

662. CLARKE, EDWARD, *vere* WILSON, Northumberland, aged about 23. Admitted as a convictor November 6, 1633. After defending general theses in philosophy, he left for England April 18, 1637. He behaved well here.

Edward Wilson was son of Dionysius and Anne Wilson, born and brought up at Newcastle-on-Tyne, until he was eighteen years of age, when he went to Oxford, and afterwards to London, and lastly to St. Omer, where he was converted to the faith by Fr. Knott, *vere* Matthew Wilson. He lived at St. Omer's College for three

years. He had no brothers, and only one sister. He was probably a nephew of Fr. Matthew Wilson, who received him into the Church, and has been already noticed, No. 337.

663. PARKER, GEORGE, *vere* DRAYCOTT, Staffordshire, aged 18. Admitted as a convictor with the last. He left for the Novitiate of the Society at Watten, May 2, 1634, but did not persevere.

George Draycott, of the old Draycott family, was born in Salop, but brought up at Painsley, in Staffordshire. He made his early studies at home, and when ten years of age left England, probably for St. Omer's College. Philip Draycott, No. 256, who died a scholastic novice at St. Andrew's, Rome, August 14, 1598, was probably his uncle. Two of George's brothers, viz., Peter and Thomas, died lay-brothers in the Society, the former on July 5, 1640, aged twenty, and the latter October 15, 1678, aged fifty-seven. *Records S. J.* vol. v. pp. 429, seq.

664. GRAY, FRANCIS, *vere* JENISON, THOMAS, Durham, aged 30. Admitted with the last. Took both oaths May 1, 1634. After minor orders, was ordained with John Huddleston, *alias* Sandford, No. 653, March, 1637. On October 15 following he left for Piacenza, where for about six months he was Socius to the Father Procurator of this College. He afterwards went to Gravelines, in Belgium, as confessor to the English nuns. He was a remarkably pious man, but little suited for study. He behaved admirably here.

Thomas Jenison belonged to the old Catholic family of Durham. He was son of John Jenison, of Walworth, Esq., and his wife, daughter of Sir Thomas Gerard, Knight, of Lancashire, and sister of Fr. John Gerard. Thomas was born in Lancashire, to which county his father had retired on account of the violence of the persecution. His elder brother, who had a large property, then lived at his father's house at Walworth; he had three brothers and two sisters, all Catholics. *Records S. J.* vol. v. pp. 633, seq., Jenison family.

665. MAXFIELD, FRANCIS, *vere* DORRINGTON, Salop, aged about 23. Admitted, &c., with the last. Ordained subdeacon and deacon in February and March, and priest March 21, 1638. Left for England, April 24, 1640. A man of good disposition.

Francis Dorrington was born at Sillinghurst, in the county of Salop, and brought up there until he was seventeen; then upon his parents' death, he resided in his sister's house for two years; after which he studied in Worcestershire for a year and a half; and then at St. Omer's College, where he made his humanities. His

parents on both sides were of high family. His maternal grandfather was William Maxfield; he had four brothers and an only sister, who with all his relations were Catholic. (Students' replies.) Mr. Maxfield is mentioned in p. 165 (No. 132). He was condemned to death with other gentlemen for hearing Mass and entertaining the martyr Sutton, priest; but was reprieved and "put to his fine."

666. POWELL, WILLIAM, *alias* WILLIAMS, ROGER, Monmouthshire, aged over 18. Admitted November 6, 1633, and took the oath with the last. Returned to England, after receiving minor orders, September 9, 1634, at his own earnest request, finding himself quite unfit for the ecclesiastical life.

667. SUTTON, JOHN, *vere* BALL, Leicestershire, aged 28. Admitted with the last. After about six months his mind became affected; he persevered here for a year and a half. At length he was sent to Naples to be put on board an English vessel in July, 1636, and was safely conducted to England.

John Ball was son of George Ball and Aloysia Lutterworthy, living in Leicestershire, where he was born and brought up. His friends were of the middle class; he had two brothers and four sisters, all his juniors, and heretics; as were also his parents. He had a Catholic uncle and aunt. He studied his humanities from an early age, and was a heretic until nine years ago, when he was instructed in the elements of the Catholic doctrine by his uncle and by an English priest, who received him into the Church. He left England nine months ago. (Students' replies).

668. NORRIS, THOMAS, *vere* READING, THOMAS, Durham, aged 36. Admitted, &c., and ordained with Francis Dorrington, *alias* Maxfield, above, and left for England April 23, 1640.

Thomas Reading was son of Anthony Reading, belonging to the family of Reading Hall, in the county of Hereford [in margin *Hertford*]<sup>6</sup> but during the time of Henry VIII. his great-grandfather changed this seat, and migrated to the northern part of England. His father, who rented under William Baron Eure, was still living, and married the daughter of George Lonsdale, both of them at that time strangers to the true religion, and distinguished rather for innocence of life than for wealth. They had only two sons, William, the eldest, and himself. At the age of eighteen he was put to the law, and converted to the Catholic faith by reading Fr. Robert Parsons' works; he was received into the Church, and suffered much in consequence. His mother became a Catholic before her death. See autobiography, *Records S. J.* vol. v. p. 316, seq.

<sup>6</sup> ? Reddenhall with Harleston, Norfolk.



669. PEMBERTON, JOHN, *alias* RUDD, GASPAR, Lincolnshire, aged about 27. Admitted, &c., with the last. Ordained subdeacon and deacon in February, 1636. While he was preparing for Holy Orders he was suddenly seized with consumption, and took to his bed, and after a long trial and a most careful preparation, he passed to Heaven on the vigil of Easter Sunday, March 22, 1636, there to celebrate his Pasch with our Lord.

Gaspar Rudd was son of Anthony Rudd and his wife Anne Robinson, he was the only surviving child of a family of seven sons, and was born at Boston. He was converted to the Catholic faith through reading and prayer ; and was instructed and received into the Church by Rev. William Ford, then a prisoner in chains within York Castle. He applied himself to study under FF. Sharpe, George Palmer, and Stapleton. *Records S. J.* vol. iii. series vi. p. 189.

670. PALLETT, *or* PAULETT, CHARLES, *vere* CHEYNE, *or* CHENEY, Hants, aged about 29. Admitted December 13, 1633. Took the oaths, &c., with the last, and was ordained with Edmund Langley, No. 620. Having made two years of moral theology, and being threatened with consumption, he left as a missionary for England September 10, 1636. He behaved well here, but required many exemptions on account of his weak health. He was seized with fever at Leghorn, and afterwards at Florence, but recovering, with the assistance of fresh supplies by Father Rector, he prosecuted his journey, although he had begged leave to return to the College.

Charles Cheyne was son of Henry Cheyne and his wife Maria Philpott ; he was born and brought up in England until his ninth year, when he went with his parents to Brabant, and studied his humanities first at Brussels, and then at Antwerp, under the Jesuit Fathers. He made his rhetoric in the English College, Douay. His mother had died, but his father was a general in the army of the King of Spain, and had spent most of his property in the service ; he likewise had subsequently to pay much in England on account of the Catholic religion. Both parents were of high descent. His father was nephew of Edward, Baron Cheyne or Cheney, his mother was both daughter and sister of a knight. He had two brothers and two sisters. On his mother's side nearly all his relations were Catholics, on his father's many were. Weary of the world and of its vanities, he left England at Pentecost for Rome. *Records S. J.* vol. v. p. 775. Maria Philpott was probably sister to Sir John Philpott of Thruxton (or, as another MS. has it, of Compton in Hampshire), who married Mary, daughter of the first Lord Arundell, Their daughter Mary Philpott was professed O.S.A. at Louvain on

August 17, 1636. She had a married sister, older, probably, than herself, whose marriage name, however, is not given. Sister Mary Philpott was born in 1612. (Louvain MS.)

1634.

671. TEMPEST, THOMAS, *vere* GRENE. Born in Ireland, though both his parents were English, aged 19. Admitted September 30, 1634, as a convictor. Left for Belgium March 2, 1636. He possessed a sweet disposition, but applied himself little to the study of letters.

Thomas Grene was brother of FF. Christopher and Martin Grene, whose biographies are given in *Records S. J.* vol. iii. series vii. He states that he was born of no ignoble English parents in the county of Kilkenny, Ireland, and went to school there until he was fifteen, after which he was sent to Belgium, and studied under the English Fathers. His parents were John and Jane Grene [before marriage Tempest]; he had three brothers and three sisters; his relations were partly Catholic, and partly heretic. (Students' replies).

672. TALBOT, WILLIAM, *vere* GODWIN, JOSEPH, Somersetshire, aged about 19. Admitted with the last as a convictor. Becoming weary of study, he left for England May 22, 1635. As to the rest, he possessed good talents and a most amiable disposition.

Joseph Godwin was son of Robert and Elizabeth Godwin, born at Warminster, of a family of four sons and three daughters, and was reconciled to the Catholic Church by Father Layton, at Brussels. He made his humanity studies at St. Omer's College. It is probable that he was a nephew of Father James Ignatius Godwin, whose biography is given in *Records S. J.* vol. v. p. 972, seq.

673. THOMPSON, GILBERT, *alias* [*vere*] GERARD, Lancashire, aged 20. Admitted as a convictor with the last. After receiving minor orders in 1640 he was ordained subdeacon and deacon in October, and priest October 14, 1640. Left for England April 11, 1641, having made good progress in studies. He afterwards long and earnestly begged admission to the Society in Belgium, and for many months his conduct was so excellent that he was at length admitted January 1, 1642.

The confusion caused by the *alias* system renders it difficult to decide whether this student's name was Gerard or Thompson. Dr. Oliver in his *Collectanea S. J.* believes that he was a son of Sir Thomas Gerard by Frances, daughter of Sir Richard Molyneux. The Catalogue of the Province calls him Gerard, and dates his admission, at the age of 25, on September 7, 1641. The Catalogue

of the deceased members of the English Province for 1645, states that Gilbert Gerard, of Lancashire, being already a priest, setting his mind upon entering the Society, and having completed his noviceship was sent to the camp mission as chaplain to the English forces in Belgium, and having caught a disease in the exercise of this function, died at Ghent in the house of the Tertiaries, August 13, 1645, aged 29, four years after his entering the Society. In his replies to the students' interrogatories he calls himself Gilbert Gerard and signs himself Gilbert Thompson. and states that he was born in Lancashire, and was in his twentieth year. He was brought up at home with his parents until fifteen years of age, when he was sent to St. Omer's College, and made his humanities there for five years. His parents were then [1634] dead, and he had four brothers and an only sister. (Students' replies.) We are of opinion that his real name was Gerard, and that Thompson was his *alias*.

674. GRAY, THOMAS, *vere* JENISON, THOMAS, York, aged 19. Admitted as a convictor with the last. Left for England February 19, 1637, after upwards of two years in the College. He was little fit for study on account of continual headaches, although his skill as a violinist was very remarkable. He died a few months after.

Thomas Jenison states in his replies that he was born at Newbiggin, in Yorkshire, belonged to a family of six sons and one daughter, and made his humanity studies at St. Omer. *Records S.F.* vol. v. p. 634.

675. CROSSLAND, JEROME, *vere* RONE, Salop, aged 20. Admitted with the last September 30, 1634. Took the oaths May 1, 1635. After minor orders he was ordained subdeacon and deacon in March and priest April 9, 1639, in St. John Lateran. Left for England with Gilbert Gerard (*alias* Thompson), above. He was of a remarkably sweet and excellent disposition.

Jerome Rone was born and brought up in the county of Salop and the adjacent county. He spent five years at St. Omer's College, where he studied humanities. His parents and brother and all his kindred were Catholic, and were of the higher class. He was always a Catholic. (Students' replies). A Father of the Society named Charles Crossland was born in 1655, entered the Society in 1677, and died in England March 30, 1724. Two others, viz., George and Henry Crossland, entered Douay College in December, 1689. We are unable to trace their history. The following extract from a MS. of the Benedictine Convent of Cambray, connected with the Crossland family, has been communicated by an antiquarian friend: "1693, August 3. Entered our convent my Lady Dowager Crossland (widow of Sir John Crossland, Kt.), to lead a retired life with her two grandchildren, Dorothy Langdale, aged sixteen, who afterwards was [professed here as] Dame Constantia,

and Joanna Crossland, aged fourteen, for the school, which she in due time quitted, to return to her friends." . . . "1716, November 18. Came Mrs. Langdale to the father confessor's apartment, where she died Nov. 23rd, in her confinement. She and her son are buried in our burying-ground, in her grandmother's, my Lady Crossland's, grave."

676. CARR, ROBERT, *vere* THOMPSON, Northumberland, aged 21 [24]. Admitted October 10, 1634. Took the oath, &c., with the last. Ordained along with Francis Maxfield, *alias* Dorrington, No. 665 above.

Robert Thompson states that he was born and brought up at Hexham, Northumberland, and was always a Catholic. His mother's name was Dorothy, who with his four brothers and an only sister were Catholics. He had four heretic relatives. He studied his humanities at St. Omer. (Students' replies.)

677. ANDERTON, EDWARD, *vere* RISHTON, Lancashire, aged 20. Admitted, &c., took the oath with the last. Ordained subdeacon and deacon in March, and priest April 3, 1639. Left for England April 15, 1641. A man of remarkable piety and virtue, and of great proficiency in studies, but of very delicate health.

Edward was a relative of Ralph Rishton, No. 655, and describes himself in his replies as the son of Ralph and Dorothy Rishton, both of respectable families. His father was then [1634] dead, having previously become a Catholic. His mother was still alive. His four brothers, together with three sisters and all his chief relations were Catholics, and he studied his humanities at St. Omer's College. (Students' replies.)

678. WILSON, THOMAS, *vere* LEGATE, JOHN, Wiltshire, aged 19. Admitted with the last; being inflamed with a desire of the religious life, he entered the Society in Rome April 30, 1635, before taking the oaths.

John Legate states in his replies that he was one of a family of six children, three sons and three daughters, and was born near Salisbury, and made his humanity studies at St. Omer's College. His family held a good position, and had suffered much for their faith; one uncle had lost the greater part of his property in consequence, and most of his family had suffered imprisonment. He was professed November 21, 1653, became professor of Greek, Hebrew, and moral theology at Liege, and after twenty years of missionary labour, died in the Suffolk District May 6, 1672. See *Records S. J.* vol. v. p. 774.

679. GAGE, JOHN, *vere* ALCOCK, Bucks, aged 19. Admitted and entered the Society with the last.

This student was generally known in England by the name of Gage. He was one of the three sons of Mr. Edward Alcock, born



in Bucks, but brought up in Cambridgeshire. His parents were of the ancient faith and belonged to the upper class of society. He made his humanity studies at St. Omer's College. (Students' replies.) He was sent to the English Mission in 1650, and is said to have died in England December 29, 1703.

680. TERRETT, THOMAS, *vere* BAPTHORPE, York, . . . Admitted with the last October 10, 1634, and having finished his year's logic, entered the Society of Jesus October 28, 1635. He did not take the oaths on the 1st of May, having previously promised to spend half a year as a convictor.

Thomas Babthorpe was nephew to FF. Ralph and Thomas Babthorpe, Nos. 441 and 486, son of Sir William Babthorpe and his wife Grace or Ursula Tyrwhitt, who was daughter of William Tyrwhitt, and grand-daughter of Sir Robert Tyrwhitt of Kettleby, county Lincoln. He states in his replies that his father was a knight, and was for some time prisoner for the Catholic faith in England with his wife, and that from having been once wealthy, he was then reduced in fortune, and served under the standard of the King of Spain. He had two brothers, Ralph and Richard, and three sisters, all nuns. He made his humanity studies at St. Omer's College, and was professed December 8, 1652. He became procurator for St. Omer's College, and also camp missionary in Belgium, and died at St. Omer's College October, 1655. *Records S. J.* vol. iii. series v. p. 199.

681. GARNETT, JOHN, *vere* HEIGHAM. Born at St. Omer, of an English father, aged 17½. Admitted with the last. Took the oaths May 1, 1635. Received minor orders June 2nd following. Suffering here from ill-health, and unable to study or to perform any other duty, he left for Paris April 16, 1637, to make his studies there. He was again admitted to this College October 28, 1645, having recovered his health, and was ordained subdeacon and deacon in December, 1645, and February following, and priest February 24, 1646. Left for England August 30, 1649.

John Heigham, son of John and Mary Heigham, was born at St. Omer's, and brought up there, and studied in the English College in that city. He was always a Catholic. (Students' replies.)

682. HOWARD, FRANCIS, *vere* BLOUNT, Herefordshire, aged 21. Admitted November 25, 1634. Took the oath and received minor and Sacred Orders with Edward Rishton, *alias* Anderton, No. 677. Left for England

April 11, 1641. He was pious and devout, and most observant of discipline.

Francis Blount, son of Francis Blount and his wife, Mary Howard, both of distinguished and ancient families, but, in consequence of persecutions for their religion, reduced from wealth to moderate circumstances. He had one brother and eight sisters. He made his rudiments and part of his humanity studies at Leominster, and the rest at St. Omer's College. He was reconciled to the Catholic Church in 1626, by means of reading books, and the efforts of his parents and some Jesuit Fathers. *Records S. J.* vol. iv. series x. part i. p. 439.

1635.

683. SIDNEY CHARLES, *vere* SKINNER, Gloucestershire, aged about 22. Admitted as a convictor October 28, 1635. He left the College May 15, 1639, to make his theological studies elsewhere in Italy, but within half a year he went to Padua to complete them. Most observant of discipline, and no mean proficient in his studies.

Charles Skinner states in his replies that both of his parents were of high birth; his father was a knight. He made his early studies in London, and was converted to the Catholic faith at St. Omer's College by a Jesuit Father, and finished his humanity studies there. *Records S. J.* vol. iv. series x. part i. p. 440. He was probably a member of the Skinner family mentioned in *Records S. J.* vol. iii. pp. 782, seq., and may have been one of the sons of Sir John and Lady Skinner, and grandson of Skinner who died Lord Mayor of London. Lady Skinner became a Catholic some years after her marriage. Sir John was a spendthrift, and died, leaving his widow and family in great poverty. Lady Skinner lived a most holy life by the labour of her hands, devoting herself to the service of the poor, and actually died a martyr of charity in attending the plague-stricken poor in London. Her daughter Clementia became an Augustinian Nun at Louvain.

684. NEVILLE, ROBERT, *vere* MEYNELL, Yorkshire, aged about 27. Admitted November 10, 1635. Took the oaths May 17, 1636. After receiving minor orders was ordained subdeacon and deacon in May, and priest May 20, 1640. Left for the English Mission March 28, 1642, well advanced in studies, but not very submissive to his Superiors and their orders.

Robert Meynell was born at Hanbey, Yorkshire, eighteen miles from York, and frequently resided at Osmotherley, in the same county. He made his humanities at St. Omer's College. His parents were both of gentle birth; his eldest brother had run through the whole patrimony, which was at least £1,000 a year. His father married twice, and lived and died a heretic; he had

three children by the first marriage; viz., the above-named son, and two daughters, heretics; by the second marriage, he had three sons and four daughters, all Catholics. Robert lived in heresy until his sixteenth year, when he was converted to the Catholic faith by a secular priest named Hutton. Students' replies, and *Records S. J.* vol. v. p. 724.

1636.

685. ASHBY, EDWARD, *vere* THIMELBY, Lincolnshire, aged about 20. Admitted as a convictor November 30, 1636. Left the College November 12, 1639, and lived in Rome for some time longer. Of an amiable disposition, and fairly well advanced in studies.

Edward Thimelby was born at Irnham, son of Richard Thimelby and his wife Mary, daughter of Edward Brookesby, Esq., and Eleanor Vaux, daughter of Lord Vaux of Harrowden. See the Thimelby pedigree in *Records S. J.* vol. v. p. 597. He was one of a family of fourteen children; six sons, of whom he was the youngest, and eight daughters. He was brought up from infancy by his grandmother, Helen Brookesby, and her sister, the Hon. Anne Vaux, under the care of Fr. William Wright, and attended the Society's school at the Grange, near Derby. He enters into a full genealogical account of his family, brothers, and sisters, for which the reader is referred to *Records S. J.* as above, pp. 599 seq. He made his humanity studies at St. Omer's College, and lived for a considerable time in Rome with an eminent Cardinal; he was afterwards made Provost of the Cathedral Church of St. Gery, in Cambray, and died there about 1690, distinguished for his remarkable piety.

686. MIDDLETON, JOHN, *vere* MEDCALFE, Yorkshire, aged 21½. Admitted December 4, 1636. Took the oaths May 1, 1637. Ordained subdeacon and deacon in March, and priest March 16, 1641. Left for England September 28, 1643.

John Medcalfe was the son of Michael Medcalfe and his wife, Elizabeth Danby, both of whom, with his three brothers and three sisters, and all his relatives, were Catholic. His parents were highly respectable, but in moderate circumstances. He studied at home, under excellent tutors, until nearly seventeen, and then for four years at St. Omer's College. (Students' replies.)

687. SHELLEY, JOHN, *vere* ANDERTON, Lancashire, aged 18. Admitted, &c., with the last. Ordained subdeacon and deacon in September, and priest November 2, 1642. Sent to England April 13, 1643. Behaved quietly in the College.

John Anderton was son of Roger Anderton, Esq., of Birchley, and his wife, Anne Stanford, daughter of Edward Stanford, Esq.

He made his humanity studies at St. Omer's College. His three brothers, Roger, Edward, and Robert, all subsequently followed him to St. Omer's and the English College, Rome, and became priests. His three sisters, Anne, Winefrid Frances, and Mary Euphrasia, became nuns. See *Records S.ſ.* vol. iii. series viii., Addenda, pp. 774 seq. Anderton family of Lostock and pedigree; also *Records S.ſ.* vol. iv. pp. 710 seq., and pedigree.

688. BERINGTON, THOMAS, *vere* CLAYTON, Warwickshire, aged about 20. Admitted, &c., and ordained with John Medcalfe, *alias* Middleton, above. Sent to England with the last. Behaved quietly in the College.

Thomas Clayton was son of John Clayton and his wife, Ann Suffield, both belonging to the upper class of society, who, with great constancy, had suffered much for the Catholic religion, in the loss of their fortune and by imprisonment. He had several brothers and sisters, and made his humanity studies at St. Omer's College. *Records S.ſ.* vol. iv. series ix. p. 20.

689. LAMBERT, EDWARD, *vere* LACON, Salop, aged 21. Admitted, &c., and ordained with the last. Sent to England September 28, 1643.

Edward was brother of John Lacon, No. 629, and made his humanity studies at St. Omer's College.

690. HUGHES, JOHN, *vere* OWEN, HUGH, Anglesea, aged 21½. Admitted, &c., ordained, and sent to England with the last. A man of remarkable patience, and of excellent behaviour.

Hugh Owen entered the Society while a missionary priest in England, in 1648, and appears to have laboured chiefly in the Herefordshire and North and South Wales Districts. He died at Holywell, in 1686. His death was accelerated by an accidental fall from his horse when returning from administering the sacraments to the family of Mr. Salisbury, a recent convert. He was a man of very mortified habits; among other practices it is recorded of him that, besides the usual fasts on Fridays, he abstained from food until Sunday at noon; he never went abroad for mere recreation, never played at cards, or the like. See biography, *Records S.ſ.* vol. iv. series ix. p. 518.

691. BELOTT, ROBERT, *vere* CLOUGH, Staffordshire, aged about 20. Admitted, &c., and ordained with the last three. Sent to England September 20, 1643.

Robert was son of Christopher Clough, born and brought up in Staffordshire. His parents were of the middle class, and well off, and Catholics. He made his humanities at St. Omer's College; he was always a Catholic, and ardently desired the priesthood. (Students' replies.)



1637.

692. WINDSOR, FRANCIS, *vere* CUFFAUD, Hants, aged 20.  
Admitted April 26, 1637. Took the oath May 1, 1638. Having received minor orders in July following, he left the College in April 18, 1641, on account of violent pains in the eyes and head, with leave of the Protector, but was not dispensed from his oaths, in order to prosecute his studies in Paris.

Francis Cuffaud was brother to Matthew Cuffaud, No. 651, fourth son of Simon Cuffaud, of Cuffaud, Hants, gentleman, long dead. His grandfather, Alexander Cuffaud, gentleman, was then alive, and his mother, who was daughter of Richard Godfrey, lived with him. Both parents were Catholic, of families of position, and were well off. He made his humanity studies at St. Omer's, left England February 15, and arrived in Rome April 23, 1637. *Records S.F.* vol. v. p. 773.

693. DARLEY, JOSEPH, *vere* BURT, WILLIAM, London, aged 20.  
Admitted as a convictor, November 28, 1637. Left November 25, 1640, for France, furnished with his viaticum by the Cardinal Protector Barberini.

William Burt was born and brought up in London until twelve years old. His father was a lawyer, and his mother in religion a Calvinist, and of high family. He was an only son. He studied partly in London, under the Calvinists, and partly at Vienna with the Jesuits. He was a heretic until eighteen years of age, but was converted by means of Sir Francis Slingsby and some Irish Jesuits, the chief of whom then lived in Rome. The year after his conversion he left England for Rome in order to study. (Students' responses.)

694. PALMER, GEORGE, *vere* PALMES, York, aged about 19.  
Admitted as a convictor with the above. He left afterwards, March 20, ... for Spain, to prosecute his studies at Seville.

This was the son of Sir George Palmes, knight, a Catholic family of distinction, of Naburne, in Yorkshire. He was always Catholic, and made his humanity studies at St. Omer's College. His mother was probably Catherine Babthorpe. He was professed a Benedictine at Douay in 1643, of which he became prior in 1653. He died at Gratz on his road to Rome in 1663, whither he had been sent as Procurator for the English monks. (Students' replies). Peacock, *Yorkshire Catholics*, mentions several of this family as recusants, &c.

695. BAINES, WILLIAM, *vere* SAMPSON, *or* SIMPSON, York, aged about 25. Admitted December 25, 1637. Having received minor orders in July, 1639, he left in Octo-

ber, 1639, for Paris, to take the habit of St. Benedict. He was of an ardent disposition, but most devoted to piety and learning.

This student describes himself as the son of Christopher Simpson, of the county of York, in which he was brought up until his seventeenth year; he then spent seven years in studying humanities at St. Omer's College. His parents were of the middle class; and on account of their professing the Catholic faith, had suffered the loss of nearly all their former property, and were now obliged to live rather upon the charity of others than their own means. He was detained in prison at Dover during seven weeks for refusing the oath of allegiance and supremacy; and then escaped by flight, and arrived at Rome. (Students' replies.) He was probably an elder brother of Fr. Christopher Sampson, No. 598.

1638.

696. LONGFORD, *or* LONGFORT, GILBERT, *vere* MARKHAM, Notts, aged 23. Admitted as a convictor Feb. 25, 1638. Left for England March 20, 1639, being unable to study on account of weakness of the eyes. He made a stay at Milan on his return journey. [No further entry.]

Gilbert was son of George and Judith Markham, born at Ollerton, county of Notts. His parents and connections were of the higher class. He had five brothers and five sisters; his eldest brother was married, and two of his sisters were religious at Ghent. He studied his humanities at St. Omer's College for five years, and now desires the ecclesiastical state in order to assist his heretical country. (Students' replies.) This student must have been Major Gilbert Markham, of Colonel Wray's regiment, who was mortally wounded at Chester in the royal army, and having been taken prisoner, died soon after. His brother, Lieutenant-Colonel Thomas Markham, of Ollerton, Newark, was killed fighting for his king at Gainsborough. See *Catholic Apology*. Margaret Markham, one of the two sisters named above, was a Benedictine nun in the English Convent at Ghent. In 1687 she was sent from Pontoise to Dublin to found a new house in that city, but, upon the breaking out of the Revolution she returned to Pontoise, where she died in 1717, at the extraordinary age of 105. Her sister Elizabeth was professed at Ghent O.S.B. in 1632, and died there in 1664. Their mother was Judith Witherwick Fitzwilliams, heiress of Claxby and Normanby. *Records of the English Benedictine Convents at Ghent and Pontoise*. The Markham family is mentioned in *Records S. J.* vol. iii. series viii. Addenda.

697. ALLEN, JOHN, *vere* EMERSON, London, aged 22. Admitted as a convictor with the last. After taking the oaths, May 3, 1639, and receiving minor orders, he left for Paris to complete his studies on account of ill-

health, showing a tendency to consumption, December 1, 1640.

John Emerson was son of Ferdinand and Johanna Emerson, born and brought up in London. His parents, as also his friends, were principally of the middle class; he had one brother who joined the Society of Jesus, and a married Catholic sister. He studied for four or five years in London, and four years at St. Omer's College, and for half a year at Valladolid. (Students' replies.) His Jesuit brother was Fr. Ralph Emerson, born in London in 1609, who entered the Society in 1635, and was professed December 8, 1645. He acted for some time as camp missionary to the English and Irish forces in Flanders, and was sent to England in 1647. After serving the missions in the Worcestershire and other Districts for many years, he died in England December 16, 1684.

698. MANSELL, HENRY, *vere* FLOYD, EDMUND, Carmarthen-shire, aged 23. Admitted June 19, 1638. Took the oath, &c., with the last. He left for Paris in September, 1640, on account of delicate health, which he also experienced in Rome. He showed a very docile disposition.

Edmund was son of Walter Floyd, of the parish of St. Peter, in the county and diocese of Carmarthen, was born at Carmarthen, and for some years brought up there. His parents and relations were of the higher class; he had many brothers and sisters and relatives well to do, and chiefly heretics. He studied grammar in the public school of Carmarthen, and poetry and rhetoric at the School of Westminster, and then read law in Gray's Inn for about half a year. He embraced the Catholic faith nearly four years ago, partly through reading Cardinal Bellarmine's and other controversial works, and partly through the influence of the Rev. Fr. Cyprian Gamuchi, preacher to the Queen of England, incurring the hatred of his friends in consequence. He spent nine months studying in Paris after his conversion, then returned to England, and finally arrived in Rome, by the assistance of Fr. Cyprian and other Catholic friends. (Students' replies,)

699. MARBURY [? MAYBURY], GEORGE, *vere* MORE, Cheshire, aged 21. Admitted as a convictor November 6, 1638. Left for England April 13, 1643. He behaved quietly in the College. Returning again on certain conditions, he was admitted as a convictor May 24, 1646. Left again May 11, 1647, and remained for some months in the city.

George More was son of William and Elizabeth More; he was born and brought up in the town or village of Thelwall, Cheshire. His parents and friends were of the middle class, and rather well off. His parents died in heresy, as also did one sister, but his uncle and all his brothers were then Catholic. He was brought up

by his parents in heresy, until his uncle sent him to Belgium to study science, at which time he embraced the Catholic faith. (Scholars' replies.)

700. BAKER, CHARLES, *vere* LEWIS, DAVID, South Wales, Monmouthshire, aged 21. Admitted with the last. Received minor orders in June, 1641. Ordained subdeacon and deacon in July, and priest July 20, 1642. Entered the Society April 19, 1645. A prudent and pious man. He was hanged for the faith and the priesthood in 1680, in Wales.

Martyr,  
No. 38.

For a copious biography of Father David Lewis, a glorious martyr for the Catholic faith, the reader is referred to *Records S. J.* vol. v. pp. 912 seq. He was son of Mr. Morgan Lewis, Master of the Royal Grammar School, Abergavenny, and his wife, Margaret Prichard. The martyr was known in England generally by the name of Charles Baker. His mother was a Catholic, and brought her children up as such, except David, who was reconciled to the Church at the age of nineteen, being at the time a law student, then visiting Paris. His father subsequently became a Catholic. After completing his two years' noviceship in Rome, he was sent upon the English mission in 1646, but was soon recalled to Rome to fill the post of Confessor and Spiritual Father in the English College there. A petition for his return was presented to the Father General, and in 1648 he again resumed his missionary career. The South Wales District, of which he was twice Superior, was the principal field of his labours. For twenty-eight years he zealously toiled in those rough missions, visiting the persecuted Catholics by night, and always making his circuits on foot. His paternal affection to the poor was so great, that he was commonly styled the "Father of the poor." He was seized on November 17, 1678, when preparing to say Mass, committed to Usk Gaol, tried, and condemned to death for the priesthood at Monmouth Spring Assizes, March 28, 1679, and executed at Usk, August 27 following, in his sixty-third year. He was professed in London, May 20, 1655. He wrote a narrative of his trial, &c., the veracity of which was confirmed by the fact that the editor of the State trials adopted it word for word.

701. PAULET, GEORGE, *vere* THIMELBY, MATTHEW, Yorkshire. ...Admitted as a convict December 6, 1638. Took the oaths May 9, 1641. After minor orders in the same year, he was ordained subdeacon and deacon in June, and priest June 29, 1643. Was sent to England September 18, 1645.

Matthew Thimelby was born in Yorkshire, and states in his replies, that both his parents were descended from ancient houses, though then reduced by adverse circumstances. He was the second of a family of many brothers and sisters. We do not discover to which branch of the Thimelby family he belonged. *Records S. J.* vol. v. Thimelby family and pedigree.



1639.

702. POLE, EDWARD, *vere* ANDERTON, ROGER, Lancashire, aged 18. Admitted as a convictor February 6, 1639. Took the oaths, &c., with the last. Ordained subdeacon and deacon in March and April, and priest June 25, 1645. Left for England September 18, 1645.

Roger was brother of John Anderton, No. 687; he made his rudimental studies at home, and his course of humanities at St. Omer's College. See biography, *Records S. J.* vol. iv. p. 711.

703. PERCY, FRANCIS, *vere* SLINGSBY, born in Ireland of English parents, aged about 27. Admitted as a convictor and received minor orders with the last. Ordained subdeacon and deacon in June, and priest June 30, 1641. Entered the Society September 30, 1641, in the novitiate at Rome, leaving in the College an example of many virtues. After his first year's noviceship he was sent to Naples on account of ill health, and died there a most holy death shortly afterwards in the month of —, 1642.

Francis Slingsby, a distinguished convert to the Catholic Church, and priest of the Society of Jesus, was son of Sir Francis Slingsby, whose father (of the same name) married Lady Mary Percy, only sister of Thomas and Henry, seventh and eighth Earls of Northumberland. This Lady Mary died in 1598 (as may be read on her monument at Knaresborough), leaving six children, of whom Sir Francis, father of our convert, was the second. He settled in Ireland, and married Elizabeth Cuffe, by whom he had three sons and five daughters. Francis must have been born in 1611 or thereabouts, and his younger brother Henry in 1612 or 1613. We annex a brief pedigree to illustrate the text. His cousin-german Sir Henry Slingsby, "a loyal gentleman of singular worth and honour, being condemned to die for transacting some affairs in favour of King Charles II., in order to his restoration, was beheaded on Tower Hill, June 8, 1658."—*Catholic Apology*. Francis Slingsby studied at Oxford, and was one of the best mathematicians of his age. Visiting Rome, he was converted to the Catholic faith at the English College there, and returning to Ireland, where his family then lived, he held his remarkable conferences with the Protestant Bishop Ussher, who was employed by his father to attempt to regain him to the Protestant Church. For his novel and decisive style of argument, which quickly drove his enemy from the field, see *Records S. J.* vol. v. pp. 301, seq. note. See also memoir of Francis Slingsby, by the late Richard Simpson, Esq., at the end of his *Life of Lady Falkland*, compiled from the English Jesuit MSS. formerly at Bruges, but carried off on the destruction of the Colleges. The *Pilgrim-Book* states that Mr. Francis Slingsby, an English gentleman, and Mr. Sprewley, a Scot, his intimate

# SLINGSBY PEDIGREE.

Sir FRANCIS SLINGSBY, of Scriven Hall. = Lady MARY PERCY, only sister of the seventh and eighth Earls of Northumberland. Died 1600, aged 78. 1598, aged 66.

Sir HENRY SLINGSBY, of Scriven. = FRANCES, daughter of WILLIAM VAVASOUR, of Weston, Esq. Died 1634. High Sheriff of Yorkshire.

Sir HENRY SLINGSBY, of = BARBARA, daughter of THOMAS BELAYSE, first Viscount Fauconberg. Slingsby, first baronet. Beheaded by Cromwell, 1658. Had spent most of his fortune in the service of Charles I.

FRANCIS, S.J. Born 1611 or 1612. HENRY (second son). Born 1612 or 1613.

Five daughters, viz., MARY, CATHARINE, ANNE, ELIZABETH, and JANE.

Sir FRANCIS SLINGSBY, = ELIZABETH, daughter of HUGH CUFFE, of Cuffe Hall, Somerset. (second son). Other issue.

V

SLINGSBY, of Scriven, Baronet.

The six daughters of the first baronet were—

1. ELIZABETH. = Sir THOMAS METCALFE.
2. MARY. = Sir WALTER BETHELL.
3. CATHERINE. = Sir JOHN FENWICK.
4. ALICE. = THOMAS WATERTON, Esq.
5. FRANCES. = BRIAN STAPLETON, Esq.
6. ELEANOR. = Sir ARTHUR INGRAM.

“Eventually Sir FRANCIS SLINGSBY, of Kilmore (father of the convert), lost everything in consequence of siding with Charles I. in the Civil War, and had to throw himself, in 1659, on the charity of Sir HENRY, of Scriven (his nephew), who soon fell into the same troubles himself.”—*Extract from Slingsby MS.* p. 247.

There is reason to believe that the Rev. Mr. Ward, who wrote the Memoir of Francis Slingsby, was for some few years Chaplain to the Benedictine Nuns of Brussels, whose Abbess was Lady Mary Percy, daughter of Thomas, seventh Earl of Northumberland, consequently niece to Lady Mary Slingsby, and cousin to Francis Slingsby, the convert. A priest of the name of Ward, but whose baptismal name is not given, was assistant Chaplain to the Community from 1621 to 1623, when he succeeded the head Chaplain, Rev. Dr. Chambers, who left for England, and died there shortly after.—*From Records of Brussels Benedictines.*

friend, were received in the hospice February 2, 1639; the former, after four days, entered the College as a convictor, and, making a retreat of three days, was admitted to the scholar's gown.

704. BARKSDALE, SIMON, *alias* SAVAGE, HENRY, Hants, aged 23. Admitted as a convictor March 14, 1639. He left the College for England April 24, 1640, and obtained (at the instance of the Rector and Vice-Rector) of the Holy Father and the Protector, sixty gold crowns for his viaticum. However, on leaving the College he remained in Rome.

In a list of Jesuit *aliases* in the Archives de l'Etat, Brussels, the name of Simon Barksdale appears as a member of the Society. He states in his replies that he is son of Thomas and Catherine Barksdale, and was born at Gabington, Hants, and educated at Oxford, and afterwards lived in London and Paris. His parents were respectable, his principal friends being knights and esquires. He had an only brother, and was converted in Rome and became a Catholic, chiefly by means of the Fathers of the English College there. *Records S. J.* vol. v. p. 788.

705. ASHTON, CHARLES, *vere* CANSFIELD, Lancashire, aged 26. Admitted as a convictor March 17, 1639. Took the oaths and received minor orders in 1643. Ordained subdeacon and deacon in June, and priest July 5, 1643. Sent to England June 12, 1645. He remained, however, at Piacenza until October on account of sickness.

Charles Cansfield states in his replies that he was son of John Cansfield and his wife Isabel Ashton. This was probably the gallant and loyal Sir John Cansfield, of Cansfield and Robert Hall, who died of his desperate wounds, fighting for the royal cause at Newbury. Charles was likewise probably nephew of Fr. Briant Cansfield, No. 323. Charles further states that he had an only brother and several sisters. He made his rudiments at Ormskirk and other local schools, and part of his humanities at Douay College. This old Catholic family is now extinct, and is represented by the Lord Gerard of Bryn, whose family appears still to keep up the name. The ninth baronet was Sir Robert Cansfield Gerard, and the eldest son of the present lord is named William Cansfield. *Records S. J.* vol. v. p. 360. Sir John Cansfield's name frequently occurs in the Pilgrim-Book of the hospice as dining at the English College, Rome, with the community, in the years 1646 and 1647.

706. CLIFTON, THOMAS, *vere* NORMANTON, Suffolk, aged 24. Admitted as a convictor November 15, 1639. Left March 20, 1646, and lived for some time in Rome, and afterwards entered the Order of St. Benet at

Piacenza. [He died at Douay (adds Fr. C. Grene), Professor of Theology, 1665.]

Thomas Normanton states in his responses that he was son of John Normanton and his wife Rosa Wynyard. He was born at Bury St. Edmund's. His parents were clothiers, and his only brother a merchant in Bury. He studied at Pembroke College, Cambridge, of which College he was a fellow for eight years, and was expelled in consequence of his conversion to the Catholic faith, brought about by reading the works of the Fathers, together with those of Cardinal Bellarmine, &c., and by conferences with some Jesuit religious. His fellowship brought him in nearly £50 a year. *Records S. J.* vol. v. p. 540.

1640.

707. PELHAM, THOMAS, *vere* SHIRLEY, HENRY, Huntingdon, aged 18. Admitted as a convictor November 17, 1640. Left the College for Parma November 5, 1644, whither he was taken with the family of Prince Francis, brother of his Serene Highness the Duke of Parma. He was of an easy disposition, but little inclined for study.

Henry Shirley states that he was son of Sir Thomas Shirley, Knight, and Mary Harper his wife. He was born in Caloughton or Callowdon Castle, Warwickshire, and was brought up and educated partly at his father's house, partly at St. Omer's College, and also at the College of Nobles in Parma. His brothers and sisters were Catholic; his friends were principally heretic. He was always a Catholic, he left England in 1639, and had been once in prison for two months on account of his faith. (Students' replies.) Henry was the eldest son. Sir Thomas had besides two younger sons and a daughter. He was the antiquarian and historian of the family, whom a descendant describes as: "A violent and bigoted Roman Catholic, whose estates in Hunts, Oxfordshire, Gloucestershire, and Warwick had all passed away from the family before the Restoration." See *Records S. J.* vol. v. p. 476 note, and authorities there quoted. Henry's birthplace is stated in *Records*, as above, citing the original MS., to have been "*in arce Calydoniensi*," which was then in error supposed to mean Ettington, the original family seat. We are now enabled to state, upon the authority of Evelyn Philip Shirley, Esq., the author of *Stemmata Shirleiana*, that Caloughton or Callowdon, an ancient house of the Berkeleys, near Coventry, is intended.

708. BAINES, CHARLES, *vere* CALVERT, Lancashire, aged about 21. Admitted as a convictor December 4, 1640. After minor orders in 1641, ordained subdeacon and deacon in March, and priest June 19, 1644. Entered the Society of Jesus at Rome May 17, 1647. [He afterwards (adds Fr. C. Grene) gloriously died of the plague, taken in serving a plague-stricken student,



July 30, 1657. He had been five years Minister, and shortly before his death Confessor of this College.]

Charles states in his replies that he was son of Richard Calvert, of a good family. His mother, who had been dead for twelve years, was daughter of Sir John Pershall, Knight, of Staffordshire, and, having become a Catholic, drew her husband and the whole family to embrace the same faith. He had four brothers, but no sister, and was connected with the Stanleys, the Stanfords, and Fleetwoods, of the same county. He was born at Cockerham, in Lancashire, and made his humanities at St. Omer's College. *Records S.ſ.* vol. i. p. 661.

709. PHILLIPS, JOHN, *vere* PUGH, Carnarvonshire, aged 20. Admitted, &c., with the last. Took the oaths May 9, 1641, and received minor orders June 23 following. Afterwards ordained priest [no date]. He died in the College July 29, 1645.

John Pugh was son of Philip Pugh and of his wife — Gaynor, or Gwynn. He was born and principally brought up in the county of Carnarvon. His family was noted more for its high birth than for its fortune; his relatives on his father's side were Catholic; but on his mother's nearly all were heretics. Had many brothers and sisters, all Catholics. He had studied from his earliest childhood, but under heretical masters, though he always lived a Catholic, and left England three years ago. (Students' replies.)

710. FALCON [FALKNER], ROBERT, *vere* PITTS, Dorset, aged about 20. Admitted and took minor orders with the last. Took both oaths September 8, 1641. In October, 1645, he left for England, having obtained a dispensation from the Sovereign Pontiff on account of infirmity and incapacity for the priesthood.

Robert Pitts was a nephew of Fr. John Falkner, No. 308; son of Robert Pitts and his wife Anna (Falkner). His ancestors were of the upper class of society, and formerly wealthy, but had then lost much on account of religion. He had been converted, together with his whole family, by the efforts of his uncle, Fr. John Falkner, and had made his humanity course at St. Omer's College. *Records S.ſ.* vol. iii. series vii. p. 526, note.

711. TERRILL, ANTHONY, *vere* BONVILLE, *or* BOVILLE, Dorset, aged about 19. Admitted, &c., with the last. Being unwilling to subscribe to the oaths, he became a convict in July, 1642. Ordained subdeacon and deacon in December, 1646, and January, 1647, and priest March 16 following. He entered the Society in Rome, June 20, 1647.

Anthony Bonville states that he was son of Humphrey and Maria Bonville, born and brought up at Canford, and was sent to

St. Omer's College at the age of fifteen, and made his humanity studies there. His parents were of high families, though not then opulent. He had five brothers and one sister; three of his brothers, with himself, were converted to the Catholic faith by the Rev. FF. Bennet and Webb. For some years he was Penitentiary at Loreto; afterwards Professor of Philosophy and Theology at Florence, Parma, and Liege, and was, says the author of *Florus Anglo Bavaricus*, consulted far and wide as an oracle of learning. He was Rector of Liege College from 1671 to 1674, and died there October 11, 1676, on his return from Rome after a triennial meeting of Procurators of the Society. The Annual Letters describe him as a man of extraordinary piety, talent, learning, and prudence. *Records S. J.* vol. iii. series vii. p. 420.

1641.

712. BROWNE, THOMAS, Middlesex, aged about 20. Both parents now Catholic. Baptized by a heretical minister, and afterwards by a Catholic priest when fifteen years old. Admitted as a convictor November 5, 1641. Took the oaths May 14, 1643. Having received minor orders, he left September 12, 1643, with leave of the Protector, for England, having been often sent for by his friends on account of his father's death, resolving, however, to complete his studies after arranging his affairs.

Thomas Browne was son of Mr. Browne and his wife, — Pate, of the middle class of society. He was born at Hendon, Middlesex, where he learned his rudiments, until, being expelled on account of religion, he resumed school in London, from whence he was sent to St. Omer's College, where he studied for seven years. He had four brothers and two sisters, and was converted to the Catholic Church by Fr. Arthur. He states further that he was sent to Rome in the expectation of being admitted to the Society. (Students' replies.)

713. BROOKE, GEORGE, *vere* QUINTON, Middlesex, aged 22. Both parents Catholic, and baptized by a Catholic priest. Entered with the last. Took the oaths May 11, 1642, after minor orders in that year. Ordained subdeacon and deacon in December, 1646, and January, 1647, and priest January 27, 1647. Left for England May 4, following.

George Quinton was son of Joseph Quinton, of London, where he was born and brought up until sixteen years of age. His father was of the middle class, but descended from an ancient line, and his relations on both sides were respectable and Catholic. He studied humanities at St. Omer's College from his 16th year, and had come to Rome for the sake of study and with the intention of entering the Society of Jesus. (Students' replies.)

714. BABTHORPE, RICHARD, York, aged 23. Baptized by a Catholic priest; born of Catholic parents. Admitted, took the oaths, and received minor orders with the last. Left for England September 6, 1648. [After three years (adds Fr. Grene) he entered the Society.]

Richard was son of Sir William Babthorpe, Knight, and brother of Thomas Babthorpe, No. 680. He made his humanity studies at St. Omer's College, entered the Society in 1651, was sent to the English Mission in 1653, and died at Stafford in 1681. *Records S. J.* vol. iii. series vi. p. 200, and Babthorpe family and pedigree.

715. GRENE, JOHN, *alias* NORTON, aged about 20. Born in Ireland of Catholic parents. Baptized by a priest. Admitted with the last. Left for his country March 21, 1645.

John Grene was son of Christopher and Lucy Grene, born in Ireland, and brought up there until his thirteenth year, when he was sent to England. His father and mother were Catholics, of respectable families, who fled from England in the reign of Elizabeth. They had three sons, John, Christopher, and Thomas, and two daughters, Mary and Catherine. Nearly all his friends were Catholics. He made his humanities at St. Omer's College. *Records S. J.* vol. iii. series vii. p. 500. He was probably a cousin of FF. Martin and Christopher Grene, whose biographies are contained in *Records S. J.*, as above, pp. 493, seq.

716. WHITE, STEPHEN, *vere* WRIGHT, Essex, aged 21. Both parents Catholic. Baptized by a priest. Admitted as a convictor and took the oath with Thomas Browne, as above. Ordained subdeacon and deacon in June, and priest July 2, 1645. Left for England April 18, 1648. [After three years (adds Fr. Grene) he entered the Society of Jesus in England.]

This student, who belonged to the old Kelvedon family, states that he was son of John Wright of Essex, and was brought up by a paternal aunt in London; that his father was of knightly rank, and, with his three brothers and three sisters, were all Catholics. He made his humanity studies at St. Omer's College, entered the Society in 165 $\frac{1}{2}$ , for many years served the missions in the Suffolk District, and dying at Kelvedon, August 30, 1680, was buried there. "A humble, pious, and quiet man, and abounding in charity." (Scholars' replies and Annual Letters.)

717. MARSH, JOHN, *vere* WALL, Lancashire, aged about 21. Both parents Catholic. Baptized by a priest. Admitted and took the oath with the last, as a scholar of the Holy Father, with the resolution to become a convictor if his father would pay the pension. Ordained

priest December 3, 1645. Sent to England May 12, 1648. [Entered the Order of Friars Minor (adds Fr. Grene), and was hanged at Worcester for the priesthood, 1679.]

Fr. John Wall was called in religion Fr. Joachim of St. Anne. He was son of Mr. Wall, a gentleman of Lancashire, and sent when very young to Douay College for his education. After leaving the English College, Rome, he returned to Douay, and thence to England, and received the habit of St. Francis in the Monastery of St. Bonaventure, Douay, on January 1, 1651. In 1656 he arrived in England, and for twelve years laboured on the missions in Worcestershire. On the breaking out of the monstrous and bloody Plot of Shaftesbury, Oates, &c., he was seized in the house of Mr. Finch, of Rushock, near Bromsgrove, and, refusing to take the condemned oath of supremacy, was committed by Sir John Pakington to Worcester Gaol in December, 1678. He was tried and condemned to death for the priesthood at the Worcester Summer Assizes, and hanged at Redhill, near that city, on August 22, 1679. *Records S. J.* vol. v. pp. 865, seq.; also Bishop Challoner's *Memoirs*, and Mrs. Hope's *Franciscan Martyrs in England*.

718. ANDERTON, JOHN, *vere* SALKELD, York, aged about 20.

Both parents Catholic. Baptized by a heretic. Admitted, took the oath, and ordained with George Quinton, *alias* Brooke, above. [Sent to England with Stephen Wright, *alias* White, and died there (adds Fr. Grene in a note) shortly afterwards.]

John was the eldest son of Thomas Salkeld, gentleman (who had suffered much in his fortune for the cause of religion), by his second wife, who brought him twelve children. He made his humanity studies at St. Omer's College. (Scholars' replies.) He may have been a nephew of John Salkeld, fourth son of Edward Salkeld, gentleman, who was brother to George Salkeld, Esq., formerly of Corby Castle, Cumberland; and was lineally descended from Sir Richard Salkeld, Knight, Lord Warden of Carlisle in the time of Richard III. This John Salkeld was born at Corby Castle. He was for a very short time at Oxford, but becoming a Catholic, went abroad, and, according to Wood's *Athen. Oxon.*, became a Jesuit, and was a fellow student with FF. Suarez and Vasquez. Being sent into England, he was there seized and brought before King James I., by whose "powerful arguments" he was induced to conform. See Wood's *Athen. Oxon.*, quoted by Dodd, *Church History*, vol. iii. pp. 319, seq.

719. BEVERIDGE, THOMAS, Derbyshire, aged about 22. Both parents Catholic. Baptized by a priest. Admitted and took the oath with the last. Ordained subdeacon and deacon in March, and priest March 26, 1644. Sent to England April 13, 1645.

Thomas was son of Francis Beveridge, a physician, and was born in Derbyshire. He made his humanity studies at St. Omer's



College, and was probably a nephew of Fr. Thomas Beveridge, No. 310. *Records S.ſ.* vol. i. p. 148.

1642.

720. MORE, PHILIP, *vere* CONSTABLE, Lincolnshire, aged about 21. Both parents Catholic. Admitted as a convictor August 8, 1642. Left for England March 26, 1645.

Philip Constable states that he was born and brought up at West Rasen, and made his humanity studies at St. Omer's College, and that his parents were rich, of high family, and Catholic. *Records S.ſ.* vol. iii. series vi. p. 207.

721. NADAM, EDWARD, *vere* HITCHCOCK, Bucks, aged about 19. Parents Catholic. Admitted October 31, 1642. On June 22, 1644, he left for Trevi, and remained there that summer on account of his health. He returned to the College September 22nd [following], and on October 11th left for France.

Edward Hitchcock was born in the county of Bucks. He lived in England for seven years, spent seven others at Rouen, and lastly five years at St. Omer's College. His parents and brother and sister were Catholics. He went to Rome to study philosophy for three years and learn the Italian language. (Scholars' replies.) He was brother to William Hitchcock (No. 738).

722. LEVART, PETER, *alias* TROVEL, London, aged about 19 or 20. Parents Catholic. Admitted November 1, 1642. Left for England September 12, 1643, as he was unwilling to embrace the ecclesiastical life, and but little suited for domestic discipline.

723. MIDDLETON, THOMAS, *vere* MASSEY, Lancashire, aged 20. Parents Catholic. Admitted with the last. Took the oaths May 14, 1643. After minor orders, ordained subdeacon and deacon in November and December, and priest December 8, 1647. Sent to England with Stephen White.

Thomas belonged to the old Massey family of Wrexen, near Warrington, county Lancashire, where he was born and brought up. His father and all his friends were gentlemen and Catholics, having sufficient incomes. He studied to the end of poetry at St. Omer's College, and was always a Catholic. *Records S.ſ.* vol. v. p. 408.

724. HEATON, CHRISTOPHER, *vere* BANKS, York diocese, aged 27. Converted this year to the Catholic faith.

Admitted and took the oath with the last. Received Confirmation June 21, 1643. After taking minor orders in June, 1645, he was ordained with George Brooke, above. Sent to England August 30, 1649, [where (adds Fr. Grene) he is yet living (1670), an admirable missionary priest. He died in England, 1678.]

Christopher Banks states in his replies that he was a son of William and Alice Banks, born on his paternal uncle's estate in the parish of Giggleswick, Yorkshire. He was educated at the Royal Grammar School, York, proceeded thence to Cambridge, where he became Fellow and M.A. of St. Peter's College. His parents were respectable, but of slender means. His father was then dead, his mother and two brothers and a sister were living. His younger brother was then at Cambridge. Among his principal connections was Sir John Banks, Kt., Lord Chief Justice of the Common Pleas. He was converted to the Catholic faith by Fr. John Heaton. *Records S. J.* vol. iii. series vi. p. 190.

725. DOWRICK, WILLIAM, *vere* RUDGE, Devon, aged 19½.

Admitted, took the oath, and ordained with Thomas Middleton, above. Left April 27, 1648, for the Convent of the Blessed Virgin Maria de la Scala, where he entered the Novitiate of the Discalced Carmelites.

William Rudge states that he was son of Michael and Anne Rudge, *alias* Leigh, who before her marriage was Ann Dowrick. Born at Nympton, in the county of Devon, he lived chiefly with his parents in Surrey. He was of an ancient family of high birth, but now reduced to poverty principally on account of religion. He had several brothers and a sister Catholics, but on account of the evil times, was badly off. His relatives indeed were rich, but nearly all heretics. He studied his humanities at St. Omer's College. Though a Catholic from his birth, yet he lived for some time in schism, partly through the paucity of priests, and partly because his first master was a heretic. He left England three years ago. (Scholars' replies.)

726. NEVILLE, FRANCIS, *vere* BRADSHAIGH, CHRISTOPHER, Lancashire, aged about 25. Parents Catholic. Admitted with the above as a convictor. Left the College, September 18, 1645, after completing his philosophy.

Christopher Bradshaigh was of the family of Haigh Hall, Wigan, brother to the Fathers S.J. of that name, and made his humanity studies at St. Omer's College. He does not appear to have taken Holy Orders. He is mentioned in a letter of William Blundell, Esq. (Blundell of Crosby MSS.), dated in 1655, to have been then living at Scarisbrick Hall, where he died many years after. See *Records S. J.* vol. i. p. 229, and vol. v. p. 352.

727. ANTHONY, PETER. Born at Seville of English parents.<sup>7</sup> Educated for six years at St. Omer's College, aged 22. Admitted as a convictor November 21, 1642. On June 18th . . . he left the College and returned to his parents at Seville. He was of a most quiet disposition, given to study, in which he had made good progress. He returned again February 5, 1645, from Seville, and was admitted as before. He left . . . and remained in Rome for some time before returning to Spain.

Peter Anthony was son of Richard Anthony, and his wife Donna Angela Symminerio, born at St. Lucar, in Spain. He father was English Consul for Spain, and was also a West Indian merchant. All his kindred on his father's side were heretics; on his mother's Catholic. He studied humanities for six years at St. Omer's College, and philosophy casually in Spain. He was always a Catholic. (Students' replies.)

1643.

728. PALEOTTI, JOHN BAPTIST. An Italian from the Marches of Ancona, or Picena, aged 17½. Admitted as a convictor, at the urgent request of Cardinal Paleotti, March 3, 1643,...

729. GAGE, AMBROSE, *vere* ROOKWOOD, Suffolk, aged 20. Parents Catholic. Admitted as a convictor October 1, 1643. Left for England September 29, 1646.

Ambrose Rookwood was eldest son of Sir Robert Rookwood, and his wife Mary Townsend, daughter of Sir Robert Townsend, of Ludlow, and made his humanity studies at St. Omer's College. He married Elizabeth, daughter and heir of Mr. Caldwell, of Canty's in Dunton, Essex, and was buried December 6, 1693. See *Records S. J.* vol. iii. p. 788, addenda pedigree; also vol. v. p. 541.

730. MORLEY, JOHN, *vere* CARYLL, Sussex, aged 18. Parents Catholic. Admitted as a convictor November 18, 1642[3]. Left March 2, 1646, and remains in the city.

John Caryll was the eldest son of John Caryll, Esq., of the old Sussex family of Caryll, and his wife the Hon. Catherine Petre, daughter of William, the second Lord Petre. He studied for some time in England, and made his humanities at St. Omer's College. John, the son, was of Goodwood, Harting, and Ladyholt, and married Margaret, daughter and co-heiress of Sir Maurice Drummond. He was created Lord Caryll for his services by James II. when in exile at St. Germain's; but the title was not acknowledged. He died at St. Germain's, *s.p.* in 1711, aged eighty-seven. See Caryll family and pedigree, *Records S. J.* vol. iii. series vii. pp. 534, seq.

<sup>7</sup> This entry differs from his replies.

1644.

731. MANNERS, WILLIAM, *vere* METTAM, *or* METHAM, Yorkshire, aged 18. Admitted September 27, 1644. On the following October 27th he entered the Novitiate of the Society at St. Andrew's in Rome, to his great joy, causing among his companions much regret at his departure. [Fr. Grene adds that he afterwards left the Society.]

William Metham was son of Sir Jordan Metham, Kt., and Margaret, daughter of William Langdale, of Langthorpe, county York, Esq. William married the widow of Sir Thomas Tancred, of Brampton. He states in his replies that he had six brothers and two sisters, and had studied at St. Omer's College. *Records S. J.* vol. iii. p. 191. He was probably a nephew of Fr. Thomas Mettam, who died in Wisbeach Prison a martyr for the faith in June, 1592. His brother Jordan lost his life at Pontefract in the service of his King, during the Civil wars, and his uncle, Sir Thomas Metham was killed in the same service at Marston-Moor.

732. WILSON, SIMON, Staffordshire, aged 20. Admitted September 20, 1644. Took the oaths May 22, 1646. After minor orders, was ordained subdeacon and deacon in February, and priest March 20, 1649. Was sent to England April 10, 1651.

This student was a nephew of Simon Wilson, No. 542. He states that his parents were of the middle class, and that he had studied at St. Omer's College from the age of thirteen. After spending nearly forty years upon the Mission as a secular priest, he begged admission to the Society through Fr. John Clare (Sir John Warner, Bart.), the Provincial. The Father General having granted leave, he entered on July 13, 1692, being then sixty-eight years of age, and died at Watten March 7, 1695. *Records S. J.* vol. v. p. 426.

733. GROVE, PHILIP, *vere* ARCHER, Monmouthshire, aged 20. Admitted with the last. Took the oaths May 1, 1645. After receiving minor orders, was ordained subdeacon and deacon in April, and priest April 19, 1650. Sent to England April 13, 1651, [where after a few years (adds Fr. Grene) he died.]

Philip was elder brother to Fr. John Archer, No. 768, and made his humanity studies at St. Omer's College.

734. SHELLEY, EDWARD, *vere* ANDERTON, Lancashire, aged 21. Admitted and took the oath with the last. Ordained subdeacon and deacon in June, and priest June 28, 1648. Sent to England with the last.



Edward Anderton was brother of John and Roger Anderton, Nos. 687 and 702. He states that he was son of Roger Anderton, a gentleman of Lancashire, whose income was between five and seven hundred pounds per annum. He was brought up in England until fifteen years of age, and then spent six years at St. Omer's College, where he received his vocation to the ecclesiastical life. His parents, brothers and sisters, and most of his relations were Catholic. *Records S. J.* vol. iv. Addenda, p. 711.

735. MASON, FRANCIS, *vere* PERSHALL, Berks, aged 20. Admitted with the last, and on October 12, 1644, died most piously in the College.

This student was son of Francis Pershall and Mary Giffard; he was born at Mortimer, in Berks, and partly brought up in Staffordshire, also in London, Kent, and Oxfordshire, and at length at St. Omer's College, making some studies at all those places. His parents and friends were of the class of gentlefolk. He had four brothers and eight sisters, who with his relatives were Catholic. (Students' replies.)

736. FORSTER, RICHARD, Yorkshire aged 21. Admitted and took the oaths with Philip Archer, above. After minor orders he returned to his parents in Paris on account of ill health, June 1, 1647. [He afterwards (adds Fr. Grene) obtained a dispensation and married.]

Forster was son of Richard Forster and Jane Middleton; and born and brought up in Yorkshire. His parents were of the middle class; he had three brothers and one sister, all Catholic. He studied at St. Omer's College to the end of poetry. (Students' replies.)

737. ELLIS, WILLIAM, *vere* CHINERY, Essex, aged 20. Admitted as a convictor with the above. Left the College for Naples January 26, 1647. [He returned afterwards to England, and (adds Fr. Grene) died piously a few years later in his father's house.]

William was son of Richard Chinery and Elizabeth Whitbread. He could not state the place of his birth, but he was brought up at Thorndon, Essex, until seven years old, when he went into Suffolk for some years, and passed the rest of his life at St. Omer's College. His parents were Catholic and respectable, and, considering the times not badly off; he had a younger brother and two relations who were religious. A sister on his father's side died in religion not many years ago. He left England in 1636. (Students' replies.)

738. NADAM [NIDAM], WILLIAM, [HITCHCOCK], Bucks, aged 19. Admitted, took the oaths, and was ordained with Simon Wilson, above. Sent to England April 17,

1651. [Behaved peaceably (adds Fr. Grene), and after three years became a Benedictine at Douay.]

William states he was son of William Hitchcock and Mary Hobbs, of Bucks. He was brought up and studied among heretics and frequented their temples; but his father having sent him to St. Omer, he became a Catholic and studied there for five years. (Students' replies.) He was three times elected Prior of St. Gregory's, the last time being in 1685, he governed the community until 1693, and had been elected in the nineteenth General Chapter held at St. James' Palace, 1685. In 1697 he was chosen Prior of St. Edmund's Convent, Paris, and died August 11, 1711. Oliver's *Collections for Devon*, &c., pp. 478 and 491. He was marked down in Titus Oates' list of conspirators. *Records S. J.* vol. v. p. 108.

739. WARNER, ANTHONY, *vere* BEERE, Oxon, aged about 20. Admitted and took the oaths with the above. After minor orders, was ordained with Edward Anderton, *alias* Shelley, above. Sent to England April 10, 1651.

Anthony Beere was born in the county of Oxford, and brought up in Northamptonshire. His parents were of the higher class and heretics, as were likewise all his brothers and sisters with one exception. He studied his humanities at St. Omer's College, and was an Anglican until fifteen, when through the influence of his uncle he embraced the Catholic religion. He left England six years ago. (Students' replies.)

1645.

740. STANFORD, ROBERT, *vere* ANDERTON, Lancashire, aged 20. Admitted May 27, 1645. Took the oaths December 21st following. After minor orders, ordained subdeacon and deacon in May and June, and priest June 18, 1651. Sent to England April 7, 1652.

This student was youngest son of Robert Anderton and his wife Anne Stanford, and brother of John, Roger, and Edmund, mentioned above. He made his humanity studies at St. Omer's College. *Records S. J.* vol. iv. Addenda, p. 712.

741. GIFFORD, WALTER, *vere* PERSHALL, Staffordshire, aged about 18. Admitted and took the oaths with the last. Ordained subdeacon and deacon in March, and priest March 25, 1651. Sent to England with the last.

Walter was son of Francis and Jane Pershall, and a younger brother of Francis Pershall; he was born and brought up in Staffordshire. His parents were of high families, but not rich; he has brothers, sisters, and relatives Catholics. He studied his humanities at St. Omer's College; was always Catholic, and left England five years ago. *Records S. J.* vol. v. p. 431.

742. PELHAM, FRANCIS, *vere* WALDEGRAVE, Wiltshire, aged 19. Admitted, &c., and ordained with the last. Sent to England in the autumn of 1652, [and (adds Fr. Grene) after three years entered the Society at Watten.]

Francis Waldegrave was son of Nicholas Waldegrave, Esq., by his wife Lucy, daughter of Dean Mervin. He made his humanity studies at St. Omer's College; entered the Society in 1655; and was professed February 2, 1667. His paternal aunt was the Countess of Portland and mother of the Earl. Fr. Francis Waldegrave laboured upon the English Mission for many years, principally in the Lancashire District, and died at Lydiat, on November 28, 1701, having served that old mission of the Society for many years; he was buried in the ruined chapel of St. Katherine, Lydiat. See his biography, with copious pedigree of the Waldegrave family, in *Records S.ſ.* vol. v. pp. 382, seq.

743. PARKER, JOHN, *vere* HEATON, Lancashire, aged 17. Admitted June 18, 1645. Took the oaths and minor orders with the last. Sent to England March 16, 1647, on account of ill-health.

John Heaton was probably nephew of Fr. John Heaton, No. 553, and son of Thomas Heaton and his wife Helen Ross. He states that he was born in Northumberland, and brought up in Lancashire, and made his humanity studies at St. Omer's College. He had an only brother and a sister. *Records S.ſ.* vol. i. p. 667.

744. PERCY, EDWARD, *vere* JOHNSON, London, aged about 22. Admitted and took the oath with the above. Ordained with Philip Archer, *alias* Grove, No. 733. Sent to England April 23, 1652. [He afterwards (adds Fr. Grene) became a Benedictine at Douay.]

Edward was son of Henry Johnson, Esq., a Protestant, who was son of Sir Robert Johnson, Knight, and Anne Percy, the Catholic daughter of Robert Percy, of Malton, near Ryton, Durham. He was born in the Tower of London, and through the persuasion of Thomas, Lord Arundell of Wardour, was sent to St. Omer's College. He had an only brother Robert. On applying for admission into the Society of Jesus, he was not received. *Records S.ſ.* vol. iii. series vii. p. 533.

745. JOHNSON, WALTER, *vere* WATSON, Kent, aged 24. Admitted and took the oath with the above. Ordained along with Simon Wilson. Left the College April 24, 1651, being sent to Piacenza, as agent for this College, to look after the affairs of the Abbey of St. Sabinus. [He was sent (adds Fr. Grene) from thence to England in 1660.]

This student was son of Edward Watson, belonging to the middle class. He was born and brought up a Catholic; and had

no brothers but an only sister, a Catholic. He had very few Catholic friends. He studied at St. Omer and at Bruges. (Students' replies.)

746. TRAVERS, WALTER, *alias* JOSEPH, Devonshire, aged about 26. Admitted and took the oath with the above. After receiving minor orders, he joined the Discalced Carmelites, at St. Maria de la Scala, November 4, 1647, having petitioned Propaganda for a dispensation.

Walter was the son of a Protestant minister of Tiverton, named Samuel Travers, and of his wife Alice ; he had six brothers, one of whom had been a member of the Society. Becoming convinced of the truth of the Catholic religion by reading, Walter went to Rome and was there received into the Church by Fr. Walter Mico (*alias* Giles Hervey), then English Penitentiary at St. Peter's. *Records S. J.* vol. iv. p. 657.

747. SUTTON, GEORGE, *vere* SIMEON, Suffolk, aged 19. Admitted as a convictor November 1, 1645. Left for England May 26, 1647, having been recalled by his family.

George Simeon states that he was the son of Sir John Simeon, Knight, and his wife Anne, daughter of Sir John Sulyard, Knight, of Haughley Park, and his wife Philippa Sheldon : he went to the school of the Jesuits at Stanley Grange, near Derby (kept in the mansion of the Hon. Anne Vaux, secretly, for fear of the Privy Council), and was taught there by his uncle, Fr. Andrew Sulyard, *alias* Sutton. He was an only son and had five sisters, one of whom was then a religious. See biography, *Records S. J.* vol. i. p. 202, and vol. iv. p. 606, Simeon pedigree.

748. BLUNDELL, RICHARD, Lancashire, aged 19. Admitted November 7, 1645. Took the oaths May 22, 1646. Having received minor orders in July following, he died August 7, 1649. A youth of great virtue and promise, and a remarkable example to all. [See (adds Fr. Grene) the letter of Fr. George Gray in the archives, regarding his death.]

For the life of this holy youth, who was admitted to the Society of Jesus, at his earnest request, upon his death-bed, see *Records S. J.* vol. i. pp. 233, seq. He was the younger of the two sons of Nicholas Blundell, Esq., of Crosby, and his wife Jane, daughter of Roger and Anne Bradshaigh, of Haigh Hall, Wigan. His elder brother William was a loyal defender of the Royal cause, and was severely wounded at the siege of Latham House. Four of his maternal uncles were priests of the Society, several of whom have been already named in the Diary. Richard Blundell made his humanity studies at St. Omer's College.



749. DRURY, or DREW, GEORGE, *vere* KEMPE, London, aged 19. Parents Catholic. Admitted and took the oath with the last. Ordained with Walter Pershall, *alias* Gifford, above. Sent to England with Robert Stanford and others above.

George was son of John and Lucy Kempe, of London, where he was born and brought up a Catholic until seven years old. His parents were respectable, of the middle class; he had two younger brothers, and one sister a nun, another being the world. All his relations were Catholic except one who had lately apostatized from the worldly motive that should his eldest paternal uncle, who had lately been knighted, die without a son, he might then become heir to his property, as it was of considerable value. George made his humanities at St. Omer; was always a Catholic, and had been from his earliest years under the care of a Jesuit, who lived in his father's house.

750. MARSH, WILLIAM, *vere* WALL, Lancashire, aged about 20. Admitted December 10, 1645. Took the oaths May 22, 1646. Received minor orders July 1, 1646. [Father Grene adds, "Sent into England January 16, 1650, having been ordained priest. He was afterwards a martyr at Worcester."]<sup>8</sup>

William Wall was brother to Fr. John Wall, the martyr, No. 717. He made his humanity studies at St. Omer's College, and became a Benedictine Monk at the Abbey of Lambspring. He was one of the victims of Oates' plot, being seized and committed to Newgate, tried for high treason and acquitted, but afterwards condemned to death for the priesthood. He was finally reprieved, and survived the storm of persecution. *Records S. J.* vol. v. p. 868.

751. ANDERTON, HENRY, *vere* LATHOL [? LATHAM], aged 19. Admitted, took the oath, and received minor orders with the last. Sent to Piacenza on account of ill-health June 16, 1650, and having been ordained there, went to England about October, 1651.

This student was born in Lancashire. His parents were respectable, being of the middle class; he studied partly in England and partly at St. Omer's. He was always a Catholic. (Students' replies.)

752. MILD MAY, NICHOLAS, *vere* BEDINGFELD, Suffolk, aged 18. Admitted December 1, 1645. Left for Naples January 26, 1647. [Father Grene adds that he died some years after.]

<sup>8</sup> This is an error. His brother John was the martyr. See above (No. 717).

Nicholas was son and heir of Matthew Bedingfeld, Esq. He was born at Redlingfield, and studied at St. Omer's College, also at Brussels and Ghent. On his mother's side he was related to Sir Francis Lacon, Kt. *Records S. J.* vol. v. p. 573, and Bedingfeld family and pedigree.

753. PERSONS, WILLIAM, *vere* ROPER, Kent, aged 18. Admitted November 18, 1645, as a convictor. Left for Belgium September 18, 1648.

754. STANLEY, THOMAS, *vere* WHETENHALL, Kent, aged 19. Admitted as a convictor with the last. Left the College March 2, 1646, and remains in the city. [Fr. Grene adds, "He died a few years after in Flanders."]

Thomas Whetenhall was son of Thomas Whetenhall, Esq., of East Peckham, and Mary, only daughter and heiress of George Phillippes of Tenterden, Esq. He married first Lady Catherine Talbot, who died, *s.p.*, and secondly, Elizabeth, daughter of Sir Henry Bedingfeld. He was paternal grandfather to Fr. Henry Whetenhall and to Thomas Whetenhall, Esq., who died in 1768, last male heir of the family, and to their sister Catherine, Abbess of Brussels, O.S.B. See *Records S. J.* vol. v. p. 802. The above details are from a MS. at Brussels, No. 3978. Thomas states that his parents were of high birth, and Catholics; he had made his humanity studies, and had come to Rome for his philosophy. (Scholars' replies.) He was probably uncle to the Rev. James Whetenhall and Father Henry Whetenhall. (See No. 1178.)

1646.

755. WHITE, GEORGE, Essex, aged 17. Admitted as a convictor January 1, 1646. Received Confirmation September 27th following. Left the College and remained in Rome, 1649 or 1650, and afterwards went with his father to England.

George was the son of Richard White and Catherine Weston. He was born in London and brought up in Essex. He studied at home and at Pisa, and had come to Rome to finish syntax, &c. He was always a Catholic. (Students' replies.)

756. GIFFORD, RICHARD, *vere* HYDE, Berks, aged 18. Admitted as a convictor January 5, 1646. Took the two oaths July 1st following, and received minor orders in the same month. He was admitted by Reverend Father General to the Society in Rome, and left for Vilna to commence his noviceship June 21, 1647. [Father Grene adds a note, "Dismissed from the

Society in Belgium, and died in England about a year after, in 1662.”]

Richard Hyde was son of Henry Hyde, of Berks, of good descent, and of his wife Catherine Wyar, from a good family in South Wales. His parents were once wealthy, but lost much in the time of the persecution. He had two brothers and a sister then living (1646). He made his humanity studies at Ghent. *Records S. J.* vol. v. p. 216.

757. ROBINSON, CHRISTOPHER, *vere* ROBSON. Born in Kilkenny of English parents, aged about 27. Admitted October 16, 1646. Received into the Society by Father General along with the last, and went with him to Vilna. [Father Grene adds, “He left the Society in Belgium about 1660, and was again received at Watten, 1669.”]

Christopher Robson states that he was born at Park Grove, county Kilkenny, and was the only son of Thomas Robson, a Yorkshire gentleman, and Mary Fines, both Catholics. His mother belonged to a family of position in Sussex, and he had three sisters. He made his humanity studies in Ireland and at St. Omer's College. (Students' replies). After serving the English Mission in the Suffolk District and other parts, he died in England, as we learn from a Catalogue of the deceased of the Society, now preserved in the library of the University of Louvain, June 3, 1685. This family appears to have suffered for their faith. In Canon Raine's *York Castle Depositions*, &c., p. 238, is a list of upwards of sixty-five gentlemen, natives of Northumberland then in prison for refusing to take the condemned oath of allegiance and supremacy. Among these were William and Godfrey Robson. Fr. Robson's parents had probably retired to Ireland on account of the persecutions. A priest named Richard Robson was buried in the Harkirke Cemetery, Crosby, Lancashire, in 1634.

758. BROOKE, JOHN, born in Kilkenny of English parents. Admitted with the last. Took the oaths May 19, 1647. He died a most holy death August 11, 1647, and was a youth of the brightest hopes, dear to all on account of his modesty and openness of manners.

John Brooke states that he was born and brought up at Kilkenny. His Father was of a respectable family, and had been dead nine years; his mother and two brothers survived, who with all his friends were Catholic. He made his humanity studies at St. Omer's College. He was always a Catholic, and the desire of propagating the Catholic faith brought him to Rome. (Students' replies.)

759. BARTON, NICHOLAS, *vere* BARKER, Essex, aged 22. Admitted with the last. Left April 10, 1647, to enter the military service at Naples, being but little suited for study.

Nicholas Barker states that he was born and brought up in Essex, the son of Bestney and Anne Barker, of the higher class, and

Catholics ; he had three brothers, four sisters, and three or four relatives, all Catholics, with one exception. Barker made his humanities for nearly seven years at St. Omer's College. (Students' replies.)

760. BRANTON, EDMUND, *vere* BRAY, Norfolk, aged 22. Admitted with the last. Left May 4, 1647, being unsuited for study.

Edmund Bray, born and brought up in Norfolk, was son of Francis Bray and his wife Alice Branton, who belonged to a high Catholic family, at that time oppressed by persecution for the Catholic faith. He studied humanities at St. Omer's. (Students' replies.) Mr. Stephen Branton (probably a relative on his mother's side) died a martyr for the Catholic faith in York Castle dungeon, July 19, 1591, and was buried under the castle wall. He had suffered a cruel imprisonment of eighteen years. See *Records S.J.* vol. iii. p. 751, Appendix.

761. RUSSELL, JOHN, *vere* RAVENHILL, Hereford, aged 21. Admitted October 17, 1646. Took the oaths with John Brooke, above. Received Confirmation and minor orders June 9, 1647. Sent to England June 2, 1652, before finishing his studies, on account of ill-health. He had been ordained subdeacon and deacon in April and May, and priest May 12, 1652.

John Ravenhill states that he was born in Hereford ; was son of Richard Ravenhill and his wife Winefrid Leatchmore [Lechmere], of Hereford. He studied at Ghent. His father and mother and principal friends were of high family and well off. His brothers and sisters were Catholics except one brother, who was of no sect or religion. His mother had been converted to the Catholic faith by the efforts of his father and by reading the writings of the Fathers of the Church ; the conversion of his brothers and sisters followed. He suffered much derision and opprobrium, and had been actually stoned on account of his religion. *Records S.J.* vol. v. p. 870.

762. POLE, ANTHONY, Derbyshire, aged 19. Admitted October 19, 1646. Took the oaths and received minor orders with the last. Growing weary of study and the ecclesiastical state of life, he was released from his vows by consent of the Cardinal Protector November 8, 1648. [Father Grene adds, "He entered the Society at Watten in 1658, being then a priest."]

Anthony Pole states that he was son of George Pole and Ursula Tyrwhitt, born at Spinkhill, Derbyshire. His parents were members of families of position, his family was Catholic, and he was educated at St. Omer's College. His father lost his life fighting for the royal cause and his faith. (Students' replies, and *Records S.J.* vol. v. p. 496.) His father must have been the gentleman



volunteer, who was killed at Wirrall, in Cheshire. See Lord Castlemain's *Catholic Apology*. Father Anthony Pole died at Liege College July 13, 1692.

763. CARY, EDWARD, Suffolk, . . . Admitted December 8, 1646. Took the oaths with the last, and was ordained with Walter Pershall, No. 741. Sent to England April 18, 1653.

Edward was son of John and Lucy Cary, born in the village of Melford, Suffolk. He was brought up partly at Melford and partly at Marldon in Devon [the seat of Sir Edward Cary]. His parents were of the upper class. His father, who had been dead eight years, was heir to large possessions, but had been reduced to poverty on account of persecution for the Catholic religion. He had four brothers and five sisters all Catholics, his numerous relations were partly Catholic, and partly heretic. He himself was always a Catholic, and left England in August, 1646, with the intention of entering the army in the service of some foreign prince, but afterwards changed his mind, and went to Rome, having a great desire for the priesthood. (Students' replies). Dodd, *Church History* vol. iii. p. 481, says that he was a member of the Torr Abbey family, Devon, and that after being an officer in the royal army during the civil wars, he afterwards resumed his studies, entered the ecclesiastical state abroad, and was sent back into England upon the mission, where he was held in great esteem by his brethren. King James II. made him Chaplain-general of his army, for the benefit of the Catholic soldiers. He died in 1711, and was author of a work, *The Catechist catechized concerning the Oath of Allegiance*, 1682. Torr Abbey was purchased by Sir George Cary of the Earl of Londonderry. Sir George died May 27, 1678. He was knighted by Charles I. July 1, 1632. His father, Sir Edward Cary of Marldon, one of the leading Catholics of Devon, suffered unrelenting persecution on account of the Catholic religion. *Records S. J.* vol. v. p. 979, citing Burke's *Landed Gentry*.

1647.

764. ANDERTON, FRANCIS, *vere* SALKELD, Durham, aged 22. Admitted January 24, 1647. Took the oaths with the last. Ordained subdeacon and deacon in February, and priest February 24, 1652. Left for the English Mission April 16, 1653.

Francis Salkeld was son of Thomas Salkeld, and brother of John Salkeld (No. 718), he was born at Coniscliffe, Durham, where he was brought up a Catholic for fourteen years. He studied at St. Omer's College during four years, and then returned to England for two years. His parents were of the higher class, sufficiently well off, and with his brothers and sisters were Catholic, and he had many relations both Catholic and heretic. He left England in October, 1646.

765. FOWLER, ROBERT, *vere* CLARKE, Middlesex, aged 19. Admitted October 20, 1647. Took the oaths

May 2, 1649. After receiving minor orders, ordained sub-deacon and deacon in February, and priest March 2, 1653. Was sent to England April 8, 1654.

Robert Clarke was son of James Clarke and his wife Dorothy Fowler; having been born in London, he was brought up there until fourteen years of age; his father had become a Catholic before marrying in Spain. His relations on his father's side were mostly heretics and of the middle class, but on his mother's they were Catholics, and of high birth. Clarke studied first in London, and afterwards at Ghent for four years under the Fathers of the Society of Jesus. He was always a Catholic. (Students' replies.)

766. GRENE, CHRISTOPHER, born in Kilkenny, Ireland, of English parents, aged 18. Admitted with the above. Took the oaths May 17, 1648. After minor orders, ordained subdeacon and deacon in April, and priest September 7, 1653. Sent to England with the last. Entered the Society September 7, 1658. He died most piously November 11, 1697, when confessor to this College.

Father Christopher Grene, the great admirer of the English martyrs, who has done more than any other man to save intact the records of their sufferings, and transmit to us materials for the history of the times of persecution in England,<sup>9</sup> was son of George Grene and his wife Jane Tempest, of the middle class, and Catholics, who had retired to Ireland on account of the persecution at home. He was born and brought up in the diocese of Kilkenny, and studied at Liege under the English Jesuit Fathers, and was professed February 2, 1669. He was English Penitentiary both at Loreto and St. Peter's, Rome. In 1692 he became confessor at the English College, Rome. This Father made careful inquiries at the Chiesa Nuova and San Girolamo, Rome, regarding the tender love which St. Philip Neri entertained towards the scholars of the English College, Rome, and found them to be well authenticated. *Records S. J.* vol. iii. pp. 499, seq.

767. BAINES, EDWARD, *vere* MICO, Essex, aged 19. Admitted as a convictor October 27, 1647. Took the old oath May 21, 1648, and received minor orders. Left the College for Watten March 28, 1650, where he was admitted to the Society. He died in prison.

Martyr  
(in prison)  
No. 40

The parents of Edward Mico belonged to families of position, and were Catholics. He was the only son, and had one sister; he studied at St. Omer's College. Having been admitted to the Society at Watten on June 15, 1650, he was professed on February 2, 1666. His zeal on the mission, and his prudence and talents for business were such that he was appointed socius to three Provincials in succession in very trying times. He was marked out as a special victim in the Shaftesbury and Oates plot, and was arrested by Oates

<sup>9</sup> *Troubles*, series iii. p. 3.

himself and a band of soldiers, whilst confined to his bed by a fever in the house of the Spanish Ambassador, London, where he acted as chaplain. His life was more than once despaired of, as he had received severe injuries from blows inflicted by the soldier's muskets. When he was able to be removed he was thrust into Newgate prison, where he died from his sufferings soon after on December 3, 1678, aged forty-eight. He was found dead upon his knees, oppressed by the weight of his irons. See his biography in *Records S.J.* vol. v. pp. 247, seq.

768. GROVE, JOHN, *verc* ARCHER, Monmouth, aged 20. Admitted as a convictor, and took the old oath, and received minor orders. Leaving the College for Watten, he entered the Society of Jesus with the last.

Fr. Archer was son of John and Mary Archer. His father was of a good family, but reduced by adverse circumstances to the middle class. He had one brother and a sister, and made his humanity studies under the Jesuit Fathers at Ghent. He died in the Herefordshire and South Wales District, of which he was Superior, February 4, 1674. *Records S.J.* vol. iv. series x. part i. p. 430.

769. GIFFORD, GEORGE, *verc* WAKEMAN, Hants, aged 21. Admitted as a convictor with the last October 27, 1647. Left Rome September 25, 1650, and remained at Padua.

George was elder brother of Edward Wakeman, mentioned below, and was born in Hants. He states that his parents were impoverished on account of injuries suffered principally for the Catholic faith, and from the plunder of the soldiery. He made his humanity course at St. Omer's College. He afterwards became Sir George Wakeman, Baronet, and was one of the physicians of Charles II. Being accused in the Oates and Shaftesbury Plot, he was seized and cast into Newgate, and having been arraigned at the bar upon a charge of high treason, was acquitted. (*Records S.J.* as above, p. 436.) Edward Wakeman, the father of George and Edward, was a barrister of the Inner Temple, and married Mary Cotton, daughter of Richard Cotton, Esq., of the old Catholic family of Warblington, Sussex. Richard, the eldest son was a major in the Royal army in the time of Charles I. and Charles II. He raised a troop himself, and served during the whole war. At the battle of Worcester he was dangerously wounded, but escaped to his house at Beckford, where he died. Beckford was seized by the rebel Parliament, but was recovered at the Restoration. The family loss in consequence of the war was upwards of £18,000. Richard married Ann, daughter of Benedict Hall, Esq., of High Meadow, county Gloucester. (See Burke's *Landed Gentry*.) George, the second son, was created a baronet in 1660. After his acquittal he retired to Paris, and died *s.p.*, at what date is not ascertained. It was prior to 1697, when a legacy for prayers for his soul was left by Madame Le Tellier (Mary Hall, sister to Ann, Mrs. Wakeman).

770. GIFFORD, EDWARD, *vere* WAKEMAN, Gloucester, aged 19,  
Admitted as a convictor with the last. Left for  
England March 1, 1651.

Edward Wakeman returned again to the College, and was readmitted in his own name on December 29, 1657 (see No. 844). He states that he was a member of the Beckford family, third son of Edward Wakeman and Mary Cotton. His parents were of high families and Catholic, and, but for the times of persecution, would have been wealthy. He made his humanity studies at St. Omer's College, and became a priest, as will be seen by the entry in the year 1657. *Records S. J.* vol. iv. series x. part i. p. 435. The late Dr. Oliver in his *Historical Collections for Gloucestershire*, states erroneously that Edward, the eldest son, married Ann, daughter of Benedict Hall, Esq., of High Meadow, county Gloucester, and died of his wounds received in the service of the King. This was Richard, the eldest son, mentioned above.

771. BRETT, GEORGE, *vere* KEYNES, Somersetshire, aged 19.  
Admitted and took the oaths with John Archer, *alias*  
Groves, above. He entered the Novitiate of the  
Society in Rome, January 2, 1649. [Fr. Grene adds  
that he died in the Indies about 1659.]

George belonged to the old Catholic Somerset family of Keynes, which furnished so many members to the Society of Jesus. He was the son of Edward Keynes, Esq., and his wife Ann Brett, both of high families, and he had three brothers and two sisters. All the family was Catholic. He studied at St. Omer's College. Having been ordained priest in 1654, he sailed for the China Missions in December of that year, but died in the Philippine Islands in 1659. He had published a translation of the Roman Martyrology, of which a second and much enlarged edition was printed at St. Omer's press in 1667. (*Records S. J.* vol. iv. series x. part i.) The two following nuns were probably of the same family, viz., Catherine Clare Keynes, professed a Poor Clare at Gravelines, in 1613, aged 24, who died in 1646; and Mary Joseph Keynes, an Augustinian nun at Bruges, professed 1657, who died 1707. We have no information as to their parentage.

772. VERE, MATTHEW, *vere* HODGSON, Oxfordshire, aged 17.  
Admitted and took both oaths with the last. Ordained  
subdeacon and deacon in March, and priest April 4,  
1654. Sent to England September 13, 1654, and  
the same year entered the Order of Discalced Car-  
melites.

Matthew Hodgson states that he was son of William Hodgson and of his wife Anne Watkinson, born and brought up for a time at Oxford, and at Brussels, but chiefly in London, where his father lived. His maternal uncle Robert Watkinson was formerly an alumnus of the English College, Rome. His father had been dead three years, and had one daughter and three sons, of whom



Matthew was the youngest. He was always a Catholic. (Students' replies.) Robert Watkinson was probably the martyr. See p. 211, No. 298.

773. HOWARD, FRANCIS, *vere* BLACKISTON, Durham, aged 26. Admitted with the last October 27, 1647. Shortly after he fell sick, and died piously November 12, following, having been admitted to the Society of Jesus at his own earnest request in the moment of death.

Francis Blackiston states that he was born at Newton, Durham, son of Tobias Blackiston, of a knightly family, with a moderate fortune. Nearly all his relatives were heretics; he studied first at Durham College, then at Cambridge, and was converted to the Catholic faith principally by reading pious books. Fr. Francis Blackiston, a native of the same county, born in 1617, was probably his cousin. He entered the Society in 1637, was thrown into Nottingham prison in 1688, in the time of the Orange Revolution, and is supposed to have died in England May 19, 1704. (*Records S. J.* vol. v. p. 472 note.) He was probably of the Blackiston family, of which Dr. Cosin, Bishop of Durham, whose son Charles became a Catholic and priest, married Frances Blackiston, a lady of high birth. See Charles [John] Cosin, No. 816.

774. WYBURN, IGNATIUS, *vere* . . . Came from St. Omer, with his companion, the above-named Francis Howard. ["He fell into a lethargy and died thirty hours after," adds Fr. Grene.]

775. SEABORNE, EDWARD, *vere* MOSTYN, Flintshire, aged 19. Admitted as a convictor November 23, 1647. [Fr. Grene adds: "After two years he left for Naples, and then returned to England."]

This student states that he was the eldest son of Sir John Mostyn, Knight, of Talacre, Flintshire, and his wife Anne, daughter of Sir Henry Fox, Knight, of Lehurst, Salop, who after the death of her husband, married Sir George Petre, Knight (1641). Edward was born at Basingwerke, Flintshire, and made his humanity studies at Ghent; he had two brothers then (1647) studying at St. Omer's College, and four sisters, two in the English Convent at Antwerp, and two in England. (Students' replies.) This was Sir Edward Mostyn, the first baronet, created April 28, 1679. For new genealogical information regarding the Mostyn family and pedigree, see *Records S. J.* vol. iv. series x. part ii. pp. 523, seq.

1648.

776. READ, FRANCIS, Northumberland, aged 20. Admitted January 23, 1648. Took the two oaths May 1, 1651. After minor orders, in that month, he was ordained with Francis Salkeld, *alias* Anderton, above. Received

Confirmation April 30, 1651. Sent to England November 2, 1654. [Fr. Grene adds: "He died in Belgium, or at Liège."]

Francis Read was born and brought up near Newcastle, Northumberland. His parents were of the upper class; all his friends belonged to good families and were rich; had one brother, three sisters, and many friends, all Catholics. He studied until fifteen, when he became a captain in the King's service for about four years, and after that commenced his studies at Douay. He left England in January, 1647. (Students' replies.)

777. CAMPION, JOHN, *vere* MAURICE or MORRIS, DAVID, Monmouthshire, aged 18. Admitted October 16, 1648. Took the two oaths May 2, 1649. After minor orders in July following, ordained with Matthew Hodgson, or Vere. Sent to England, May 1, 1655.

David states that he was son of Walter Maurice, from the parish of Llantillio, in the county of Monmouth, and that his mother, Elizabeth Woodward, was of good family in the county of Worcester. He had a brother who died at St. Omer's College, and two sisters, one of whom was a nun at Ghent. He studied at Ghent. (Students' replies.) His strange proceedings before the Privy Council, in company with his associate, the Rev. John Serjeant, and the calumnious charge which these two priests brought against the fame and memory of the martyr, Fr. John Gavan, are mentioned in *Records S. J.* vol. v. pp. 462, seq. We learn from the Diary of the English Benedictine Convent at Ghent that David's two sisters became nuns at that convent. The eldest was professed as Dame Alexia, January 28, 1648, and died 1657. The youngest was professed as Dame Anastasia in 1659, and was sent with others to found a new convent at Dunkirk, where she died.

778. MORGAN, WILLIAM, Flintshire, aged 25½. Admitted as a convictor. Took the old oath only, and received minor orders with the last. He was admitted to the Society of Jesus at St. Andrew's, in Rome, September 30, 1651.

William Morgan was probably nephew to the martyr, Rev. Edward Morgan, who suffered at Tyburn, April 26, 1642. See No. 380. He states that he was the second son of Henry Morgan by his first wife, Winefrid Gwynne, born in Flintshire. He studied at the Westminster Grammar School, where he was elected King's scholar; after five years he was elected scholar of Trinity College, Cambridge. He remained there about two years, "with little fruit," and then took up arms in the Royal cause, and was in consequence expelled from the College by order of the Earl of Manchester. Being taken prisoner at the battle of Naseby, he was consigned to Winchester Gaol, and, after six months, obtained a licence to go into exile, and enlisted in Col. Cobb's regiment in the service of the King of Spain. After a year and a half he began to study at Ghent and Liege, by permission of the Father

Provincial, from whence he proceeded to Rome. He was reconciled to the Catholic Church at Courtray, at the age of twenty-two, when a soldier, by Fr. Thompson. It is likely that he died before the year 1655, his name not appearing in the Catalogue of that period.

779. HILL, ROBERT, *vere* HUTTON, Worcestershire, aged 19. Admitted, took the two oaths, and received minor orders with the last. Ordained subdeacon and deacon in April, 1653. [Priesthood not mentioned.] On April 18, 1653, he was sent to Placenza, as agent for the College. Returned to Rome September 24, 1655, and on October 29 in the same year was sent to England. [Fr. Grene adds: "Three years later he entered the Society at Watten."]

Robert states that he was the son of John and Jane Hutton, born at Upton Warren, and brought up at Claines, near Worcester. His parents were of the middle class; he had one brother and two sisters, one of whom was a nun in Spain; his uncle, William Morton, of Wales, with whom he lived for two years, sent him to Ghent to make his humanity studies, and the Provincial had sent him to Rome. (Students' replies.) He was at Brussels as English Procurator in 1663. In 1677 he is described in a lease of some Monmouthshire property as residing in St. Giles'-in-the-Fields, London. At Tichborne is a picture painted by Tilbourg in 1670, representing old Tichborne house, with the family group in the foreground, engaged in the distribution of the celebrated "dole." Among them is the portrait of a priest, thus referred to in the key: "No. 13, Rev. R. Hill, who died at a very advanced age, September 14, 1692." This we believe to have been the subject of the present notice, although incorrectly described as of "very advanced age." *Records S. J.* vol. v. p. 819, note.

780. ANDERTON, THOMAS, *vere* SALKELD, Durham, aged 24. Admitted November 20, 1648, as a convictor. Took both oaths June 19, 1650. After minor orders, ordained subdeacon and deacon in April and May, and priest May 12, 1652. Sent to England with Robert Clarke, *alias* Fowler, No. 765.

This student was another son of Thomas Salkeld who was (as he states in his replies), not only of high birth and rich, but also a wise and learned man; his mother was Mary, daughter of William Copeland. His father died ten years before his entering; his mother was still living. His brother Launcelot—whose daughter Mary was professed at Dunkirk O.S.B. (as Dame Martha) on the 19th of August, 1671—possessed considerable estates in Wales, prior to the breaking out of the civil war. He was always a Catholic, his parents having become so at the time of his birth. He studied at St. Omer's during four years, and then lived for nearly two years at Paris. (Students' replies.) He was a brother of John and Francis Salkeld, Nos. 718 and 764.

1649.

781. GRAY, MICHAEL, *vere* JENISON, Durham, aged about 21.  
Admitted November 11, 1649. Took both oaths  
June 19, 1650. After minor orders, ordained sub-  
deacon and deacon in February, and priest March 2,  
1653. Sent to England March 22, 1654.

Michael Jenison states in his replies that his father was an esquire and then living (1649). His mother, who had been dead seventeen years, was of the respectable family of Bowes. Both were Catholics. His father had suffered so much from the civil wars and his profession of the Catholic religion, that he was unable to live up to his position; he had three brothers and one sister living; one of his four paternal uncles died a priest of the Society at Lady Digby's. [Probably Fr. Michael Jenison, who died in Northamptonshire or Oxfordshire, November 16, 1648.] Another uncle was also a priest S.J., and was known as John Thompson, and died in Rome. [Probably Fr. John Gerard, *alias* John Thompson, who died in Rome July 27, 1637.] Two other uncles were Jesuits, viz., Robert Jenison, *alias* Freville and Beaumont, and ... Port [Thomas Port, *vere* Layton], Rector of St. Omer's College. Among his Protestant relations was the Earl of Clare. He made his studies partly in Flanders, and partly at the College of La Fleche,<sup>7</sup> in France. (Students' replies.) See also the Jenison family, *Records S.J.* vol. v. pp. 632, seq.

782. SMITH, EDWARD, *vere* SIMEON, London, aged about 17.  
Admitted November 13, 1649, as a convictor. Left  
the College April 4, 1652. [Fr. Grene adds; "Entered the Society at Watten about 1657."]

Edward Simeon states that he was of noble parentage, his father being Sir George Simeon, Knight and Baronet, a heretic, while his mother was Margaret Molyneux, a Catholic, daughter of Viscount Molyneux, of Lancashire, and the second wife of Sir George. His relatives among the leading nobility included the Marquis of Winchester and the Lords Dormer and Vaux, of Harrowden. He had three brothers and three sisters, two of whom were Augustinian nuns in Paris; he made his humanity studies at St. Omer's College. See *Records S.J.* vol. iv. pp. 604, seq., and Simeon pedigree. Fr. Simeon was professed on February 2, 1670, and succeeded in effecting his escape in the Oates' plot persecution, and died in England, January 6, 1701.

783. TICHBORNE, HENRY, Hants, aged about 17. Admitted  
November 14, 1649, as a convictor. Received Con-  
firmation May 8, 1650. Left April 7, 1652.

Henry was son of Michael Tichborne, Esq., by his wife Margaret Smith; he had two brothers and two sisters. His father, on returning from abroad to England, was severely wounded by robbers, and died professing the Catholic faith December 26, 1645. See students' replies, and *Records S.J.* vol. v. p. 820.

<sup>7</sup> Not "Fleck," as printed in *Records S.J.*, vol. iii. p. 118.



784. DACRE, AUGUSTINE, *vere* HILL, Hants, aged about 17. Admitted as a convictor with the last. Left September 29, 1651, for Douay, where he took the habit of St. Francis.

Augustine was son of William Hill, and born at Fareham, Hants, September, 1633; he was brought up at home; his parents were Catholic and of the middle class. He studied Greek and Latin at home, syntax at Claremont College, and rhetoric at St. Omer's. He was always a Catholic, and left England January 1, 1647. (Students' replies.)

785. PHILLIPPS, LAURENCE, *vere* WATKINS, Monmouthshire, aged 22. Admitted, &c., and ordained with Michael Jenison, *alias* Gray, above.

Lawrence was the son of John Watkins and Jane Phillipps, both then alive and of high families; he was born and brought up in Monmouthshire. He had seven brothers and sisters, all Catholic. He studied at Ghent for two years and at St. Omer for one, and was always a Catholic. (Students' replies.)

786. CONIERS, THOMAS, *vere* CLAVERING, Northumberland, aged 21 and upwards. Admitted, &c., with the last, and ordained with John Hodgson, *alias* Vere, above. Sent to England March 4, 1657.

Thomas Clavering states that he was son of Sir John Clavering, Knight, and his wife, a daughter of Sir Thomas Riddell, Knight, a Catholic, of Durham, of noble and ancient family. His maternal grandfather was yet alive, as also were three uncles, all Catholics. He was reconciled to the Catholic Church in 1647, by a priest named Salthouse; before the terrible times his family had been wealthy. (Students' replies.) On May 22, 1657, he became confessor to the English Benedictine nuns at Pontoise, and remained their chaplain for thirty-seven years, and died there January 24, 1694. See *Records S. J.* vol. v. pp. 646, seq., Callaly Castle and the Clavering family.

787. RUSSELL, MICHAEL, *vere* BULLY, Dorset, aged about 22. Admitted, &c., with the last on November 11, 1649, and ordained with Matthew Hodgson and David Maurice. Sent to England May 1, 1655.

Michael Bully states that he was born at Chideock, Dorset, son of Robert Bully and his wife Elizabeth Russell. At the age of sixteen, on the breaking out of the civil war, he entered the Royal army, and, after serving some years, retired to St. Omer's College for study. His family was of the middle class of society and mostly Catholic; he had two brothers and two sisters. *Records S. J.* vol. iii. series vii. p. 434.

788. THOMPSON, ROBERT, *vere* THOROLD, THOMAS, Berwickshire, aged 23. Admitted November 15, 1649. Left

for England about May 2, 1650, before taking the oath, being neither inclined nor fit for study.

This student was son of William Thorold and his wife Frances Hayward; he was born at Arborfield, in Yorkshire, and made his humanity studies at St. Omer's College. *Records S. J.* vol. v. p. 611, Thorold family.

789. VAVASOUR, JOHN, York, aged 21. Admitted as a convict with the above. Left February 8, 1651, for England.

John Vavasour was son of Sir Thomas Vavasour, first baronet, and his wife Ursula Gifford, daughter of Walter Gifford, of Chillington. His grandfather was William Vavasour. John had three brothers, and made his humanity studies at St. Omer's College. (*Records S. J.* vol. iii. series vi. p. 234, note, and pedigree, *Records S. J.* vol. iv. p. 690.) By an evident mistake either on the part of the student in giving, or of the person who entered the replies to the usual interrogatories in the Diary, he is made to call himself the son of William Vavasour and his wife Ursula Gifford, daughter of Thomas Gifford.

1650.

790. FOSTER, JOHN, *vere* TALBOT, GILBERT, Oxon., aged 19. Admitted as a convict January 22, 1650. [Fr. Grene adds: "Returned to England April 15, 1652."]

Gilbert Talbot was the youngest son of John Talbot, tenth Earl of Shrewsbury, and was the father of Gilbert Talbot, *alias* Grey, priest of the Society of Jesus, and thirteenth Earl of Shrewsbury. His mother, Mary Fortescue, was daughter of Sir Francis Fortescue, of Salden, and of his wife Grace Manners, niece to the Earl of Rutland; she was his first wife. Gilbert's father by his second marriage had two sons and a daughter. He made his humanity studies at Antwerp and St. Omer under the Jesuit Fathers.

791. ASHBY, JOHN, *vere* TURNER, EDWARD, Leicestershire, aged 25. Admitted October 27, 1650. Took the oaths May 1, 1651. Was confirmed April 30, 1651. After minor orders in May, 1651, he retired to Belgium, with leave of the Protector, to complete his studies, April 18, 1653. [Fr. Grene adds: "He entered the Society in 1657, at Watten. Died from his sufferings in prison in London for the faith in the year 1681."]

Martyr  
(in prison)  
No. 41.

Edward Turner was the elder brother of Fr. Anthony Turner, one of the five Jesuit martyrs who suffered at Tyburn, June 30, 1679, and the son of Mr. Turner, the Protestant Rector of Dalby Parva, four miles from Melton Mowbray. In *Records S. J.* vol. ii. series iii. pt. ii. pp. 308 note, seq., a short account is given of the conversion of Edward and his brother, and of their mother, who belonged to the Cheseldine family, of Branston, Leicestershire. She died soon

after becoming a Catholic from the brutal treatment of her husband, who himself, on hearing that his youngest son, Anthony, was about to follow the example of his mother and brother, lost his mind and died miserably. Edward and Anthony were both students and B.A.'s of Cambridge, and the former became a Catholic by reading Fr. Campion's famous *Ten Reasons*. He studied his theology at Liege College, and was ordained priest there, and after teaching philosophy, was sent upon the English Mission, where he became a zealous labourer until arrested in Oates' Plot; he was committed to prison, and died a confessor for the faith in bonds, after two years' suffering in the Gatehouse Prison, Westminster, March  $\frac{19}{8}$ , 1681. *Records S. J.* vol. v. pp. 473, seq.

792. ASHBY, ANTHONY, *vere* TURNER, Leicestershire, a short time after called Baines, aged 22. Admitted, Martyr,  
No. 42. &c., with the last, taking the old oath only. Received Confirmation April 30, 1651. Left for Belgium with his brother Edward, and then entered the Novitiate. He was hanged at London for the faith, 1680 [1679].

As mentioned above, Anthony Turner was a B.A. of Cambridge. He entered the Society in 1653, and was professed in 1668. Being ordained priest at Liege, he was sent to England, where during eighteen years he gained a copious harvest of souls. On the breaking out of Oates' Plot he was Superior of the Worcestershire and Warwickshire missions, and many of his autograph papers are preserved in the portfolio of that District; he was an indefatigable and laborious missionary, with great talent for preaching and controversy. He suffered death with his four companions at Tyburn, June  $\frac{20}{30}$ , 1679. The unprincipled Shaftesbury himself, the chief abettor of the sham plot, visited the martyr and Fr. Gavan in Newgate the day before the execution, and promised them their pardon if they would belie themselves and confess the existence of a plot. The miserable statesman received an appropriate answer and retired in confusion. For the biography, the trial and execution of this generous martyr, see *Records S. J.* vol. v. pp. 861, seq.

793. SEABORNE, JOHN, *vere* MOSTYN, Flintshire, aged 18. Admitted as a convictor October 28, 1650. He left for Padua April 18, 1653, to study medicine there.

John Mostyn was son of Sir John Mostyn, Kt., of Talacre, and brother of Sir Edward, No. 775. He states that he was born in Flintshire, and that nearly all his connections on his father's side were Protestant, and on his mother's Catholic; his parents and friends had suffered severely from the heretics for the profession of the Catholic faith. He studied at Ghent and St. Omer under the English Jesuits. He married Frances, daughter of Edward Pennant, Esq. See *Records S. J.* vol. iv. series x. pt. ii. p. 524, and Mostyn pedigree.

794. HERBERT, JOHN, *vere* HART, Kent, aged about 23. Admitted with the last. Took both oaths and

received minor orders with Edward Turner, above.  
Ordained priest with Matthew Hodgson (Maurice).  
Sent to England, January 22, 1654.

John Hart was son of Edward Hart and Rachel Wyles, a non-Catholic; his father had become a Catholic a few years ago. Both parents were of the upper class of society; his father had spent nearly the whole of his estate. He was born at Horsham, in Kent, and had a younger brother lately become a Catholic. He served in the Royal army for four years, and then studied at St. Omer till the end of poetry. He was a heretic until twenty years of age, when he became a Catholic partly by reading books and partly by the help of Fr. Terrill [*alias* Bonville or Boville], who sent him to St. Omer's College. (Students' replies.)

795. DIXON, THOMAS, *vere* BROWNE, Kent, aged 24. Admitted as a convictor with the last. Left for England April 10, 1651.

Thomas Browne was son of Sir John Browne, of Bromley, Kent; Kt., who was a cannon founder. His only surviving brother married a daughter of Walter Dobbett, Esq., of Street, Sussex. Having been converted from heresy at the age of eighteen by the pious example and conversation of Thomas Whetenhall, Esq., he was received into the Church by Fr. Collins, O.P., at Leyden. *Records S.7.* vol. i. p. 203.

796. STEPHENS, RICHARD, Bucks, aged 20. Admitted October 30, 1650. Took the oaths, &c., with John Herbert, above. Ordained subdeacon and deacon in December, 1654, and priest January 24, 1655. Sent to England and was drowned on his way, near Leghorn, September 2, 1657.<sup>8</sup>

This student was son of Richard Stephens, and was born and brought up in Bucks until his fifteenth year. His parents were of the middle class, and very poor; they and his brothers were non-Catholics; his only sister was a Catholic, with an uncle William Hobson living at Brussels. Stephens made his humanities at Brussels; he was a heretic until fifteen, and was then converted by Fr. Courtney [Leedes] in Brabant. (Students' replies.)

797. PARRY, WILLIAM, Flintshire, aged 20. Admitted, took the oaths, and received minor orders with the last. Left February 21, 1652, released from his obligations by the Protector, being clearly unfit for the ecclesiastical state.

William Parry, son of Thomas Parry, a lawyer of Wales, and Anne Floyd, both of the higher class and heretics, was born and

<sup>8</sup> The above was a sad calamity for the English Mission. Three priests were drowned in this shipwreck, who had just completed their full course of studies.



brought up in the parish of Whitford, Flintshire. His father died when he was about three years old. He had no brothers, and an only sister, a Catholic. Amongst his relatives were both Catholics and heretics. He made his humanities at Antwerp and Brussels under the Fathers of the Society, and was brought up a Catholic by his paternal grandfather. (Students' replies.)

798. WRIGHT, WILLIAM, *vere* WOLLASCOTT, London, aged 22.  
Admitted as a convictor November 6, 1650. Left for Padua for the sake of his studies September 16, 1653, and died there immediately upon his arrival, of malignant fever, about October 9, 1653.

William was son of Edward and Anne Wollascott, both of high birth. Born in London, he was brought up at Wantage, Berks, and made his humanity studies there. He was converted to the Catholic faith by a priest named Clampet, and had come to Rome attracted by the desire of study and devotion, and out of his regard for the Society of Jesus. (Students' replies, also *Records S. J.* vol. v. p. 216.)

799. ROGERS, THOMAS, *vere* ARUNDEL, . . . aged about 18.  
Admitted as a convictor November 24, 1650. Left the College January 4, 1653, and remains in the city.

This student we believe to have been Thomas, the fourth Lord Arundell of Wardour, son of Henry, the third baron, and his wife Cecily, daughter of Sir Henry Compton, Kt., of Brambletye, county Sussex, and widow of Sir John Fermor, Kt. Thomas had probably made his humanity studies under the English Jesuits at St. Omer's College, and was sent to Rome, as usual, for his higher course. He is noticed in the Pilgrim-Book, November 23, 1650. "Mr. Thomas Arundell was admitted a convictor (pensioner) to the College Hospice on November 23, 1650, and entertained for eight days;" and again, on January 8, 1653, four days after leaving the College, there is an entry in the same book of his dining in the College, which, being the last appearance of his name, may have been his leave taking on returning home. His lordship had a taste for field sports, and kept, about 1690, a celebrated pack of foxhounds, the first on record, which afterwards went to Lord Castlehaven, and were ultimately sold to Hugh Meynell, and became the progenitors of the famous Quorn pack (Burke, p. 45 note, ed. 1876). The reader is referred to *Records S. J.* vol. iii. series vii., article, "Wardour and Wardour Castle," and vol. v. series vii. of same *Records S. J.*, for some account of the losses and sufferings of the noble, learned, and gallant Henry, the third baron, in the cause of religion and devotedness to loyalty.

800. KITLEY, THOMAS, Herts, aged 28. Admitted as a convictor December 10, 1650. Left March 19, 1651, first for Subiaco and Monte Cassino, and afterwards for England.

801. DAVIS, GEORGE, Wilts, aged 26. Admitted December 22 1650. Left April 16, 1651, on account of ill-health.

1651.

802. THOROLD, ANTHONY, Lincolnshire, aged about 18. Admitted as a convictor October 3, 1651. Left for Flanders April 4, 1652, where he entered the Society. [Fr. Grene adds: "Which he left after some months, entered the Friars Minor at Douay, and died in the Novitiate."]

Anthony Thorold was son of Sir Robert Thorold, Kt. He states that his mother was of the "celebrated" Roper family [Sir Thomas More's daughter married a Roper]. He was born at his father's house at Grantham, and had three brothers and three sisters, who with most of his relations were Catholic; though he himself was not always a Catholic. He made his studies at St. Omer's College, and had come to Rome, not so much for his higher studies, "as impelled by an ardent desire to enter the Society of Jesus, having been called by God to that rule of life six years ago." *Records S. J.* vol. v. p. 610, Thorold family.

803. BARTH [BARTHERUS], *or* BARTER, JOHN, Norfolk, aged 19. Admitted with the above. Left for Belgium, April 23, 1652. [Fr. Grene adds: "And a little time after, died in the Novitiate of the Benedictines at Douay."]

This student was son of John Barth, *or* Barter, of London, and was born in Norfolk. His father was a general in the army, and of a high family, and a Catholic, as were the rest of his relatives and friends, except one uncle. He studied humanities at St. Omer's College for four years. He was always a Catholic, and desired the priesthood in order the more readily to assist his afflicted country. (Students' replies.)

804. STANLEY, JOHN, *vere* KNIGHT, Warwickshire, aged about 18. Admitted as a convictor October 16, 1651. Took both oaths May 1, 1652. After minor and other orders, ordained priest May 21, 1657. Left for England September 2, 1657, and was drowned near Leghorn with Richard Stephens, No. 796.

Knight, the son of John Knight and his wife, Elizabeth Beveridge, was born in Warwickshire. His parents were respectable and were Catholics; he had three brothers and one sister. He studied humanities for two years at Oxford, and five in Belgium, and was always a Catholic. He left England at thirteen years of age. (Students' replies.)

805. WHITE, WILLIAM, Carnarvonshire, aged about 19. Admitted with the last as a convictor. Took both oaths

June 2, 1652. Received minor orders and was ordained priest with the last. Left for England April 25, 1658. [Fr. Grene adds: "Thence, a few months later, he entered the Novitiate of the Society at Watten.]

William was the son of John White and his wife Maria Edwards, who were of families of position, but heretics. He was born at his father's house, called Nigligul in Carnarvonshire, and had four brothers and two sisters, non-Catholic. In 1644, when twelve years of age, he was converted to the Catholic faith by Fr. Parry, and made his humanity studies at Ghent. He entered the Society in 1658, and is said by Oliver (*Collectanea S. J.*) to have died in England, February 26, 1688. At the outbreak of Oates' Plot in 1678, he was on the North and South Wales mission, and was one of three missionary Fathers in North Wales who survived that terrible storm, which had nearly uprooted the entire mission. *Records S. J.* vol. v. p. 940.

806. PELHAM, WILLIAM, *vere* WARREN, Kent, aged 20. Admitted, took the oaths, and received minor orders with the last. Ordained deacon and subdeacon in November and December, and priest December 17, 1656. Left April 24, 1658.

Warren, the son of William Warren and his wife Ann Downes, and was converted to the Catholic faith at the age of nineteen by a priest in England, and made his humanity studies at St. Omer's College. He was most probably an elder brother of Fr. Henry Warren, *alias* Pelham, one of the missionary priests in Oxford at the time of the Revolution, 1688, and is mentioned in *Records S. J.* vol. v. pp. 956, seq. Dr. Oliver, by an evident mistake in dates, treats William as a Jesuit in his *Collectanea S. J.* We do not find that he ever entered the Society.

807. PEARSON, WILLIAM, *alias* PUDSEY, Richmondshire, aged 19. Admitted, took the oath, and ordained with the last (May 21, 1657), and left for England, April 25, 1658.

William was son of Michael Pearson and Elizabeth Messenger, his wife, both of whom had been respectable and rich, but were then dead. He was born and lived in Richmondshire, had three brothers but no sister. His friends and relations were all Catholics; he spent three years engaged in the civil war, and the rest at home. Upon his parents' death, he began to study his humanities in England.

808. RIVERS, JOHN, *vere* PENKETH, Lancashire, aged 21. Admitted October 20, 1651. Received Confirmation May 12, 1652. Took the oaths, received minor orders, and was ordained with the last. Left the College with William Warren, *alias* Pelham, for England. ["He was confessor to the English nuns at Brussels until 1663, when he entered the Society of Jesus at Watten," adds

Fr. Grene.] In the year 1681, he was condemned to death for the priesthood.

John Penketh was son of Richard Penketh, Esq., of Penketh, Lancashire, and his wife, a daughter of Mr. Thomas Pattrick, of Bisham, in the same county. His family and relations had been reduced to poverty in those evil times. He was the youngest of thirteen children, of whom only two brothers and a sister then survived; he made his humanity course at St. Omer's College. After leaving Rome he became confessor to the English Benedictine Nuns at Brussels, and remained there until 166 $\frac{2}{3}$ , when he entered the Society of Jesus at Watten. He was much esteemed at the convent, and was presented with a letter of affiliation and participation of all their prayers and good works. He laboured upon the mission in his native county. At the time of Oates' Plot he was betrayed, thrown into Lancaster prison, tried for the priesthood, and condemned to death, but was subsequently reprieved though long detained in prison; he died in peace in England, August 1, 1701. See the biography of this distinguished Religious in *Records S. J.* vol. v. pp. 329, seq.

809. WINTOUR, HENRY, *vere* SOMERSET, Hants, aged 18. Admitted as a convictor October 25, 1651. Left for England October 29, 1652. Returned again to the College, November 6, 1654, and after some days reassumed the College gown.

Henry Somerset was son of Lord John Somerset (the second son of the loyal and gallant Henry, the fifth Earl, and first Marquis of Worcester, and his wife Anne, the only child of John Lord Russell) and his wife the Hon. Mary, daughter of Thomas, the second Lord Arundell of Wardour. Henry Somerset was born at Odiham, Hants; was educated at Paris, and made his humanity course at Claremont College, under the Jesuit Fathers; he had two Catholic brothers, but no sister. His family, he adds, were formerly wealthy, but had undergone much suffering in support of their religion, and of the cause of King Charles. *Records S. J.* vol. iv. p. 475. In the short pedigree (same vol. of *Records S. J.* p. 471), Lord John Somerset is called in error the brother, instead of son, of Henry the first marquis.

810. MASON, FRANCIS, *vere* MUNDAY, Cornwall, aged about 23. Admitted November 14, 1651, Confirmed May 12, 1652. Took both oaths May 1, 1652 [3]. Ordained subdeacon and deacon in August, and priest September 5, 1655. Left for England September 2, 1657, with Richard Stephens (No. 796), and was drowned with him off Leghorn.

Francis Munday was son of Thomas Munday, of Roxalton, Cornwall; his parents belonged to families of position, and were not Catholics. His mother, one brother, and four sisters were then living; he had three step-brothers and two step-sisters. He studied



at Oxford and at Leyden, and was reconciled to the Catholic Church at Antwerp, on Passion Sunday, 1651, by Fr. John Clayton. He was one of three priests who were drowned on their way to England, after completing their studies.

811. RIDDELL, THOMAS, Durham, aged about 19. Admitted as a convictor December 20, 1651. Left for Paris April 7, 1654, after completing his philosophy.

Thomas was the only son of Sir Thomas Riddell, of the county of Durham, Kt., and studied at Antwerp in the Jesuits' College; he had four sisters, three of whom were Protestants. At the age of fifteen he became a Catholic, and then joined his father at Antwerp, who had been reconciled to the Church shortly before. (Students' replies.) His father was the loyal cavalier of Fenham, who was Governor of Tynemouth Castle, and colonel of a regiment of foot for Charles I. £1,000 was the price set upon his head; he escaped to Antwerp in a Berwick fishing-boat, and died there a ruined exile. Thomas himself was a prisoner for some time on account of religion in 1683. See *Records S.J.* vol. v. pp. 659, seq., and Canon Raines' *York Castle Depositions*.

812. LANE, FRANCIS, *vere* HARCOURT, Staffordshire, aged about 19. Admitted and took the oath with Francis Munday, *alias* Mason. Ordained with John Knight, *alias* Stanley, above. Died of the plague in the College June 16, 1657.

Harcourt was the son of Francis Harcourt, Esq., of Roxton, Staffordshire, where he was educated under a Jesuit Father. His father and mother (who was the daughter of a knight) were both Catholics; he had an only brother and two sisters; and he made his humanity studies at St. Omer's College. Upon leaving England in 1647, he was deprived of the greater part of his inheritance on account of religion. *Records S.J.* vol. i. p. 466, note.

1652.

813. VILLIERS, WILLIAM, *vere* FITZWILLIAMS, Lincolnshire, aged about 19. Admitted as a convictor October 26, 1652. Left for England May 11, 1655.

This student was the son of William Fitzwilliams and his wife Frances Hilliard, both Catholics and members of families of distinction. He was born in Lincolnshire. On his father's side no relatives survived. He had an only sister, married to Lord Percy; but on his mother's side he had two uncles and two aunts living in the county of Suffolk. Had it not been for the oppression of the Catholics by the heretics, his parents could have lived in good style. He studied humanities at St. Omer's College. *Records S.J.* vol. v. p. 618.

814. LUCAS, JOHN, *vere* BERTIE, JEROME . . . aged about 22. Admitted as a convictor October 22, 1652. Left for England August 31, 1655.

This student gives his true name as Jerome Bertie, he was twenty-two or twenty-three years old, but could not with certainty name his birth-place. He spent his boyhood among heretical relations, but his father fearing for his faith, recalled him to his home when ten years old. His parents were Catholics of high birth; he had two younger brothers, his only sister having died. All his principal relations and kindred were heretics. (Students' replies.)

815. NAPPER, *or* NAPIER, EDMUND [EDWARD], Oxon, aged about 27. Admitted with the last. Took the oaths, &c., with Francis Munday, *alias* Mason, above. Left for England May 26, 1656, was dispensed from his oaths on account of lameness contracted through weakness, which rendered him incapable of following his vocation.

Edmund Napper states that he was born of respectable parents, and was brought up at Holywell, outside Oxford, and there learned his rudiments. His father was well known in Oxford, by reason of the prosperity of his ancestors there; his mother, who was then dead, was sister of Mr. Wakeman, of Beckford, Gloucestershire. His father was still living, and had suffered severely for the faith; his two brothers were religious. Edmund made his humanity studies at St. Omer's College, and then entered the novitiate of the Society at Tournay, which he was obliged to leave on account of ill-health, and had gone to Rome for his higher studies, awaiting the time when he might be recalled to the novitiate. *Records S. J.* vol. iv. series xi. p. 613. His father was probably nephew to the martyred priest, George Nappier of Oxford, who was hanged, drawn, and quartered in his native city November 9, 1610, his venerable head set upon Christ Church steeple, and his quarters upon the four gates of the city; the Vice-Chancellor, Proctors, and officials of the University putting themselves indecently forward upon that disgraceful occasion! See *Challoner's Memoirs*, and the authorities there cited.

816. BLACKISTON, CHARLES [JOHN], afterwards called BAINES, and again called BLACKISTON, *vere* COSIN, Durham, aged about 19. Admitted October 26, 1652. Took the old oath September 28, 1653, and the new one December 31, 1655. Received minor orders March 8, 1654. Ordained subdeacon and deacon in February, and priest February 24, 1658. Sent to England April 20, 1659.

Charles Cosin was the only son of the Protestant Bishop of Durham, John Cosin. He states in his replies that he was born in the county of Durham, educated at Cambridge and Peterborough. His father was domestic chaplain to the King of England, and his

mother was Frances Blackiston, a lady of high family. His mother died when he was eight years old, and his father having been despoiled of all his property in the cause of Charles I., followed Charles II. as an exile into France. He was received into the Catholic Church by Fr. Richard Bradshaigh, *alias* Barton. *Records S.7.* vol. i. p. 232. The Very Rev. Canon Raine, of York, in his review of this volume of *Records S.7.* (see *Academy*, Aug. 3, 1878), gives an extract from the Bishop's will dated 1671, from which it appears that the convert's real Christian name was John. He was probably a cousin to Francis Blackiston, No. 773.

817. BLOUNT, GEORGE, *vere* COTTON, Surrey, aged about 17. Admitted with John Lucas, and left for the novitiate of the Society at Watten September 16, 1653.

George, brother to Alexander Cotton, No. 836, was the son of Edward Cotton, Esq., and his wife Mary Brett, both of families of position. He was born in London, and brought up at home in Surrey, and made his humanity studies at St. Omer's College. His parents had lost most of their property through their profession of the ancient faith. He had three brothers and two sisters then living. He was professed in 1671. After serving the English Mission for some time, he effected his escape to the Continent in Oates' Plot persecution, 1679, and, returning to England, died in London May 3, 1697.

818. CLAYTON, CHARLES, *vere* MUNDAY [MUNDUS], London, aged about 25. Admitted October 23, 1652. Took both the oaths May 1, 1653. After minor orders, ordained with Richard Stephens, above. Sent to England March 4, 1657.

This student was son of Charles Munday, and was born in London and brought up for many years in heresy. His parents were both of high families; and he had two brothers and four sisters. Among his principal relatives was the illustrious Count Bettinson. Most of his connections were non-Catholic. He made his humanities in Rome, having been converted from the sect of Luther to the holy Roman Church by the aid of Mr. Clayton. (Students' replies).

819. SACHEVERELL, WILLIAM, *vere* POULTON, Northamptonshire, aged about 37. Admitted October 26, 1652. Took the oaths, &c., with the last. Ordained subdeacon and deacon in June, and priest June 20, 1655. Left for England with John Knight, *alias* Stanley, above.

William Poulton states in his replies that he was son of Francis Poulton and his wife Anne Morgan, both Catholics and of high families. He was born at Irthlingborough, in the county of Northampton, and had three brothers and one sister, all then dead (1652). He had relatives living at Desborough, in the same county, and was a younger brother of John Poulton, No. 534. He is supposed

to have been chaplain in the family of Lady Mary Somerset, and to have died in 1673. His will was proved in London that year. See *Records S. J.* vol. i. p. 165—"Poulton Family and Pedigree."

820. STANLEY, ANTHONY, *vere* VANE, Kent, aged 19. Admitted November 28, 1652. Took both oaths September 28, 1653. Having received minor orders March 8, 1654, he was released from his oaths, and left for France, as unfit for the ecclesiastical life, April 12, 1654.

Anthony Vane was son of Thomas Vane and Anne Stokes, both of high families and Catholics. He had a sister and twin brothers. All his other relatives were of the middle class and heretics. He made his humanities at Paris. He was once a heretic, but, by the help of Fr. Cyprian, the Capuchin, and confessor to the Queen of England, he embraced the true religion. (Students' replies.)

821. HOLT, ALEXANDER, *alias* RIGBY, Lancashire, aged 23. Admitted December 23, 1652. Received Confirmation March 2, 1653. Took both oaths and received minor orders with Charles Munday, *alias* Clayton, above. Ordained subdeacon and deacon in November and December, and priest December 17, 1656. Sent to England April 20, 1659.

This student was son of Nicholas and Grace Holt; he was born and brought up in Lancashire, and studied his humanities in that county. His parents were of the middle class. He had two brothers and three sisters, all Catholics, who had suffered severe losses for the faith. He was always a Catholic.

822. SALISBURY, JOHN, *vere* KEMYS, Monmouthshire, aged 18. Admitted October 31, 1653. Took both oaths August 30, 1654. After minor orders, ordained subdeacon and deacon in December, and priest December 31, 1658. Sent to England April 22, 1659.

The parents of John Kemys, or Kemish, were of the county of Monmouth, of high family and Catholic. He made his humanities at Ghent for three years and a half, and for half a year at St. Omer. He had one brother and two sisters Catholics, besides heretic relations, but was himself always a Catholic, and had studied as far as syntax. (Students' replies). In the Oates' Plot persecution a priest named John Kemish was condemned to death for the priestly character, and reprieved. Dodd, *Church History*, vol. iii. p. 320, quoting the State Trials, mentions Joseph Kemish (probably the above John), a priest, who was brought to trial on account of his sacerdotal character, January 17, 1679, with the Benedictines Corker and Marsh, and others; but who, sinking under the fatigue and excitement, was removed from the Bar. Whether or not he died in prison is uncertain.



823. SULYARD, JOHN, Suffolk, aged 19. Admitted, &c., with the last. He was dispensed from the oaths for reasons alleged by himself, March 19, 1658, and left the College for England. [Fr. Grene adds that he became a priest in Belgium.]

John Sulyard belonged to the ancient Catholic family of Sulyard, of Haughley Park, and was son of Lieut.-Colonel Sulyard and his wife Elizabeth Wilford, of Newman Hall, and grandson of Sir John Sulyard, of Haughley Park and his wife Philippa, ninth daughter of Ralph Sheldon, Esq., of Beoley, county Worcester. He was born at Bury St. Edmund's, and made his humanity course at St. Omer's College. All his family were of the ancient faith. *Records S. J.* vol. iv. series xi. part i. p. 606, and Sulyard pedigree.

824. KENNETT, CUTHBERT, Durham, aged about 24. Admitted with the above. Left for Padua to study medicine, . . . September, 1654.

Cuthbert was son of William Kennett, of the county of Durham, gentleman. He had four brothers, of whom the eldest and the fourth were Catholics. He studied humanities at Durham College for seven years, and philosophy in addition for three years at Douay. He was once a heretic, but was converted to the Catholic faith by the efforts of Fr. Laurence Reyner. (Students' replies.)

825. DOLMAN, ROBERT, Yorkshire, aged about 19. Admitted November 4, 1653. Took the oaths, &c., with John Salisbury, above. Ordained subdeacon and deacon in April and May, and priest May 5, 1658. Sent to the English vineyard April 5, 1660.

Robert states that he was son of Philip Dolman, of Yorkshire, gentleman, whose father was a knight, and Catholic, and suffered much on account of his faith. He was the eldest of two brothers and two sisters. One of his brothers was at that time a scholar at St. Omer's College; the other was in England. He studied humanities for five years at St. Omer. *Records S. J.* vol. v. p. 679. Philip Dolman was third son of Sir Robert Dolman, of Pocklington, in the county of York, and of Eleanor, daughter of Sir William Mallory, of Studley. Philip married a daughter of Sir Walter Vavasour, of Hazlewood, and had issue three sons and two daughters—viz., Robert (the student), Thomas, Philip, Mary, and Helen.

826. DORMER, JOHN, *vere* CARRINGTON, . . . aged about 18. Admitted as a convictor with the last. Left for England September 13, 1654. Entered the Society at Watten September 7, 1663.

This student was the son of Charles Carrington, and was brought up by his grandfather, John Caryll, of Sussex, who sent him to St. Omer's College. (Students' replies.) He died at Ghent March 18, 1689.

Fr. John Carrington took his *alias* from his grandmother, the Hon. Mary Dormer, daughter of the first Lord Dormer, and wife of Sir John Caryll. John Carrington was son of the first Lord Carrington (who received his title from Charles I., November 4, 1644, and died March 4, 1665) and his wife Anne Elizabeth, daughter of Sir John Caryll, of Harting Place. The real family name was Smith, but they appear to have assumed that of Carrington abroad. Lord Carrington was a great benefactor to the Benedictine Convent at Pontoise, and his daughter Francisca was professed a nun O.S.B. at Ghent, April 9, 1646, and died there January 2, 1701. Estiennot, the Benedictine historian, says that Lord Charles was assassinated by his valet at Pontoise, where he was then staying, and was buried in the parish church of St. Maclou, where his son and successor, Charles, erected a monument to his memory. We give it below in English. The antiquarian friend who kindly supplies it, caused it to be printed in Latin in the third volume of the *Herald and Genealogist*. The last male heir of the Carringtons died in 1758, when the family estates devolved in equal moieties on his two nieces—Mrs. Holford (whose daughter married Sir Edward Smythe, of Acton Burnell and Eshe), and her sister, a nun at Cambray.

“D. O. M.

“Pause, traveller! Here lies buried, in foreign soil, Charles Carrington, of Wootton, in the county of Warwick, of the ancient and noble family of Carrington, who, maintaining with singular piety the constancy of his ancestors in the Roman faith in the most trying times, rendered very valuable services, as well by himself as by his brothers, kindred, and friends, to King Charles I., in the civil wars that devastated England. Upon the cruel removal of that excellent Prince by crime, in order the more freely to serve God and his conscience, migrating to Liege in Belgium, he afforded many examples of piety and mercy, until Charles II., being by the Divine assistance, to the joy of the three kingdoms, restored to his native land, he likewise returning home, shared in the common joy. Lastly, seeking repose in Pontoise in France, after many works both religious and pious, and deeds of munificence to all, but especially to his countrywomen, the English Nuns of the Order of St. Benedict, settled there, he passed to a better and an enduring life, aged sixty-five, March 4, 1665. R.I.P. Amen.

“Moved by deep respect for his parent, Charles Carrington, his sorrowing eldest son, and heir to his titles and virtues, erected this monument, and founded in perpetuity three anniversary Masses, and other prayers, to be said on the 4th of March. By Fredin, Notary Pub., June 13, 1670.”

827. SPENCER, THOMAS, *vere* WARREN, London, aged 22. Admitted, &c., and ordained with Robert Dolman, above. Sent to England with John Salisbury.

Thomas Warren was son of Thomas Warren, a colonel in the royal service. He was born in London and educated at Eton, and was in his twenty-second year. He had two sisters living; his mother was dead. He was converted from heresy about three years and a half before by Fr. Clayton, and had made his studies at St. Omer's College. See *Records S. J.* vol. i. p. 269.

828. ALFORD, ROLAND, *vere* EYRE, Derbyshire, aged about 17.  
Admitted as a convictor December 5, 1653. Confirmed  
April 11, 1655. Left for England October 10, 1656.

This student states that he was son of Roland Eyre, Esq., and of his wife Anne Smith. He was born at Hassop, his father's principal residence, and studied at Poitiers and Angoulême. His parents were members of families of position, but reduced to low circumstances by reverses. His paternal uncle, William Eyre, had died a Catholic a few years previously. *Records S. J.* vol. v. p. 962.

1654.

829. BARTON, PETER, *vere* PERCOM [*or* PELCON], London, aged 21. Admitted as a convictor April 12, 1654. Confirmed with the above. Left for England May 23, 1656. Afterwards entered the novitiate at Watten.

John Pelcon states that he was son of Daniel Pelcon and his wife Catherine Peters, both of families of position. He was born in London, and made his humanity studies at Amsterdam. He had been converted from heresy by means of a priest named Henry Ebbe. We are unable to trace his history further. *Records S. J.* vol. i. p. 181.

830. BROWN, CHARLES, *vere* BUSBY, Oxon, aged about 18.  
Admitted as a convictor October 22, 1654. Left for  
England on account of ill health, October 6, 1655.

Charles Busby belonged to a respectable Catholic family of Coddington, Oxfordshire. He was born in that county, and, when an infant, was taken to Belgium. He studied at St. Omer's College. His father had retired from England at the commencement of the civil wars. His brother, Fr. George Busby, was one of the victims of Oates' Plot, and condemned to death at Derby Summer Assizes, 1681, but was subsequently reprieved, and became Rector of St. Omer's College in 1691, dying there July 25, 1695. See his biography and trial in *Records S. J.* vol. v. pp. 500, seq.

831. SHIRLEY, JOHN, *alias* DORMER, *vere* HUDDLESTON, Essex, aged 19. Admitted September 9, 1655. ["Left for the novitiate at Bonn, May 6, 1656," added by Fr. Grene.]

John Huddleston states that he was the only son of Sir Robert Huddleston, Knight, and was born in Essex, and had an only sister. He made his humanity studies at St. Omer's College, and was professed August 16, 1673. King James II. appointed him royal preacher at the Court of St. James. Having escaped to the Continent at the outbreak of the Orange Revolution in 1688, he became Rector of the College of Liege, and, according to Oliver (*Collectanea S. J.*), died there. The Catalogue, however, of Deceased Members of the Society places his death at London, on January 26, 1700. See *Records S. J.* vol. v. p. 586.

832. DORRINGTON, WILLIAM, *vere* CARLES [CARLOS], Staffordshire, aged about 24. Admitted and left for the novitiate with the above.

William was eldest son of William Carlos, Esq., Governor of Tonge Castle, Staffordshire, and was born at Brerewood. At the age of twenty he joined the army of Charles II. at Worcester, and after the battle lived for three years in London. He made his studies at Tonge Castle and Brerewood. He witnessed the execution of the martyr John Southwood, priest, at Tyburn, June 28, 1654, and the sight determined him to dedicate himself to the service of God and His Church. He was professed January 22, 1679, and died four days later at Kelvedon Hall, Essex. *Records S.J.* vol. i. pp. 180, seq.

833. ROSS, THOMAS, *vere* COOPER, Norfolk, aged 26. Admitted September 24, 1655. Confirmed in the name of Vincent Hyacinth, June 4, 1656. Left for France, to take the habit of St. Dominic, July 20, 1656, but afterwards returned to the College, and took the two oaths on August 20 following. After minor orders, ordained subdeacon and deacon in March and April, and priest April 12, 1659. Left for England April 26, 1662.

Thomas, the son of Thomas Cooper, was born in the village of Rushall, in Norfolk. He was brought up partly at his native place and partly at Bury St. Edmund's. His parents and relations were of the middle class; his father was dead; his mother and three sisters and all his relations were heretics. He studied his humanities at Bury St. Edmund's, and his philosophy and logic at Cambridge. He was converted from heresy about four years ago by means of a certain physician and the Jesuit Fathers. Scholars' replies, and *Records S.J.* vol. v. p. 524.

834. BODWELL, PETER, *vere* WYNNE, Carnarvonshire, aged 18. Admitted September 28, 1655. Took the two oaths May 1, 1656. After minor orders, ordained subdeacon and deacon in October, and priest November 21, 1660. . . .

Peter Wynne, the son of Griffin Wynne and Dorothy Parry, was born and brought up until his thirteenth year in Carnarvonshire. His parents and principal relatives were of the upper class, neither rich nor poor, but oppressed by the common miseries of Catholics. His parents, brothers, and sisters were Catholic, but the greater part of his friends were heretics. He studied humanities for two years at Ghent and three at St. Omer's College. He was always a Catholic (Students' replies); and was probably nephew to Fr. Charles Gwynne, *alias* Brown and Bodwell, No. 430.

835. MOLYNEUX, THOMAS, London, aged 25. Admitted with Thomas Cooper, *alias* Ross, above, and left with him for France to take the habit of St. Dominic. He



returned again after two days, finding the roads blocked up, but once more set out to fulfil the same pious wish, February 10, 1657.

Thomas Molyneux states that he was born in London—the only son of Edward Molyneux, Esq., and grandson of Thomas Molyneux, one of Queen Elizabeth's generals in Ireland, and was descended from the ancient family of Molyneux. His mother was Ursula, third daughter and co-heiress of John Syddenham, Esq. He had one sister. His parents were converted to the Catholic faith shortly before his birth. He studied the law in London, and made his humanities at St. Omer's College. He died at Bornheim December 19, 1708. *Records S. J.* vol. i. p. 269.

836. BLOUNT, ALEXANDER, *vere* COTTON, Somerset, aged 18. Admitted with Thomas Cooper, *alias* Ross. Went to the novitiate of St. Andrew March 24, 1656. [Fr. Grene adds: "He left the Society some years later."]

Alexander was brother to George Cotton, No. 817, and confirms his statement of the severe losses of his family at the hands of the Parliamentarians and heretics. He made the usual course of studies at St. Omer's College. *Records S. J.* vol. iv. series xi. part i. p. 616, note.

837. VINCENT, WILLIAM, afterwards called BAINES, *vere* PRESTON, Northamptonshire, aged 18. Admitted and took the oaths with Peter Wynne, *alias* Bodwell, above. Ordained with Robert Hill, No. 845. Left for the novitiate S. J., Watten, May 22, 1662.

His father was William Preston, a gentleman of Northamptonshire, who lost much of his property in the civil wars. William had three brothers and five sisters, and studied at St. Omer's College. He was professed August 15, 1672. In 1674 he was a missionary priest in the Suffolk District, and in 1701 was Superior of the Hampshire District, and died December 14, 1702. *Records S. J.* vol. v. p. 949.

838. BARRETT, RICHARD, *vere* FINCHAM, Cambridgeshire, aged 20. Admitted and took the oaths with the last. Ordained subdeacon and deacon in January and February, and priest February 21, 1660. Left for England April 26, 1662.

Richard was the son of John and Mary Fincham, of Cambridgeshire, and had four brothers and one sister; his parents were by no means ignoble; he made his studies at St. Omer's College. He was probably a nephew of Richard Cornwallis, *alias* Fincham, No. 293. *Records S. J.* vol. v. p. 535.

839. BARTON, FRANCIS, *vere* HORNBY, Berkshire, aged 22. Admitted and took the oaths with the last, and was

ordained and left for England with Thomas Cooper, *alias* Ross, above.

Francis was son of Richard and Margaret Hornby, living near Abingdon, Berkshire, where he learned his rudiments, and then went to St. Omer's College, and studied humanities for three years. He had an only brother and sister, Catholics; the rest of his kindred were heretics. He himself was always a Catholic. (Students' replies.)

840. MORE, EDWARD, *vere* LUSHER, London, aged about 27. Admitted and took the oaths with Peter Wynne, *alias* Bodwell, above, was ordained with the last. He was expelled the College, by command of the Cardinal Protector, January 28, 1661, for insolence.

Edward Lusher was son of Henry Lusher and Frances More; aged about twenty-seven. He was born in St. Dunstan's parish, and brought up there until sixteen years of age; he then spent upwards of four years with a merchant in London, and next studied humanities at St. Omer's College for five years, from which he went to Douay with the desire of joining the Franciscans, but after spending some months in their Novitiate, he was told that he was unsuited for the Order. He returned to his parents in London, and again went to St. Omer's, with the view of going to Rome for his higher studies. His relations were partly of the middle class and partly of the upper. His father was of the former. He had one brother and four sisters, who were all, as were his parents and relations on both sides, Catholics.

841. SUTTON, EDWARD, *vere* SULYARD, Suffolk, aged about 20. Admitted as a convictor November 25, 1655. Left for England March 4, 1657.

Edward Sulyard was the eldest son of Ralph Sulyard, Esq., and his wife Elizabeth Wilford, of Wandsworth, and cousin to John Sulyard, No. 823. He studied at St. Omer's College. He afterwards married Penelope Gage, daughter of Sir Edward Gage and his wife Mary, whose father was Sir William Hervey. *Records S. J.* vol. iv. p. 606, and pedigree.

842. DRURY, JAMES, *vere* HODGLEY, Norfolk, aged about 26. Admitted as a convictor with the last. He received Confirmation in the name of Edward Drury June 4, 1656. Left the College September 2, 1657, for England, on his own affairs, with Richard Stephens, No. 796, and two other priests, and was drowned with them off Leghorn.

James was the only child of James Hodgley, a gentleman, of Dunham, Norfolk; he made his studies at Norwich Grammar School and other places in the county, and after a short time at Cambridge. He studied law in Furnival's and Lincoln's Inns,

London, and was converted to the Catholic faith by reading the works of Fr. Robert Parsons, Thomas à Kempis, and others, and was reconciled to the Church by Fr. John Heaton, *alias* Parker.

843. ROOKWOOD, HENRY, Suffolk, aged about 20. Admitted November 26, 1655. He came to the College infirm, and, after labouring for six months under a most distressing disease, borne with the greatest patience, died May 30, 1656.

Henry Rookwood was son of Sir Robert Rookwood, of Stanningfield and Coldham Hall, and his wife Mary, daughter of Sir Robert Townsend, of Ludlow. See Rookwood pedigree, *Records S.ſ.* vol. iii. Addenda, p. 788. According to the pedigree he was born October 4, 1633.

[There are no entries for 1656, and only one in 1657.]

1657.

844. WAKEMAN, EDWARD, Gloucestershire, aged about 29. Admitted as a convictor December 29, 1657. Took the two oaths July 2, 1659. Received minor orders in the name of Edward Gifford. Ordained subdeacon and deacon in October, and priest November 21, 1660. [Fr. Grene adds: "Sent to England April 27, 1664."]

Edward Wakeman has been already noticed (see No. 770). The above date marks his re-admission.

1658.

845. HILL, ROBERT, Devonshire, aged about 23. Admitted February 22, 1658. Took both oaths March 9, 1659. Confirmed June 29, 1659. Ordained subdeacon and deacon in March and April, and priest April 9, 1661. Sent to England April 10, 1663.

Robert Hill was born at Wolfordisworthy, in West Devonshire, and brought up at Exeter; he studied for a time at Oxford, then lived for some time with his brother, a barrister, in Lyon's Inn, London. He had three brothers and two sisters, who, with all his family, were non-Catholic. His father was a gentleman, living upon his own estate. For some years Robert was a soldier, and, being converted to the Catholic faith by means of a Mr. Kirkham, living near Exeter, he made his way to Rome, where through the intercession of Mr. Bacon, a medical man in Rome, he was admitted to the scholar's gown. See biography, *Records S.ſ.* vol. iv. p. 659.

846. BLUNDELL, JOHN, *vere* RICHARDSON, London, aged about 18. Admitted October 11, 1658. Took both

oaths July 2, 1659. Ordained subdeacon and deacon in October and November, and priest December 20, 1664. ["Sent to England April 30, 1665, and died there soon after," added by Fr. Grene.]

John Richardson was son of — Richardson and Elizabeth Beat [Beate]; he was born in London, and baptized by his grandmother in June, 1639 or 1640. He was brought up in Bucks, and at St. Omer's College, where he made his humanity studies. His parents were respectable Catholics, but not rich, having suffered much for their faith. He had a brother and sisters, and was always a Catholic. (Students' replies.)

847. CHARNOCK, JAMES, *vere* FOSTER, Lancashire, aged 23. Admitted, &c., with the last, and ordained with Robert Hill, above. ["Sent to England April 29, 1665," added by Fr. Grene.]

James was the son of Robert and Alice Foster, of Lancashire; and was baptized by a priest. He made his humanity studies at St. Omer's College. His parents were respectable, and Catholic; he had an only brother and three sisters. He himself was always a Catholic. (Students' replies.)

848. CAREY, JOHN, *vere* BLACKBURN, EDWARD, Lancashire, aged 25. Admitted, &c., with the last. Ordained with Robert Hill, above. Sent to England January ..., 1663.

John Blackburn was born at Stockenbridge, Lancashire. His parents, who had been long dead, were of the higher class, and Catholic; he had both brothers and sisters, and was baptized a Catholic, but for some years brought up in heresy. He was reconciled to the Catholic Church by means of a certain priest, and had suffered much for his religion. He studied humanities for three years at St. Omer's College. (Students' replies.) He was probably uncle to the Rev. John Blackburn, who was born in 1654, and, after serving the missions in Lancashire, died April 2, 1728, aged 74, and was buried in St. Katherine's ruined chapel, Lydiat. See *Records S.J.* vol. v. p. 376, citing Gibson's *Lydiat Hall and its Associations*.

849. WILLIAMSON, THOMAS, *vere* WEEDON, Worcestershire, aged 21. Admitted, &c., and ordained, and sent to England with the last.

Weedon was son of Thomas Weedon, of Hanley Castle, and his wife Elizabeth Collins, both of families of distinction, but in reduced circumstances, having suffered much for the Catholic faith. All his family were Catholic, and he made his studies at Mechlin and St. Omer's College. Students' replies, and *Records S.J.* vol. iv. series ix. p. 33.



850. VAUGHAN, JOHN, *vere* HALL, Pembridge, aged 23. Admitted, &c., with the last (October 11, 1658). Ordained with John Baines, No. 862. [Fr. Grene adds: "Sent to the English vineyard April 30, 1665."]

This student was son of John Hall and his wife Margaret Atchell, both of the higher class. He was born at Pembridge, and his father was a convert to the orthodox faith. He himself was converted when a child by means of a Catholic uncle, and made his studies at St. Omer's College. *Records S. J.* vol. iv. p. 441.

851. RIVERS, THOMAS, *vere* PETRE, London, aged 18. Admitted as a convictor with the last. Left for England May 23, 1659.

Thomas Petre was of the Cranham branch, being the third son of Sir Francis Petre, Bart., and his wife Elizabeth, daughter of Sir John Gage, of Hengrave Hall, and of his wife Penelope, daughter and co-heir of Thomas, Earl Rivers. He was born in London, and studied in Brabant and at St. Omer's College; had several brothers and two sisters, nuns at Ghent, O.S.B., Dame Justina, professed July 28th, 1653, became fifth abbess in 1696, and died in 1698. Her sister, Dame Catherine, was professed in the same convent on July 14, 1654, and was living in 1672 (from Estiennot's MS. and other sources). His parents had suffered much for the orthodox faith. He succeeded to the baronetcy on the death of his brother, Fr. Sir Edward Petre, in 1699, the third baronet; he was living in 1722. His brother Anthony is named in No. 873. See *Records S. J.* vol. v. p. 272 note, and pedigree.

852. SMITH, FRANCIS, *vere* THWAITES, Leicestershire, aged .... Admitted, &c., with John Hall, *alias* Vaughan. Confirmed June 29, 1659. Ordained subdeacon and deacon in February, and priest March 8, 1664. Sent to England April 30, 1665.

Francis was son of John Thwaites and Lucy Smith; and was born at Ashby, in Leicestershire. He was brought up and educated partly in England, and partly at Douay. His parents were of high and ancient families, had always professed the Catholic religion, and had suffered much for their constancy in the faith. He had two brothers and four sisters, Catholic. (Students' replies.) Several members of the Thwaite family are named as recusants in Peacock's *Yorkshire Catholics*. In a list of prisoners in York Castle, dated March 10, 1684-5 (see *Records S. J.* vol. v. pp. 699 seq. taken from Canon Raines' *York Castle Depositions*) we find "The honoured George Thwaites and Mary his wife, lieutenant of a company of foot in his late Majesty's service; taken prisoner; sequestered until his late Majesty's happy return; by which these prisoners were great sufferers."

853. SUTTON, JOHN, *vere* SULYARD, Suffolk, aged 21. Admitted as a convictor with the last. Left for England on account of ill-health June 4, 1659.

John Sulyard was brother to Edward Sulyard, No. 841, and was born at Haughley Park. He states in his replies that his parents were of high families, and had suffered much for the Catholic faith. He made the usual course of studies at St. Omer's College. *Records S.J.* vol. iv. series xi. part i. p. 606, and pedigree.

854. KELLY [KELIO], THOMAS, *vere* WEBB, Sussex, aged 20.  
Admitted as a convictor with the last. Left for England  
May 7, 1662. [Fr. Grene adds: "He entered the  
Society at Watten."]

Thomas Webb was son of Sir John Webb, Bart., and his wife Mary Caryll, daughter of Sir John Caryll, of Harting, and of his wife, the Hon. Mary Dormer, daughter of Robert, first Lord Dormer; he was born at Harting, Sussex, and baptized there by Fr. Thomas Bennett, *vere* Blackfan. His parents were in very reduced circumstances on account of their profession of the orthodox faith; he had three brothers and five sisters, and studied at St. Omer's College. *Records S.J.* vol. iii. series vii. pp. 420, 540. Sir John Webb escaped arrest by the rebel Parliament, rendered many valuable services to his Sovereign, Charles I., and was created a baronet by him in 1644.

855. MOLYNEUX, JOHN, *vere* BLUNDELL, Lancashire, aged 19.  
Admitted as a convictor November 22, 1658. Left for  
England for a short time on account of business,  
September 2, 1659.

John Blundell states that he was son of Robert and Anne Blundell, and was baptized by a Protestant minister in April, 1637. His parents had long ago been converted from heresy to the orthodox faith, and had suffered great losses on that account; he had several brothers and sisters, and had studied at St. Omer's College. *Records S.J.* vol. i. p. 246. A reference to the Blundell of Ince pedigree in *Lydiat Hall and its Associations*, by the Rev. T. E. Gibson, shows him to have been of that family, being the fourth child and third son of Robert Blundell by his second wife Anne, daughter of William Wall, Esq., of Hoxton, Middlesex. Their two elder daughters, Dorothy and Margaret, were professed (the latter as Dame Maura) on June 1, 1653, at the Benedictines at Brussels, of whom Dame Dorothy became seventh Abbess in 1682. She died November 17, 1713, aged seven-seven. Dame Maura was living in 1672, aged thirty-five (Brussels Records).

1659.

856. HALL, EDWARD, *vere* HUMBERSTON, Norfolk, aged about  
23. Admitted October 17, 1659. Took the original  
oath May 3, 1660. Ordained subdeacon and deacon in  
March, and priest April 8, 1663. Left for St. Omer  
September 11, 1664. Entered the Society at Watten. . .

Edward was the son of Henry Humberston, Esq., of Chedgrave, county Norfolk, and his second wife Mary, daughter of Henry

Yaxley, Esq., of Bowthorpe, in the same county. Edward was probably born at Hales Hall, near Loddon, county Norfolk. His parents were of the upper class and well off; he had two brothers and one sister, and made his studies at St. Omer's College. We do not trace the exact date of his entering the Society. He was appointed one of the masters of the new college S.J., in the Savoy, Strand, London, 1687, and suffered much at the outbreak of the Orange Revolution in 1688. He died at Watten October 30, 1707. *Records S. J.* vol. v. p. 303.

857. TUNSTALL, CHARLES, *vere* ERRINGTON, Yorkshire, aged 19. Admitted, &c., with the last. Took both oaths. Ordained with Francis Thwaites, *alias* Smith, above. Sent to England April 30, 1665.

Charles Errington was of the ancient Errington family of Yorkshire. His father was a convert to the Catholic faith, his mother was always Catholic; his parents were formerly rich, but had been much reduced by the common miseries of the time; he had brothers and sisters, and had made his studies at St. Omer's College. *Records S. J.* vol. v. p. 745.

858. HERBERT, JOHN, *vere* TURNER, Monmouthshire, aged about 19. Admitted, &c., and took the oaths with the last. Left for the Novitiate at Watten September 19, 1662 or 1663.

John Turner states that his parents were Catholic and of the upper class, and previous to those trying times were well off; he had four brothers and one sister; his friends had suffered severely for the Catholic faith. He made his humanity studies at St. Omer's College. (Students' replies.) He often passed by the name of Weedon, and died in the Derbyshire District, March 6, 1672. "A man of great virtue and adorned with singular gifts of soul." Oliver, *Collectanea S. J.*

859. PERSONS, JOHN, *vere* HUNT, Cheshire, aged 20. Admitted, &c., with the last. Ordained subdeacon and deacon in February, and priest March 8, 1664. He was sent to England April 21 following, without the accustomed viaticum.

John was the eldest son of George and Mary Hunt, of Cheshire. He was confirmed at St. Omer's College, where he studied humanities for nearly five years. His parents and relatives were of the upper class, and rich before these distressing times; his father had been a heretic, but was converted and, with his mother, lived a Catholic; he had an only sister, and was always a Catholic.

860. CANSFIELD, HENRY, *vere* LONG, Lancashire, aged about 21. Admitted, &c., and ordained with Edward Humber-

stone, *alias* Hall, above. He took both oaths. Was sent to England April 18, 1666.

Henry Long was son of Elizeus Long and Alice Ashton, born in Lancashire November 2, 1637. His parents were of the middle class, had been always Catholic, and had suffered much for their religion. He had two brothers and one sister ; he was never a heretic, and made his humanity studies in England. (Students' replies).

861. ORMES, CHRISTOPHER, *vere* CHALLONER, HENRY, Lancashire, aged about 20. Admitted with the last. Confirmed March 12, 1660. Entered the Novitiate of the Society at St. Andrew's, May 2, in the same year.

Henry Challoner states that he was the only son of William and Anne Challoner, born at Garston, county of Lancaster. He made his rudiments at Crosby, and his humanity studies at St. Omer's College. His father was of humble rank, and his friends had suffered severely for the Catholic faith ; he had two sisters. (Students' replies). He died at Liege College April 28, 1673, being at that time professor of philosophy. The Annual Letters describe him as "A truly religious man, most observant of his rules, an ardent lover of perfection, and showing great energy and tact in exciting his scholars to progress in their studies."

862. BAINES, JOHN, Lancashire, aged about 30. Admitted, &c., with the last. Ordained subdeacon and deacon in July, and priest August 13, 1662. Sent to England with Henry Long, *alias* Cansfield, above.

John Baines was son of William Baines and Margaret Sykes, of the county of Lancaster, Catholics of the middle class, descended from an ancient stock. He had one brother and two sisters. His parents had suffered much on account of their religion, and were reduced to very slender means in consequence. He was always a Catholic, and had made his humanity studies.

863. LUTTRELL, ALEXANDER, *vere* KEYNES, Somerset, aged about 18. Admitted, &c., with the last. Ordained subdeacon and deacon in February and March, and priest April 4, 1665. Sent to England . . . 1666. He entered the Society three years afterwards.

Alexander Keynes belonged to the old Keynes family, of which so many members entered the Society of Jesus. He was son of Alexander Keynes, Esq., and made the usual studies at St. Omer's College. He entered the Society at Watten November 1, 1669, and was professed February 2, 1680. After serving the English Mission in the Eastern and Devonshire Districts, he died at Ghent, June 7, 1713. He was hotly pursued in Oates' Plot persecution ; and an interesting autograph narrative of his adventures, with valuable historical information regarding that wicked scheme, is printed in *Records S.J.* vol. v. pp. 965, seq. See also the Keynes family in the same vol. pp. 296, seq.



864. FORSTER, MICHAEL, Suffolk, aged 18. Admitted as a convictor October 30, 1659. Left for Belgium April 5, 1660, to enter the Society at Watten.

Michael was son of Henry Forster, Esq., of Copdoke, near Ipswich, and his wife, daughter and co-heiress of — Mason, Esq., of the county of Hunts. His father, on his mother's death, entered the Society as a lay-brother; his three sons also became Jesuits, and his six daughters nuns. See his father's biography in *Records S.J.* vol. ii. series iv. pt. i. Michael made his studies at St. Omer's College, entered the Society in 1660, and died in the Society's Maryland Mission (where he passed by the name of Gulick), February 6, 1684. *Records S.J.* vol. v. p. 519.

1660.

865. BARLOW, WILLIAM, Pembrokeshire, aged 21. Admitted as a convictor September 2, 1660. Left for England February 10, 1661.

William Barlow was probably a grandson of the Mr. Barlow named in the report of spies endorsed by Cecil, "A note of the Jesuites that lurk in England." *Dom. James I.* vol. vii. n. 50, 1603. "Mr. Bennett [Fr. John Bennett] with Mr. Barlow in Pembrokeshire."

866. YOUNG, PETER, *vere* HAMERTON, Yorkshire, aged 22. Admitted as a convictor October 21, 1660. Left for Belgium May 7, 1661. [Fr. Grene adds: "He entered the Society."]

Peter was the youngest child of Philip Hamerton, Esq., of Monkwood, near Pontefract, and his wife Dorothy, daughter of — Young, Esq., of Burn, near Selby. He had three brothers and two sisters; he made his humanity course at St. Omer's College, entered the Society at Watten in May, 1661, and was professed August 15, 1678. His family was Catholic and of good position. Fr. Peter was missionary at Lincoln at the time of the Revolution of 1688, and witnessed the destruction of his chapel and a flourishing College he had opened there. He made his escape into Yorkshire, but was seized there with two other Fathers, who were thrust into York Castle. Fr. Peter being dangerously sick, was left in custody at his brother's house, from which he retired to London on his recovery. In 1701 he was a missionary in London; in 1704 was made Provincial, and died in England November 29, 1714. Fr. Hamerton wrote a valuable narrative of Oates' Plot, in which he was a sufferer, and had some narrow escapes. See *Records S.J.* vol. v. pp. 20, seq. and pp. 622, seq. The following members of this family became nuns O.S.B., as appears in the Diary of the Pontoise Convent: Dame Helen, in baptism Frances, aged sixteen, became a novice 1655; Dame Benedicta, her sister, baptized Barbara, aged twenty-three, became a novice in 1659; Dame Dorothy, in baptism the same. . . .; Dame Ursula, baptized Frances, aged eighteen, sister of Dorothy, became a novice 1677.

867. NORRIS, WILLIAM, *vere* CLIFTON, Lancashire, aged about 20. Admitted as a convictor with the last. Left the College November 12, 1662.

William Clifton states that he was the youngest child of Thomas Clifton, Esq., and his wife Anne Halsor, both of the higher class of society, who had suffered much on account of religion. He was baptized by Fr. William Bannister, and made his studies at St. Omer's College; he had several brothers and sisters. (Students' replies.)

868. CLOVELL, THOMAS, *vere* GERARD, Lancashire, aged 20. Admitted as a convictor, and left with the last. Entered the Society in Rome, 1675. Died most piously in England, 1682.

Thomas Gerard states that he was son of Sir William Gerard, Bart., of Bryn, and Elizabeth his wife, daughter of Sir Cuthbert Clifton, of Lytham, and was baptized by Fr. Howard in 1641. He had three brothers and one sister; his parents and himself had suffered much for the Catholic religion. He made his humanity studies at St. Omer's College. *Records S. J.* vol. v. p. 673 note. He was brother to Cuthbert Gerard (No. 880). His grandfather, Sir Thomas Gerard, of Bryn, married Frances, daughter of Sir Richard Molyneux. Sir Thomas was very active in defence of the Royal cause in the beginning of the civil war, and spent a considerable estate in Derbyshire in the service. He was Governor of Denbigh Castle, and held it till the King's cause was grown desperate; it was the last garrison that surrendered in those parts. Fr. Gerard died in England on the 5th (or the 25th) of October, 1682.

869. WAKEMAN, FRANCIS, Gloucestershire, aged about 19. Admitted as a convictor with the above, and left the College for England, September 15, 1661.

Francis Wakeman was fourth son of Edward Wakeman, Esq., of Beckford, and brother to Edward and George Wakeman (Nos. 769 and 770). He made his humanity studies at St. Omer's College, and passed on to Rome for his philosophy with his brother John. According to Burke's *Landed Gentry*, Francis married, and died *s.p.* in 1685.

870. WAKEMAN, JOHN, Gloucestershire, aged about 17. Admitted as a convictor with the last, and left with him.

John Wakeman was fifth son of Edward Wakeman, Esq., and brother to the last; he studied at St. Omer's, and accompanied his brother to the English College for his philosophy, and left with him for England. Joseph, the youngest son, became a Jesuit and died at Watten, December 8, 1720. *Records S. J.* vol. iv. series x. pt. i. p. 436.

871. COTTON, FRANCIS, Somersetshire, aged 22. Admitted as a convictor December 14, 1660. Left for England February 10, 1661.

Francis was son of Edward and Mary Cotton, of Somersetshire. His parents were of the higher class, but nearly reduced to poverty for their profession of the orthodox faith. He made his humanity course at St. Omer's College. Edward Cotton, brother of the above, applied for admission to the English College, Rome, in 1645, but although his name is entered in the Pilgrim Book of the Hospice as having been admitted to the scholar's gown, yet for some reason, it does not appear in the College Diary transcript. His brothers George and Alexander are noted, Nos. 817 and 836.

1661.

872. PRACID, JOHN, *vere* JEREMIAH, Yorkshire, aged about 22. Admitted and took the oath November 4, 1661. Ordained with Alexander Keynes *alias* Luttrell, above. Having obtained a dispensation, he entered the Society at Watten.

Jeremiah, son of Jeremiah and Ruth Pracid, was born in Yorkshire. His parents were not Catholics, and he himself was converted to the faith by Fr. William Wigmore, *alias* Campion. He entered the Society of Jesus March 18, 1675, at Watten, and frequently passed by the assumed names of Cornwallis and Brent. He was a victim of the Shaftesbury and Oates' Plot, of 1678, and having been arrested at Skipton in December, 1678, was committed to York Castle, and confined there for some years, until being at length liberated on bail, he died soon after on April 1, 1686, aged forty-eight. Though in delicate health he was enabled to render efficacious assistance to his fellow-captives, and it is recorded as a wonderful fact that, when threatened with consumption, he not only bore up well under the weight of his fetters and the bitter cold of the northern winters, though with scanty clothing, but even improved in health and strength. On Sundays and holidays he preached to his fellow-prisoners, and some of the leading Catholics would even give bail for him to the Governor of the Castle, to procure his services at their houses. See his biography, and autobiographical statement and examinations, with much interesting particulars regarding the first members of the Convent of the Institute of the B.V.M. at York, in *Records S. J.* vol. v. pp. 746, seq.

873. RIVERS, ANTHONY, *vere* PETRE, Suffolk, aged about 20. Admitted as a convictor November 23, 1661. Left for England April 21, 1664.

Anthony was a younger brother of Thomas Petre, *alias* Rivers, (No. 851). See the Petres of Cranham, and pedigree, *Records S. J.* vol. v. p. 272.

1662.

874. HARRISON, MATTHIAS, Lancashire, aged about 25. Admitted and took both oaths September 29, 1662. Was ordained with Jeremiah Pracid, above. Left January 25, 1666.

Matthias was son of John and Aloysia Harrison, born and brought up in the parish of Prescot, Lancashire, and was baptized March 6, 1638, by Mr. Barber, *alias* Travis, who nearly thirty-seven years before had been a scholar at the English College, Douay. Harrison received Confirmation and first tonsure from the Archbishop of Cologne. His parents belonged to the middle class, and were Catholics; he had an only brother. He studied as far as syntax at St. Omer's College. (Students' replies.) Barber, *alias* Travis, may have been the Rev. Peter Travis, who was ordained priest at Douay in 1624, and sent into England the following year.

875. CAREY, FRANCIS, *vere* TOWERS, London, aged about 18. Admitted and took both oaths October 11, 1662. Confirmed February 4, 1663. Received minor orders with Francis Turner, below.

Francis Towers was son of William Towers, born in London; he had not been Confirmed, and had studied his humanities for six years at St. Omer's College. His parents were of the middle class and Catholics; his relations were mixed, Catholic and heretic; he was an only child and always Catholic. (Students' replies.)

876. TURNER, FRANCIS, Sussex, aged 17. Admitted, took the oath, and was Confirmed with the last. After minor orders he was sent to Douay to prosecute his theology by order of the Protector, on account of ill-health, March 7, 1667.

Francis Turner was son of John and Ann Turner; he was born in the Ghetto in Rome, and was baptized by a Franciscan priest in the Church of St. Peter, June 11, 1646. He had not been Confirmed, and was brought up in England by his father. His parents were of the higher class and Catholic; he had two brothers and two sisters, was always a Catholic, and had made his humanity studies. (Students' replies.)

877. NEALE, ROBERT, *vere* KENT, Lincolnshire aged 19. Admitted and took the oath with the last. After minor orders he was ordained subdeacon and deacon in January and February, and priest March 5, 1667. Left for England April 3, 1668.

Robert was son of Anthony Kent and born in Lincolnshire. His parents were respectable and in good circumstances; his family on his father's side were non-Catholic, on his mother's Catholic. He had seven brothers, and becoming a Catholic by means of his



pious mother, in 1658, he was received into the Church by a Jesuit Father. He was probably nephew to Fr. Robert Kent, *alias* Neale, of Lincolnshire, a very active missionary, who died in his native district, February 27, 1688, aged eighty-eight. *Records S.J.* vol. v. p. 613 note.

878. FISHER, JOHN, *vere* COWLEY, Lancashire, aged 19. Admitted, &c., and received Confirmation with Francis Turner. Received Holy Orders in February and March 20, 1666. Left for England May 2, 1669.

John Cowley was son of Matthew and Joanna Cowley, born in Lancashire, and baptized by Mr. John Jennings, an English priest, February 2, 1643. He had not received Confirmation; he had made his humanity studies at St. Omer's College. His parents were Catholic, and of the middle class. He had one brother and a sister; he was always a Catholic, and had suffered somewhat on that account. (Students' replies.)

879. HILL, THOMAS, *vere* GREEN, Worcestershire, aged 23. Admitted, &c., with the last, and ordained with Jeremiah Pracid, above. Sent to England April 16, 1666, where he died a little time after.

Thomas Green was one of the three sons of Mr. Thomas Green, of Worcester; his family was Protestant and respectable. He studied at Oxford, and was converted to the Catholic faith by a Jesuit Father. *Records S.J.* vol. v. p. 846.

880. CLOVELL, CUTHBERT, *vere* GERARD, Lancashire, aged 19. Admitted with the above as a convictor. Left for England April 21, 1664.

Cuthbert Gerard was son of Sir William Gerard, Bart., of Bryn, and a younger brother of Fr. Thomas Gerard (No. 868).

881. LEVISON, EDWARD, Staffordshire, aged about 20. Admitted as a convictor October 3, 1662. He took the old oath. Ordained with Robert Neale, above. Left for England April 23, 1669. He entered the Society at Watten the same year.

Edward Levison was son of — Leuson (*or* Levison), Esq., of Staffordshire, and his wife Isabella, daughter of Isabella Anderton, fourth daughter of Christopher Anderton, Esq., of Lostock, Lancashire, and her first husband, Edward Langtree, of Langtree, Esq. Edward was born in 1642 (not in 1652, as erroneously stated in *Records S.J.* vol. i. p. 652), entered the Society, November 13, 1669, at Watten, and was professed February 2, 1681. After serving the Oxford and other missions, he died in England, April 13, 1720. He narrowly escaped with his life at Oxford in the "No Popery" mania, consequent upon the Orange Revolution of 1688.

882. BAINES, JOSEPH, *vere* CROSBY, ROLAND, Worcestershire, aged about 22. Admitted as a convictor with the last. Took the oath, and was ordained with John Cowley, *alias* Fisher, above. Sent to England April 8, 1669. He afterwards entered the Order of St. Benedict.

883. LACON, RICHARD, Salop, aged about 22. Admitted with the last. Took the oath of Alexander VII. Received Confirmation and was ordained with John Cowley, *alias* Fisher, above. Left for England April 3, 1668.

Richard Lacon, the son of Sir Francis and Lady Elizabeth Lacon, of Kinlet House, Salop, was born February 3, 1640. He was baptized by a Jesuit Father, and was always a Catholic. *Records S. J.* vol. v. p. 934 note.

884. LOCKETT, JOHN, Dorsetshire, aged about 22. Admitted and took the oath January 31, 1662. Ordained with John Cowley, *alias* Fisher, above. Left for England April 6, 1669.

John Lockett, son of Stephen and Joanna Lockett, was born at Croscombe, and baptized by an heretical minister, June 10, 1641, and was brought up in England until about seventeen years of age. His parents were rich, but heretics; he had three sisters. He was converted to the Catholic faith four years before by an English priest in France, whither he had gone for the sake of studying, to fit himself for becoming a merchant. By his conversion he had incurred the malediction of his parents and kindred; he made his humanity studies in England. (*Students' replies.*)

1663.

885. WHITE, THOMAS, Worcestershire, aged about 20. Admitted and took the oath April 15, 1663. Received Confirmation June 15, 1664. Ordained with John Cowley, *alias* Fisher, above. Sent to England April 16, 1666. Died a few years later.

Thomas White was son of Timothy White and Elizabeth Smith, he was born at Northfield, county Worcester, and baptized by Mr. Walker in January, 1643 (O.S.). After being brought up at home, he studied at Cambridge. His parents and relatives were of the middle class and heretics; he had three sisters and two brothers. At the age of eighteen he was converted to the Catholic faith, rather by the help of God than through human means, and was in consequence expelled from Cambridge, where he had taken his degree of B.A.; being deprived of his father's care and protection he was reduced to poverty. *Records S. J.* vol. v. p. 846.

886. NEVILLE, RICHARD, *vere* SALES, Lancashire, aged 21.  
Admitted and took the oath October 16, 1663. Received  
minor orders in October, 1664, and July, 1665. . . .

Richard Sales was son of Richard and Philippa Sales ; he was born in Lancashire, and baptized by a Catholic priest, about March 24, 1641. He studied his humanities at home and at St. Omer's College. His parents were respectable Catholics ; he had two brothers and two sisters, and was always a Catholic. (Students' replies.) He was of the family of Sales of Hopcar, and probably nephew to Father Edmund Sales, or Neville, No. 554, whose case affords one of many instances of confusion and uncertainty arising from the *alias* system so generally adopted in the penal times. An experienced Lancashire antiquarian friend says, in reference to the biography of Fr. Edmund Neville, or Sales (*Records S. J.*, vol. v. p. 350): "Edmund Neville was undoubtedly a Sales of Hopcar (not *Hopcut*), near Leigh." Edmund's statement that he had "an uncle, in the Society of Jesus, of the Westmoreland stock, and also many aunts and relations of the same family," together with his assumed name of Neville, implies that the Sales were nearly connected with the Westmoreland families. Fr. John Sales, of the same family, was born at Hopcar, 1722, "where," observes Dr. Oliver, *Collectanea S. J.*, "his father had a tolerably good estate." He entered the Society in 1741, and was professed in 1751. After serving the missions of Bedford Leigh and Furness for some years, he died at the latter place, October 23, 1791, aged 69.

887. RICHARDSON, FRANCIS, Bedfordshire, aged about 18.  
Admitted, took the oath, and received minor orders  
with the last.

Francis Richardson was son of James and Margaret Richardson ; was born and brought up at Stagsden, Bedfordshire, and made his humanity studies at St. Omer's College. His parents and relatives were of the upper class, in good circumstances, and Catholics ; he had one brother and four sisters. He was always Catholic. (Students' replies.)

888. MARCHAND, JAMES, *vere* ALMOND, Lancashire, aged about 18. Admitted, &c., with the last. Confirmed June 15, 1664. Received minor orders in January, 1667, and the rest March 5th following. Died in England April 22, 1670.

James Almond was born and brought up in Lancashire, and baptized by a Catholic priest April 25, 1645. He had not been Confirmed ; he had studied his humanities in the public schools in Lancashire. His parents were of the middle class and respectable, his father was a heretic, his mother, who had been a Catholic, was dead ; he had one brother and two sisters. He was converted to the Catholic faith during a sickness through the exhortations of a priest and the influence of his sisters. (Students' replies.)

889. DURAND, EDWARD, *vere* LE HUNT, Rutland, aged 22. Admitted, &c., with the last. Ordained with Edward Levison, above. Left for England April 23, 1670.

Edward Le Hunt was the son of John and Elizabeth Le Hunt; he was born in the village of Barroden, Rutland, in 1641, and brought up there and baptized by a Catholic priest. His parents and relations were of the middle class, and mostly Catholic. He had two brothers and three sisters, and was always a Catholic. (Students' replies.)

890. ANDERTON, BRUNO, *vere* CHARRINGTON, Lancashire, aged 20. Admitted, &c., and ordained with the last. Left for England April 23, 1669.

Charrington was born of English parents in Wales, and was brought up and educated in Lancashire, and studied humanities for four years at St. Omer's. His parents and most of his relatives were of the upper class, and Catholic. He had several brothers and sisters, and was himself always a Catholic. (Students' replies.)

891. NORRIS, CHARLES, Lancashire, aged about 17. Admitted and took the oath with the last. Received Confirmation June 15, 1664. After minor orders, he obtained a dispensation, and entered the Society of Jesus.

Charles was brother of FF. Andrew and Richard Norris, Nos. 953 and 975. He was born and brought up at Speke, in Lancashire. He states that his family was respectable and Catholic, that he had brothers, but no sisters, and made his studies in Lancashire. We do not trace this member of the Society further. On the back of the transcript is written: "Left 1665," but whether this means left the College or the Novitiate does not appear. It probably refers to the latter.

892. HUNTER, HENRY [FRANCIS], *vere* HARDWICK, Yorkshire. aged 19. Admitted, &c., with the last. After Holy Orders, left for England . . . 1669. Returning to Rome 1678, he obtained a dispensation, and in 1689 entered the Order of the Camaldolese. He was elected General of the Order.

Francis Hardwick, was son of William and Helen Hardwick, of Yorkshire, and was baptized by a Catholic priest in 1644. He had not received Confirmation; but was brought up at his father's house, and studied his humanities there and at St. Omer's College. His parents and connections were of the middle class, and Catholics; he had four brothers and two sisters. He was always a Catholic. (Students' replies.)

893. WHITLEY, PHILIP, *vere* WRIGHT, Essex, aged 21. Admitted as a convictor with the last. Left for England March 3, 1665.



Philip Wright belonged to the old Kelvedon family, which gave several members to the Society. Philip may have been the Father of that name who in 1701 was serving in the Worcestershire District, and in 1704 in North Wales, and is stated by Oliver in his *Collectanea S.J.* to have died at Watten November 5, 1737. If so, he must have reached the great age of ninety-five. In 1730 Fr. Philip Wright was Spiritual Father at Ghent.

894. MOLYNEUX, JAMES, *vere* SIMEON, Oxon., aged about 18. Admitted as a convictor with the last. Left the College February 8, 1666.

This student was afterwards Sir James Simeon, Bart. He was the youngest and only surviving son of Sir George Simeon, of Brightwell, county Oxford, by his second wife Margaret, daughter of Viscount Molyneux, of Sefton, county Lancaster. James survived his eldest brother Fr. Edward Simeon, who was born in 1632, entered the Society in 1657, and died January 6, 1701; between him and James intervened two daughters, who were Augustinian nuns. James married Bridget, daughter, and eventually sole heiress, of Walter Heveningham, of Aston, county Stafford, Esq., and through his daughter Margaret, who married Humphrey Weld, Esq., of Lulworth, county Dorset, the Heveningham and Simeon estates passed to the Weld family. Sir James died about 1709. See *Records S.J.* vol. iv. p. 606, and pedigree.

895. TAYLOR, AUGUSTIN, Herefordshire, aged about 19. Admitted, took the oath, &c., with Charles Norris, above...

Augustine Taylor was born and brought up in the parish of Garway, county Hereford. His parents were of the middle class, and Catholics. He had several brothers and a sister; and was always a Catholic. He studied at St. Omer's College. (Students' replies.)

1664.

896. WEBB, PETER, Dorsetshire, aged 18. Admitted as a convictor October 4, 1664. Died piously in the College September 1, 1666.

Peter Webb was born in Dorset, the son of Sir John Webb and his wife Mary, daughter of Sir John Caryll, Knight, and brother of Fr. Thomas Webb, No. 854. He made his humanity studies at St. Omer. Students' replies, and *Records S.J.* vol. iii. series vii. p. 534, Caryll pedigree.

897. CAREY, ROBERT, *vere* RIDDELL, Northumberland, aged about 20. Admitted as a convictor with the last, and took the oath. Left for Flanders June 8, 1669, having been ordained priest.

Robert was a near relative of Sir Thomas Riddell, of Fenham, and his son Thomas, No. 811, but in what degree does not appear.

898. TERRITT, FRANCIS, *vere* MONSON, Nottingham, aged 18.  
Admitted as a convictor with the last. Left the  
College February 8, and Rome April 26, 1666.

Francis states that he was the son of John Monson and Frances Clapton, and was born at Newark, Notts. His parents were of the higher class, and Catholics; and he had brothers and sisters. He was converted from heresy by the assistance of Fr. Page, the Jesuit, and studied his humanities at St. Omer's College. (Students' replies.) The religious named was Fr. Alexander Page, a native of Derbyshire, who died at Watten October 18, 1663.

899. CARYLL, PHILIP, Sussex, aged 24. Admitted as a convictor December 16, 1664. Left the College August 26, 1665.

This student was Philip Caryll, of Shipley, youngest son of John Caryll, Esq., and his wife the Hon. Catherine, daughter of William, second Lord Petre. Philip married Mary, daughter of — Erle, of Thanet, Esq. He built a house at Shipley, called New Buildings, in 1683 (now in the possession of — Blount, Esq., of Crabbets, near Crawley), and founded the chapel at Havant. See *Records S.J.* vol. iii. series vii. p. 534, Caryll pedigree.

900. ELLAM, WILLIAM, born at Genoa, of English parents, aged 13. Admitted as a convictor December 3, 1664. Received Confirmation December 5, 1666. Entered the Society at Bonn, 1673.

We are unable to trace this member of the Society further.

1665.

901. BRIAN, JOHN, *alias* SUMMERS, Kilkenny (father Irish, mother English), aged 18. Admitted as a convictor October 15, 1665. Left March 7, 1667, for England.

John Brian was son of Patrick Brian and Frances Dryland, his wife. He was born near Bristol about June 24, 1657, and brought up partly in England, partly in Ireland, and also in Flanders, and studied at St. Omer's College. His parents and relations were of the upper class; he had two brothers and one sister. He was always Catholic, and his parents had suffered for their faith. (Students' replies.)

902. HARRISON, JOSEPH, *vere* LANGTON, THOMAS, Lancashire, aged 23½. Admitted with the last and took the oath. Confirmed December 6, 1666. Ordained subdeacon and deacon in April and May, and priest June 15, 1669.

Thomas Langton was the only son of Edward and Helen Langton; he was born and brought up at Newton, Lancashire, and

baptized by a priest August 31, 1642, and studied his humanities at St. Omer's. His parents were of humble rank and Catholics. (Students' replies.)

903. SLATER, THOMAS, *vere* HOTHERSALL, Lancashire, aged 23. Admitted as a convictor with the last, and took the oath October 26, 1666, Having received minor orders he entered the Society at Watten.

Thomas Hothersall was son of William Hothersall and his wife Ann Slater, both of the middle class of society. He was born at Grimsargh, had one brother and two sisters, was always a Catholic, and studied at St. Omer's College. (Students' replies.) He entered the Society June 20, 1668, and died in the Maryland Mission in 1698, in his fifty-seventh year. From the Maryland Catalogue he appears to have been sent there as a scholastic, to teach, in 1683, and to have remained a formed scholastic, without Holy Orders, until his death. A nephew probably of his, William Hothersall, born 1725, entered the Society in 1755, and was professed February 2, 1762. He was appointed Rector of the English College, Rome, in 1766, and so continued until the Suppression of the Society in 1773. He died at Oxford August 25, 1803. Two of this old Catholic and loyal Lancashire family, probably uncles of Thomas, lost their lives in the service of their Sovereign in the civil war, viz., George, a lieutenant, at Liverpool, and John, a captain, at Greenhalgh, Lancashire. See *Catholic Apology*, by Lord Castlemain.

1666.

904. SINGLETON, NICHOLAS, *vere* SANDERSON, Lancashire, aged 18. Admitted November 14, 1666, and took the oath. After minor orders, ordained subdeacon and deacon in May, and priest August 3, 1670.

Nicholas Sanderson was son of William and Alice Sanderson, and was born at Alston, in Lancashire, about Easter, 1648. His parents were respectable, of the middle class, and Catholics. He was always a Catholic, and made his humanity studies at St. Omer's College. (Students' replies.) Several members of this family became Jesuits. Nicholas Sanderson, born 1692, entered the Society as a lay-brother in 1725, and died at St. Omer's College, September 22, 1761. Nicholas Sanderson, *alias* Thompson, born 1731, entered the Society 1750, was professed 1768, and died at Alnwick in 1790. He learned his rudiments under Mr. Occleshaigh, in Lancashire, who had been a student at the Jesuits' College in Wigan, which was destroyed by a No-Popery mob on the outbreak of the Orange Revolution in 1688. Robert Sanderson, born in Lancashire in 1715, entered the Society in 1738, was professed 1756, and died December 2, 1781. Also a John Sanderson, who died at Bath 1813.

905. DRURY, WILLIAM, Norfolk, aged about 20. Admitted, &c., with the last. Ordained subdeacon and deacon in March, and priest April 5, 1670.

Drury states that he was son of William Drury, and that he was born and brought up at Catton, Norfolk. His parents were Catholics, of respectable families; he had several brothers and sisters. (Students' replies).

906. MILBOURNE, JOHN, *vere* YEOMAN, York, aged 20. Admitted as a convictor November 10, 1666. . . .

1667.

907. GOVE, WILLIAM, *vere* O'NEALE, JAMES, London, aged 22. Admitted and took the oath January 18, 1667. He died in the College June 15, 1667, having been admitted to the Society *in articulo mortis*.

William O'Neale states that he was the only child of Hugh O'Neale; was born in London April 25, 1644, and was first [secretly] baptized by a priest, and afterwards by the Protestant minister. He was brought up and educated in London; his parents were of the upper class, and Catholic, and formerly wealthy, but through the civil wars and his father's death in the King's service, his mother had become a pauper. He was not always a Catholic, but was reconciled to the Church in 1664 by Fr. Thomas Harvey. (Students' replies.)

908. SMITH, JOHN, *vere* SKUPHOLME, London, aged 21. Admitted, &c., with the last. Received Confirmation and minor orders in 1668. Ordained subdeacon and deacon in March, and priest in May 18, 1670. . . .

John Skupholme, the son of George Skupholme, was born and brought up in London, and studied there and at Cambridge, where he took the degree of B.A. His father was a merchant, a schismatic and a heretic, and his son was in his employment. He was converted to the Catholic faith about two years before by the efforts of Rev. Fr. Ashby [Richard Thimelby], and he suffered considerably on that account. He had been a preacher for a short time. *Records S. J.* vol. v. p. 597, note.

909. BUTLER, JOHN, *vere* WOODSON, aged about 20. Admitted as a convictor, in February, 1662, and left November 26 in the same year. . . .

910. HARNAGE, THOMAS, *vere* BRERETON, Cheshire, aged 17. Admitted November 6, 1667. He left by order of the Cardinal Protector, before ordination, on August 5, 1670.

911. FITZHERBERT, ANTHONY, Derbyshire, aged about 18. Admitted with the last, and took the oath January 13, 1669. . . .



912. SANDERS, FRANCIS, *alias* BAINES, Worcestershire, aged 19. Admitted as a convictor with the last. Took the oath, and after minor orders, ordained subdeacon and deacon in March and April, and priest April 16, 1672. Admitted to the Society by Rev. Father General Oliva, and left for the Novitiate at Watten April 5, 1674.

Francis Sanders was admitted to the Society on January 4, 1674, and professed August 15, 1684. He was confessor to James II. in exile at St. Germain's, and most assiduously attended his Majesty during his last sickness from August 22 to September 25, 1701. He survived the King for several years, and died at St. Germain's, February 19, 1710, aged sixty-two. He was the author of a MS. Life of James II., from which Fr. James Brettonneau published "an abridgment, translated from the Paris edition of 1703."

913. HARNAGE, EDWARD, *vere* BRERETON, Cheshire, aged about 19. Admitted and took the oath with the last. Left, before Holy Orders, May 6, 1669, for England, on account of ill health, and there died a pious death.

914. MONINGTON, PHILIP, *vere* PROSSER, son of Edward, of Herefordshire, aged about 32. Admitted November 17, 1667, and took the College oath with the last.

1668.

915. CARRINGTON, WILLIAM, *vere* SMITH, son of Francis, of Salop, aged 20. Admitted October 18, 1668. Took the oath, &c., and was ordained with Francis Sanders, above.

Sir Charles Smith, afterwards first Lord Carrington, had four sons by his wife Elizabeth, daughter of Sir John Caryll, of whom Charles and Francis successively inherited the title. The student may have been a son of this Francis.

916. GERARD, WILLIAM, *vere* BARTON, son of Thomas, of Lancashire, aged about 19. Admitted, &c., and received minor orders with the last.

917. VAUGHAN, WILLIAM, son of William, of Breconshire, aged 24. Admitted, as a convictor, and took the oath with the last. He entered the Society at Watten.

William Vaughan was born in 1644, made his humanity studies at St. Omer's College, entered the Society at Watten, January 20, 1672, and died in England January 9, 1687. He was one of the victims marked in Oates' list for destruction, but succeeded in escaping the storm. See *Records S.J.* vol. v. p. 892, Vaughan family.

918. ASMAIL, FERDINAND, son of Thomas, of Yorkshire, aged 18. Admitted October 16, 1668, and took the oath. . . .

919. THOMSON, JOHN, *vere* COXON, son of Thomas, of Lincolnshire, aged 39. Admitted with the above. Took the oath, and received minor and Holy Orders.

John Coxon was probably a relative of Fr. Thomas Coxon, who was born in 1650; he entered the Society at Watten in 1676; was professed in 1694, and died at St. Omer's College in 1735, aged eighty-five. Oliver, *Collectanea S.F.*, mentions a John Thompson of the Society who died at St. Omer's College November 23, 1688, but is unable to give further data. It may have been this John Thompson, *vere* Coxon, to whom Dr. Oliver refers, adopting, as frequently occurs, the *alias* instead of the real name, which he did not know.

1669.

920. MARSHALL, NICHOLAS, son of John William [*sic.*], of Lancashire, aged 19. Admitted about February 5, 1669. Arrived in Rome in November, 1668. Took the oath February 16, 1669, and received minor orders in March 1670.

921. BRIAN, JOHN, *vere* PRICE, son of Richard, of the diocese of St. Asaph, aged 22. Admitted September 29, 1669. Took the oath and received minor orders in January and March following, and was ordained with Francis Sanders, above.

922. CRANE, WILLIAM, *alias* BRIAN, son of William, of the diocese of Norfolk, aged 19. Admitted as a convictor with the last. Took the old form of oath May 26, 1670. Left April 21, 1676. Entered the Society at Watten.

William Crane entered the Society June 28, 1676; was professed August 15, 1686; became Superior of the Hampshire District in 1704; and died in England July 13, 1706.

923. NETTLETON, GERVASE, son of Robert, of the diocese of Coventry, aged 26. Admitted with the last. Took the oath and received minor orders in January and March, 1670. After spending two years in diligent study, and affording a remarkable example of virtue, he died about the middle of the night of November 3, 1671.

924. NEVILLE, JOHN, *vere* HAWKER, son of Hugh, of the diocese of Oxford, aged 19. Admitted October 3, 1669. Took the oath, &c., with the last. Ordained subdeacon and deacon in February and March, and priest April 1, 1673.

1670.

925. MORE, THOMAS, son of John, of the diocese of York, aged 20. Admitted as a convictor September 29, 1670. Left, and was killed by his guide on his return. . . . [No date.]

Thomas More was probably son of John More who was fifth son of Thomas More, of Barnborough, and his wife Mary, daughter of Sir Basil Brooke, Knight, of Madeley, Salop. See *Records S.7.* vol. v. More family and pedigree.

926. HOWARD, THOMAS, *vere* HAGGERSTON, Durham, aged 17, son of Thomas. Admitted as a convictor with the last.

Thomas must have been the loyal and gallant eldest son of Sir Thomas Haggerston, of Haggerston Castle, the second Baronet (eldest surviving son of Sir Thomas, the first Baronet), and his first wife Margaret, daughter of Sir Francis Howard, Knight, of Corby Castle, by whom he had nine sons and one daughter. Thomas was killed fighting for his Sovereign King James II., in Ireland. Two of his brothers entered the Society, viz., Henry, the third son, and John, who was either the fourth or fifth son. Henry died a missionary in his native county March 12, 1714; the date of his entering the Society does not appear. John entered at Watten September 7, 1680, and died likewise a missionary in his native county in 1726. Two daughters of the second Baronet became Benedictines at Pontoise, Jane, professed in 1717 (as Dame Anna Catherina), who became seventh Abbess in 1753, and died October 8, 1765, aged sixty-nine; and Mary, who was professed in 1723 (as Dame Mary Scholastica), and died on April 23, 1757, aged fifty-six. Another daughter, called Anna, two years older than this last-named, was at school in the same Convent in 1712. She is probably the "one daughter" mentioned by Burke, as nuns were seldom named in pedigrees at that persecuting period. In 1747, their great-niece, Elizabeth, third daughter of Sir Carnaby Haggerston, was professed at Pontoise, as Dame Mary Bernard. Forced by the French Revolution to fly to England, she took refuge with her niece, the late Mrs. Webbe-Weston, of Sutton Place, and died soon after, in 1795, aged sixty-eight (Pontoise Records). Burke, in his *Peerage and Baronetage*, mentions three sons who took Holy Orders, but we only trace the two Jesuits. The eldest son of Sir Thomas Haggerston was killed in the service of Charles I. in Lancashire. His father commanded a regiment in the Royal service, and was created a Baronet by Charles I., August 15, 1643.

927. VILLIERS, GEORGE, *vere* FITZWILLIAM, son of William, diocese of Lincoln, aged 20. Admitted with the last September 29, 1669[70]. Took the oath and received minor orders with Gervase Nettleton, above. Left June 3, 1676.

George Fitzwilliam was a younger brother of William Fitzwilliam, *alias* Villiers, No. 813. A John Villiers, of Lincolnshire, born 1635, entered the Society at Watten in 1654. He died in the Jesuit mission of Maryland in 1665, and was most probably a brother of the above, though only known under his assumed name of Villiers.

928. BAGNALL, CHRISTOPHER, *vere* PLUNKETT, diocese of Wexford, aged .... Admitted as a convictor with the last. Left April 9, 1671.

929. BARRETT, HERBERT, *vere* ASHTON [ASTON], son of Herbert, diocese of Lichfield, Staffordshire, aged .... Admitted with the last as a convictor. Left for England May 2, 1672.

Herbert Aston was probably son of the Honourable Herbert (brother of the second Lord Aston, of Tixall, Staffordshire), and his wife, Catherine Thimelby. Their daughter, Catherine Aston, was professed at Louvain, O.S.A., on August 19, 1668. See *Troubles of our Catholic Forefathers*, series i. p. 156. From the Annual Letters for St. Omer's College for the year 1684, we gather that he was admitted to the Novitiate of the Society in that year. His history is not traced beyond that date. See *Records S.J.* vol. v. pp. 448, seq.

930. TURNER, JOHN, *vere* BRACET [*sic.*], diocese of Llandaff, or Menevia, son of Thomas, aged 30. Admitted . . . Took the oath January 19, 1670. Ordained with Nicholas Saunderson, *alias* Singleton, No. 904.

931. GAGE, JOSEPH, Sussex, son of Thomas, aged 18. Admitted October 14, 1670, as a convictor. . . .

Reference to Burke's *Peerage and Baronetage*, shows it to be probable that Joseph Gage was the fourth son of Sir Thomas Gage, of Firle, and his wife Mary, eldest daughter and co-heir of John Chamberlain, Esq., of Sherbourne Castle, county Oxford. If so, Joseph inherited Sherbourne Castle from his mother, which was sold in 1716 to the Earl of Macclesfield. Joseph married Elizabeth, daughter and eventually sole heiress of Sir George Penruddock, Knight, of Hale; the strange fortunes of his second son Joseph are briefly related by Burke.



932. CULCHETH, JOHN, Lancashire, son of Thomas, aged 19.  
Admitted with the last as a convictor. . . .

John Culcheth belonged to the old Catholic family of that name. His mother was Anne, daughter of James Bradshaigh, of Haigh Hall, Esq., and he had three sisters Benedictines, Jane professed at Dunkirk in 1671, Mary and Frances professed at Pontoise in 1677. John Culcheth married Mary, daughter of Hugh Dicconson, of Wrightington, Esq., by whom, at his death in 1682, he left issue two sons and a daughter. Several members of the family entered the Society, and two, viz., his uncle John, a lieutenant, and William, probably a relative of another branch, a cornet, were killed in the service of their Sovereign Charles I.; the former at Wirrall, in Cheshire, and the second at the battle of Newbury. See *Records S. J.* vol. v. p. 346, seq. Culcheth family. A pedigree will be given in the addenda to this volume. The family was much harassed and severely fined by the Parliamentarians, and for some years reduced to dependence on their friends, but they recovered some of their property at the Restoration.

933. ASPINALL, JOHN, Yorkshire, son of Thomas, aged 18.  
Admitted with the above. Took the oath and received minor orders in February, March, and April following. Ordained subdeacon and deacon in February and March, and priest April 4, 1676. Left without completing his studies on July 10.

Several of the Aspinall family under the assumed name of Brent, joined the Society, viz., Thomas, born 1719, who entered in 1740, was professed 1758, and died at Liege October 25, 1773; also Henry, born 1715; and Joseph Brent, *alias* Aspinall, born 1726.

934. KYNASTON, ROGER, Salop, son of Ralph, aged 21.  
Admitted, &c., with the last. Ordained sub-deacon and deacon in March, and priest April 13, 1675. Left with the last, before completing his studies.

935. PLOWDEN, GEORGE, diocese of Oxford, son of Edmund, aged 19. Admitted with the last. He lived one year as a convictor, and then took the College oath March 20, 1672. Received minor orders, and was ordained with John Aspinall, above. Left May 4, 1677, having completed his studies.

In *Records S. J.* vol. iv. series x. part ii., George Plowden (who was son of Edmund Plowden, Esq., of Plowden Hall, Salop, and Shiplake, county of Oxford, and his wife Elizabeth, daughter of Richard Cotton, Esq., of Bedhampton, Sussex,) is stated upon the authority of the Plowden manuscript there cited, to have entered the Society of Jesus. He died at Pontoise March 16, 1690. He was one of the Fellows sent by King James II. to Magdalen

College, Oxford, on the expulsion of the old members for contumacy in 1687, and was soon compelled to retire at the commencement of the Orange Revolution, October, 1688. See also *Records S. J.* vol. v. p. 955, note, for a list of the Fellows and Demies.

936. LUTTERELL, GEORGE, *vere* LINE, London, son of Alexander, aged 21. Admitted, &c., and ordained with Roger Kynaston, above. Left with the last.

George Line was probably nephew of Fr. Francis Line, a native of London, who was born 1595, entered the Society in 1623, was professed August 20, 1640, and died at Liege November 25, 1675. He was in great repute as Professor of Hebrew and Mathematics in the English College of Liege, and, when serving the mission in London, constructed in the garden of Whitehall Palace the curious dial mentioned by Pennant, *Description of London*, p. 110. This dial was made subservient to the purposes of geography, astrology, and astronomy. The inventor published a very rare book, printed at Liege in 1673, *An explication of the Dial set up in the King's Garden at London*, A.D. 1669. Fr. Line also wrote a treatise on the barometer, &c. See Fr. de Backer's *Ecrivains S. J.* Professor Playfair, vol. ii. p. 379, of his works printed in Edinburgh in 1822, says that FF. Line and Lucas held a controversy with Newton, and that they opposed his theory of light, and his experiments on the telescope. See also Whewell's *History of the Inductive Sciences*, 1837, vol. ii. pp. 334, seq. Oliver's *Collectanea*.

937. SELBY, WILLIAM, *vere* PARSLEY, Yorkshire, son of William, aged 18. Admitted, &c., with the last, and ordained with John Aspinall, above. He died in the College, of apoplexy, November 10, 1676, in his third year's theology.

938. PALMER, FRANCIS, *vere* DARELL, MARMADUKE, son of Marmaduke, Bucks, aged 20. Admitted with the last as a convictor October 14, 1670. Left for France October 4, 1673.

Francis Darell was of the Darell family of Scotney Castle, and was probably the eldest son of Marmaduke Darell, of Bucks, and his wife Katherine Palmer, sister to the Earl of Castlemain, who was grandson of Sir Marmaduke Darell, cofferer to Charles I. Two of his sisters, viz., Jane and Barbara, became nuns of the Conceptionists, or Blue Nuns, Rue de Charenton, Faubourg St. Antoine, Paris, the former taking the habit as Henrietta Clementia on December 9, 1675, and the latter as Christina Barbara on January 10, 1676. *Records S. J.* vol. iii. series vii. p. 481, and Darell Pedigree, p. 476.

939. COLLINS, WILLIAM, *vere* PORDAGE, son of Thomas, . . . aged 18. Admitted with the last. He was received into the Society by the Very Rev. Father General

Paul Oliva, and left for the Novitiate at Watten November 11, 1671.

William Pordage entered the Society at Watten early in 1672, and was professed in 1683, at which period he was serving the Oxburgh Hall Mission, and died there August 30, 1736, aged 84. He was probably son of Thomas Pordage, Esq., and his wife, daughter and heiress of John Ive, who was son and heir of Sir Mark Ive, of Ive. Several of Father Pordage's sisters and relatives became Benedictine nuns. William Pordage, Esq., his nephew, sold the old family estate of Rodmersham, Kent (which had been in the family for eight generations), to the Lushingtons. In the cemetery of the English College, Rome, a stone was erected to the memory of Thomas Pordage, who died February 16, 1609, by his friend Charles Hill. *Records S.J.* vol. v. pp. 565, seq., and pedigree.

1671.

940. LAYTON, PHILIP, *vere* LEIGH, son of Alexander Leigh, of Lancashire, aged 20. Admitted October 16, 1671, and took the oaths. Ordained with Roger Kynaston, above. He defended the whole theses of theology in the Roman College in the morning and afternoon with great applause March 21, 1678, and on the 27th of that month left for the Novitiate at Watten.

Philip Leigh made his studies at St. Omer's College, and entered the Society at Watten June 20, 1678. He was generally known on the mission by the name of Medcalfe, was Superior of the Durham District, and resident priest at Gateshead in the time of James II. The Society had then a spacious chapel and well-frequented classical school there; the chapel was crowded, and numerous scholars attended the school. When Bishop Leyburn visited the town in 1687 Father Leigh presented three hundred persons for Confirmation. He died at Holywell January 30, 1716. *Records S.J.* vol. v. pp. 661, seq.

941. IRELAND, GERARD, *vere* SALTMARSH, son of Edward, of Yorkshire, aged about 20. Admitted with the last, and took the oath. Ordained with William Selby, above. Left for England April 27, 1678.

Gerard Saltmarsh was one of the four sons of Edward and Eleanora, or Gerarda, Saltmarsh, of Saltmarsh, East Riding of Yorkshire, and brother to Father Edward Saltmarsh, who was born 1656, and entered the Society in 1678. His younger brother Peter is named, No. 1000. (Students' replies.)

942. STANFORD, JOHN, son of John, diocese of Lichfield, aged 17. Admitted, &c., with the last. Ordained sub-deacon and deacon in March and April, and priest December 17, 1677. Left for England with the last.

Stanford was son of John and Ursula Stanford, of the old Staffordshire family, and probably a nephew to Father Robert Stanford, No. 452. He was born November 21, 1654, and was educated at home and at St. Omer's College. (Students' replies.)

943. DINMORE, WILLIAM, son of Henry Dinmore, Yorkshire, aged 21. Admitted October 29, 1671. Took the oath. Ordained priest with William Parsley, above. Left with the last.

William Dinmore was son of Henry and Jane Dinmore, of the county of York. He was born in August, 1650, brought up and educated at home, and studied for nearly two years at St. Omer's College. His father was a heretic, his mother a Catholic; he had always been inclined to the Catholic faith, and embraced it nearly two years ago. He had been severely treated by his friends in consequence of his conversion. *Records S.F.* vol. v. p. 702.

944. POSTGATE, RALPH, son of William, Oxfordshire, aged 23. Admitted October 26, 1671. He had made his logic, &c., at Douay, and came to Rome for metaphysics. Took the oath at Douay and at this College. Ordained subdeacon and deacon in February and March, and priest March 24, 1774. Labouring under a most severe infirmity, he obtained a dispensation from His Holiness Pope Alexander VII., and was admitted to the Society of Jesus at St. Andrew's in Rome. He afterwards became twice Rector of this College.

Ralph Postgate states that he was son of William Postgate and his wife Joan Mylott, both Catholics; he was born in Oxfordshire June 23, 1648, studied at Douay College, and afterwards taught rhetoric there with distinction, and was much esteemed for his talents, learning, probity, and observance of College discipline. He was professed February 2, 1687. In 1688 he became English Penitentiary at Loreto; in 1693 he was appointed Rector of the English College, holding the office for six years; and was again Rector from 1704 until 1707. He died in Rome January 25, 1718.

945. CAREY, GEORGE, aged .... Admitted as a convictor October 25, 1671. Left for England March 20, 1675.
946. COMPTON, RICHARD, of Lincolnshire, aged .... Admitted as a convictor October 16, 1671. Left for England May 11, 1674.

Two members of the Compton family became Jesuits: Thomas, a native of Cambridgeshire, born 1591, who entered the Society in 1617, was professed 1628, and died at Liege March 24, 1666, and



who wrote several learned works (see Fr. de Backer's *Bib. des Ecrivains S.Œ.*); and Philip Compton, probably a younger brother of Thomas, who was born 1606, entered the Society 1625, and died in the English Mission November 25, 1658. Richard Compton re-entered the College, and became a priest. (See No. 1,080.) Three sisters of the name of Compton, daughters of Sir William Compton, of Hartpury Court, county Gloucester, and his wife Jane Hyde, daughter of — Hyde, Esq., of Hurst, county Berks, became nuns—two Benedictines—viz., Catherine, professed at Brussels, as Dame Aloysia, 1712, aged nineteen, who died 1758; Jane, professed at Ghent [no date]; and the third (probably Ellen), a Dominicaness, professed at Brussels as Sister Margaret Joseph, where she was elected Prioress at three different periods, 1743, 1752, and 1764.

947. HIGGINS [HICKINS], WILLIAM, aged .... Admitted with the last. Took the oath and received minor orders, and was ordained priest February 10, 1675. Left for England April 19, 1676.

William Hickins was son of Philip and Mary Hickins, of Warwickshire, and was born August, 1635. He studied humanities for eight years at St. Omer's College, and was always a Catholic. (Students' replies.) He bore to Rome a high character from the Rector of St. Omer's College. He had been disappointed in his hopes of admission to the Franciscans, and after leaving their Novitiate, was employed as a procurator at St. Omer's College, and later on obtained leave to apply himself to study. *Records S.Œ.* vol. v. p. 846.

[No entry for 1672.]

1673.

948. BELOTT, EDWARD, *vere* STOCKTON, son of Thomas, Cheshire, aged 24. Admitted October 3, 1673. He took the oath and received minor orders in February, 1675, and was ordained priest January 24, 1677. Left for Flanders (and afterwards went to England) August 24, 1679. He had made his logic at Liege.

Edward Stockton was son of Thomas and Ursula Stockton, born at Kiddington, Cheshire, and baptized by a heretical minister in Malpass parish church in 1649. He was confirmed at St. Omer's College, after embracing the Catholic faith, and studied there and at Liege. His parents were of the upper class, and heretics; he had two brothers and one sister. He was converted to the Catholic faith two years before by Fr. Ormes, *vere* Henry Challoner, lately dead. He studied at Trinity College, Dublin, before his conversion, and took his B.A. degree; afterwards repeating his studies as above. Students' replies, and *Records S.Œ.* vol. i. p. 668.

949. PARRY, JAMES, *vere* PRITCHARD, son of James, of Monmouthshire, aged 22. Admitted with the last. Took

the oath, and was ordained priest April 17, 1677, in St. John Lateran.

James Pritchard was son of James Pritchard and Elizabeth Lewis, born at Blan-Lymman, in the county of Monmouth, and baptized by a Catholic priest. He lived nearly three years with the Jesuits, spending the rest of his life at home. He studied at St. Omer's College for three years, and was confirmed there. His father was of high family, a Catholic, as were his mother, two brothers, and four sisters. Some of his relations were Catholics, others heretics. He was always a Catholic. (Students' replies.) He was probably a younger brother of Fr. Charles Pritchard, who was born in 1637, entered the Society in 1663, and was principally engaged in the South Wales Missions. He was a victim of Oates' plot, and died in concealment, March 14, 1680, from his sufferings (having been long and hotly pursued by the Privy Council pursuivants). He was privately buried in a garden. See biography, *Records S. F.* vol. v. pp. 875, seq.

950. SINGLETON, JAMES, *vere* SWARBRICK, son of John, Lancashire, aged 19. Admitted, &c., with the last, and ordained priest April 9, 1678. Left for Belgium May 15, 1680.

James Swarbrick was born and brought up at Singleton, Lancashire. He was baptized by Mr. Matthews, a priest, July 25, 1655, and studied humanities at St. Omer's College. His parents were of the middle class, and always Catholic. He had four brothers and a sister. (Students' replies.)

951. RIVERS, RICHARD, *vere* BURSCOUGH, son of John, Lancashire, aged 22. Admitted, &c., and ordained with James Pritchard, above.

Richard Burscough, *or* Burscow, was son of John Burscough (or Burscow) and his wife Anne Hitchmough. He was born at Widnes, in Lancashire, February 11, 1657, and baptized by Mr. Barlow, a secular priest, and in 1672 was sent to St. Omer's College for his humanities, having studied rudiments at Widnes. His parents and relatives were of the upper class; his father was not rich, being a younger son, and had suffered much for the Catholic faith, which his parents had embraced. He had three brothers and two sisters, all Catholic. (Students' replies.)

952. SHAW, THOMAS, *vere* ROBINSON, son of John, Lancashire, aged 22. Admitted, &c., and ordained with Edward Stockton, *alias* Belott, above. Left for England May 4, 1677.

Thomas Robinson was son of John and Margaret Robinson, and born at Singleton, in Lancashire. He was baptized by Mr. Holden, a secular priest, August 26, 1651, and was confirmed and educated at St. Omer's College. His parents and friends were of the middle class, and Catholics; he had four brothers and two

sisters, and was always a Catholic. His parents had suffered both public and private spoliation of their property in the civil wars on account of their faith. He had studied humanities at Kirkham, Poulton, and Singleton, and at St. Omer, as above. (Students' replies.)

953. NORRIS, ANDREW, *alias* BAINES, son of John, Lancashire, aged 19. Admitted, &c., with the last. After minor orders in February, 1675, he entered the Novitiate of the Society at St. Andrew's, Rome, July 30, 1676. He had finished his philosophy.

Andrew Norris was of the Speke family; a son of John Norris and his wife Elizabeth Beauvoy, born and brought up at Speke, and baptized by Mr. Melling, 1655 or 1656. He made his humanity studies at St. Omer's College. He states in his replies that he had three brothers, but no sister, and that his parents, who were of the upper class of society, had suffered much for their faith. He was one of the priests at Lincoln on the outbreak of the Revolution of 1688, and fled into Yorkshire with Fr. Peter Hamerton and Fr. Every, and was seized and cast into York Castle with the latter, and soon after liberated on bail. He was Superior of the Lincolnshire District in 1701 and 1704, and died January 26, 1721. His brother Charles is mentioned in No. 891 (*Records S.J.* vol. v. p. 616.)

954. GIBBS, JOHN, *vere* YORK, son of John, Yorkshire, aged 20. Admitted, &c., and ordained priest with James Singleton above, and left with him for Belgium.

This student was son of John York, Esq., and his wife Catherine Tempest. He was born at Broughton, Yorkshire, and baptized in 1654. He was brought up and educated at home, and studied humanities at St. Omer's College. His parents were of high families in good circumstances, and Catholics. He had five brothers and one sister. He was always a Catholic. *Records S.J.* vol. v. p. 721, note.

955. BODENHAM, HUGH, son of Roger, Staffordshire, aged 28. Admitted, &c., with the above. Ordained subdeacon and deacon in February and April, and priest May 3, 1676. Left for England June 3 following.

Hugh Bodenham was son of Roger and Anne Bodenham, born at Painsley, Staffordshire. He was baptized by Mr. Lothering, a priest, September 27, 1646. His parents and relatives were of the higher class, and Catholics; he had six brothers and three sisters, and was always a Catholic. He had previously made his humanity studies. (Students' replies.)

956. RICHARDS, HENRY, son of Lewis, Dorsetshire, aged 24. Admitted October 1, 1673. After the oath and minor orders ordained priest June 24, 1676. Left for England July 10, 1676.

1674.

957. LINGEN, EDWARD, *vere* PYE, son of John and Blanche, Herefordshire, aged 21. Admitted October 4, 1674, as a convictor. Left for the College of Nobles in Rome, May 18, 1676.

Edward Pye was probably of the ancient and once staunch Catholic family of Pye of the Mynde, county of Hereford, and his father may have been John, the third son of William Pye, Esq., of the Mynde, who died August 20, 1611. One of his ancestors, John Pye, of the Mynde, died in 1550, and was buried at Dewchurch, county Hereford, beneath the following inscription—"Here lyeth the body of John Pye, of Mynde, a traveller; in far countie his life ended; he left behind him Walter his son, heire of Mynde. A hundred and six yeares he was truly, and had sons and daughters two and forty." (Burke's *Landed Gentry*.)

958. CAMPION, GEORGE, *vere* WIGMORE, son of Robert and Frances, Herefordshire, aged 20. Admitted with the last as a convictor. He defended the theses of universal philosophy with great applause in the Roman College August 27, 1677, and three years later left for England.

Several of this old Catholic Herefordshire family (under the *alias* of Campion) became Jesuits and Nuns. See *Records S.F.* vol. iv. pp. 420, seq.

959. MORE, JOHN, *vere* SCOTT, son of John and Mary, London, aged 18. Admitted October 30, 1674. He took the oath, and left for England with the permission of the Cardinal Protector November 16, 1675, with the intention of returning again after a year. He returned on October 9, 1679, and received minor orders in 1680, and left for France January 4, 1681, with consent of the Protector.

John Scott was the only child of John Scott and Mary Roper, born "in a village called St. Martin's Lane, London," August 4, 1656; he was baptized by a heretical minister, brought up in London, and confirmed by the Bishop of Bruges. His parents were descended from families of high station, especially his mother, who was more noble; their circumstances were moderate. His father dying in his seventh year, he became a Catholic through his mother's prayers and good counsels, and then went into voluntary exile to avoid a heretical paternal aunt, who sought his perversion. (Students' replies.)

960. PERCY, MARTIN, Cornwall, son of Martin and Elizabeth, aged 21. Admitted October 11, 1674. After the oath and receiving minor orders, he was ordained subdeacon



and deacon in February and March and priest April 1, 1679. Left for England April 21, 1681.

Martin Percy, *or* Pearse, was born and brought up in Cornwall, and baptized by a priest February 19, 1644. His parents were Catholic, and of good means; he had some sisters, but no brothers. He was always a Catholic, and made his humanities in Cornwall. (Students' replies.) A member probably of the same family became a Benedictine Nun in 1724, professed as Dame Xaveria Pearse, and died December 18, 1767.

961. WILLIAMS, BENEDICT, *vere* ROMSEY, son of Edward and Bridget, Wales, aged 19. Admitted October 4, 1674. After taking the oath and receiving minor orders he was ordained, and left for England with the last.

962. STAFFORD, JOHN, *vere* GIFFARD, Staffordshire, son of John and Catherine, aged 19. Admitted with the last as a convictor. Recalled by his parents, he left September 29, 1675.

963. BLACKBURN, JOHN, son of Edward, Lancashire, aged 20. Admitted, &c., and ordained with Benedict Romsey, above, and left for England April 21, 1681.

John Blackburn, son of Edward and Grace Blackburn, was born and brought up at Garstang, county Lancaster, and baptized by Mr. John Sefton in the year 1654. His parents and relatives were of the middle class, of moderate means, and Catholics; he had one brother and several sisters. He was always Catholic, and made the greater part of his humanities at Garstang. (Scholars' replies.) The Rev. Thomas E. Gibson briefly refers to this priest in his late work, *Lydiat Hall and its Associations*, p. 181. He served the mission in the neighbourhood of Lydiat, Lancashire, and was buried in the old and now ruined chapel of St. Katherine, Lydiat, of which Mr. Gibson gives a detailed history, dying April 2, 1728, aged seventy-four. See lithograph of inscriptions on tombstones at St. Katherine's, Lydiat, *Records S. F.* vol. v. p. 376.

964. SERJEANT, FRANCIS, son of Francis, of London, aged 23. Admitted, &c., with the last. Ordained with James Swarbrick, *alias* Singleton, above. Left February 20, 1681, with the leave of the Cardinal Protector for the College of the Converts [*Collegium Conversorum*], where he instructed men of his own country, who had been recently converted, or were desiring to be so.

This student was son of Francis Serjeant; he was born in London, was now twenty-three years old, and had been brought up in England and in Belgium. His parents were of the middle class, and heretics; he had both brothers and sisters; was con-

verted four years before to the Catholic faith, by the parish priest at Dunkirk, and had in consequence been cast off by his friends. He studied his humanities in England. (Students' replies.)

965. BLACON, PETER, *vere* BAYNES, JOHN, son of Richard, of Lancashire, aged 22. Admitted, &c., and ordained with the last. Left for England April 24, 1681.

John Baynes was son of Richard and Jennet Baynes, Catholics. He was born at Woodplumpton, Lancashire, and baptized by Mr. John Hughes November 30, 1653. He had spent much of his life at his native place; his parents and relatives were of the middle class, and he had only one brother. He was always a Catholic, and made his humanities at Kirkham. (Students' replies.)

1675.

966. TURNER, JOHN, *vere* SMITH, son of John Smith, of Norfolk, aged 19. Admitted October 30, 1675. Took the oath and received minor orders in 1677. Ordained subdeacon and deacon in March, and priest April 5, 1681. Left for England March 9, 1682.

967. LINGEN, WALTER, *vere* PYE, son of John and Blanche, of Herefordshire. Admitted with the last as a convictor. Having finished his course of philosophy with distinction, he left for England April 27, 1678.

Walter was brother to Edward Pye, No. 957. Walter was a family name of the Pye's of the Mynde. See Burke, as above.

968. PALMER, CHARLES, *vere* DARELL, son of Marmaduke, of Bucks, aged 20. Admitted with the last as a convictor. Left for Belgium October 27, 1681.

Charles was brother to Marmaduke, No. 938. See Darell pedigree, as above.

969. CHERCAM, EDWARD, *vere* BLOUNT, son of John, of Worcestershire, aged 15. Admitted with the last as a convictor. Left for England September 1, 1678, having finished his philosophy.

1676.

970. POLLARD, AUGUSTINE, *vere* GIBBONS, JOHN, son of John, of Devonshire, aged 24. Admitted as a convictor February 27, 1676. He took the scholars' oath, and was ordained subdeacon and deacon in June and July, and priest July 25, 1677, that he might immediately leave for England, having been recalled by his heretical

father, as appears by his letter. However he finally left the College, on August 30, 1677, with leave of the Protector.

John Gibbons was son of John and Joanna Gibbons ; born in the parish of St. Mary's, Exeter. He was educated at the School of St. Mary's de Ottery [Ottery St. Mary's], and afterwards for three years in Spain. His parents were of the upper class, but heretics. He was converted to the Catholic faith by the Rev. Fr. Henry Edwards. *Records S. J.* vol. v. p. 910.

971. DAVIS, JOHN, *alias* THOMPSON, son of Henry, of London, aged 29. Admitted November 13, 1676. He took the oath, and received minor orders and Confirmation in March, 1678. Being deemed unfit for Holy Orders he left March 18, 1682.

John Thompson was eldest son of Henry and Ann Thompson ; born in London March 4, 1648, where he was brought up. His parents and relations were of high families and rich. One of his parents was Catholic, the other heretic. He was converted from heresy three years ago, by the aid of Rev. Fr. Anthony Bruning, and, with his friends, had suffered much for the faith. He had two sisters. He studied humanities for some time at St. Omer's College. See *Records S. J.* vol. v. p. 816, note.

972. BENETT, THOMAS, *alias* BAINES, son of Thomas, of Lancashire, aged 20. Admitted, &c., with the last as a convictor. After minor orders in March, 1678, ordained subdeacon and deacon in July and December, and priest December 20, 1681. Left for England, May 1, 1683.

1677.

973. ECCLESTON, THOMAS, son of Henry, of Lancashire, aged 18. Admitted as a convictor October 6, 1677. Left for France October 3, 1679. In 1697 he returned to Rome, and entered the Novitiate of the Society at St. Andrew's.

Thomas Eccleston was son of Henry Eccleston, Esq., of Eccleston, county Lancaster, and frequently passed by the assumed names of Gorsuch and Holland. Thomas had fought a duel, and killed his antagonist, which was the leading motive of his renouncing the world and entering the religious state. His full length portrait was formerly at Eccleston Hall, in which he is represented as pointing to his sword thrown on the ground. He served the Yorkshire missions, and was Rector of St. Omer's College for six years, dying December 30, 1743. *Records S. J.* vol. v. p. 348.<sup>12</sup>

<sup>12</sup> The following account of the old families and estates of Eccleston and Scarisbrick has been kindly supplied by the Rev. T. E. Gibson :

974. MORPHY, CHARLES, son of John, of Ireland, aged 18. Admitted with the last as a convictor. Left for Germany September 1, 1678, having finished his course of logic.

975. NORRIS, RICHARD, son of John, of Lancashire, aged 19. Admitted as a pensioner or convictor on the foundation of Bernardino Pippi, with the last. Received

“Thomas Eccleston, of Eccleston, Lancashire, left his estates strictly entailed to John Gorsuch, *alias* Eccleston, of Gorsuch, in Scarisbrick; then to his brother, George Gorsuch, and his issue; and lastly to Basil Thomas Scarisbrick. John Gorsuch Eccleston entered upon the estates in 1731, having before buried his first wife. He then married Winefrid Lowe, of Cowley Hill, the subsequent foundress of the Lowe House Catholic Mission, St. Helen's. Dying childless, and his brother, George Gorsuch, having died during his lifetime, *s.p.*, Basil Thomas Scarisbrick succeeded to these estates, and assumed the name of Eccleston. This gentleman was the eighth surviving son of Robert Scarisbrick, of Scarisbrick, Esq., and his wife Anne, second daughter of William Messenger, Esq., of Fountains Abbey, county York, and, having no expectations of succeeding to landed property, had been sent early in life to Cadiz to pursue a mercantile career. At the death of John Gorsuch Eccleston he was recalled to England. He married Elizabeth, daughter of Edward Dicconson, of Wrightington, Esq., and of his wife Mary Blount, sister to Sir Edward Blount, baronet. Through this alliance the Wrightington estate eventually came into his family. At his decease, on May 23, 1789, aged seventy-seven, he left as sole surviving brother the Rev. Francis Scarisbrick, S.J., who lived scarcely two months longer, dying at Liege on the 16th of July following. Before his death he was able, as the remainder man, to re-settle the Scarisbrick estate on his nephew, Thomas Eccleston, of Eccleston and Scarisbrick, who had married, April 19, 1784, Eleanor, daughter of Thomas Clifton, of Lytham, Esq., and of Lady Jane Bertie, daughter of Willoughby, Earl of Abingdon. This gentleman died November 1, 1809, aged fifty-seven, and was buried at Ormskirk. His son Thomas assumed the family name of Scarisbrick on May 8, 1810, and sold the Eccleston estate. He married Sybilla Farrington, of the Worden family, but died without surviving issue in July, 1833, leaving his estate to his brother, Charles Eccleston, who had taken the name of Dicconson on succeeding to the Wrightington property. This gentleman now dropped these two surnames, and was subsequently known as Charles Scarisbrick, of Scarisbrick and Wrightington. He died unmarried, May 6, 1860, being the last male heir of this ancient line which had held the lordship of Scarisbrick in uninterrupted male descent for a period of seven hundred years. Ann, his eldest sister, and widow of Sir Thomas Windsor Hunloke, baronet, of Wingerworth, Derbyshire, succeeded to Scarisbrick, while the next sister, Elizabeth, widow of Edward Clifton, Esq., of the Lytham family, took the estate of Wrightington. The latter dying November 9, 1863, was followed in possession by her eldest son, Thomas Clifton, Esq., who has since assumed the name of Dicconson. He has served the office of High Sheriff for Lancashire, and resides at Wrightington, unmarried, having, however, several brothers. Lady Hunloke took the family name, and dying March 6, 1872, the estate fell to her surviving daughter, Eliza Margaret, married to Leon Blandos, Marquis of Castéja. This lady is since dead, and her husband now holds the ancient inheritance of the Scarisbricks.”



minor orders in March, 1679, and left for the Novitiate of the Society of Jesus at Naples November 9, 1680.

Richard Norris was brother of Charles and Andrew Norris, Nos. 891 and 953, above, and was the missionary at Exeter at the time of the Revolution 1688, and had much to suffer on that occasion, and narrowly escaped with his life. He was Superior of the Devonshire District in 1701 and 1704, and died, probably in the Eastern District, on June 21, 1717. See *Records S. J.* vol. v. pp. 617 and 970, seq.

976. COTTAM, LAURENCE, son of Henry, of Lancashire, aged 19. Admitted with the last. Took the oath and received minor orders in 1679. Ordained subdeacon and deacon in July and August, and priest September 7, 1681. He left for the Fathers of the Mission (*ad patres missionarios*) January 22, 1684, and on April 13 following, became chaplain to the Cardinal Protector.

Laurence was son of Henry and Mary Cottam; he was born at Thornley, Lancashire, and was principally educated at Clitheroe School. His parents were of the middle class, as were likewise his relations, and all were Catholic. (Students' replies.)

977. NANFANT, REGINALD, *vere* WILLIAMS, son of Henry, of Monmouthshire, aged 19. Admitted and took the oath with the last (October 6, 1677). Ordained subdeacon and deacon in July, 1681, and priest January 25, 1682. Left for England April 10, 1684.

978. ROSS, JOHN, son of William Ross, of Herefordshire, aged 31. Admitted November 3, 1677. Took the oath, &c., with the last. Ordained subdeacon and deacon in June and July, and priest July 21, 1680. Left for Germany September 14, 1680.

John Ross was son of William Ross and Agnes Vockinck, born at Preston-on-Wye, Herefordshire, and baptized by a Protestant minister October 24, 1647. He was confirmed at Brussels, and educated in the School of Nobles, at Fulda, in Germany, after which he served for some time in the army of the Emperor. His parents were of high birth, but in exhausted circumstances, having been expelled from England for their fidelity to the King, and sought refuge in Germany. His father was a convert from heresy. He had one brother and three sisters, two of whom were nuns. He was brought up in the orthodox faith by his Catholic mother, and had suffered much in consequence. He received the first tonsure from the Most Rev. Prince Joachim, the Abbot of Fulda. *Records S. J.* vol. v. p. 871.

[No entry for 1678.]

1679.

979. BRUCE, JOHN, son of John Bruce, of Somersetshire, aged 22. Admitted September 14, 1679. Took the oath and received minor orders in June and July, 1680. Left for England on account of ill health, which prevented his taking Holy Orders March 18, 1682.

John Bruce was born at Pennard, Somersetshire, and baptized by a priest in April, 1657. He was chiefly brought up in London. His parents had belonged to the middle class, and were Catholics, but were now dead. He was an only child. He once entertained doubts about the Catholic faith, but Fr. Ambrose, of Seville, removed them satisfactorily. He made his studies in London. (Students' replies.)

980. MOLYNEUX, JOHN, son of Richard, of Lancashire, aged 19. Admitted October 7, 1679. Left for England October 8, 1681, not having taken the oath of Pope Alexander VII.

John Molyneux, *alias* Harrington, was born in Lancashire, and baptized by Mr. Parr, a secular priest. His parents were of the middle class and Catholics, and he had brothers and sisters. He was always a Catholic, and had suffered for his faith. He made his humanity studies at St. Omer's College. (Students' replies.)

981. SAVILLE, RICHARD, *vere* SMITH, son of John, of Sussex, aged 19. Admitted with the last as a convictor. Left for the Novitiate at Watten May 15, 1680.

Richard Smith was professed August, 1697, served the Lulworth mission from about 1685, or a few years later, until 1707, and the Lancashire District for many years, and was once its Superior. He died probably at Culcheth, near Warrington, where he was chaplain for some time, September 22, 1735.

982. WESTBY, THOMAS, *vere* BILLINGE, son of Richard, of Lancashire, aged 25 and upwards. Admitted with the last. Took the oath May 1, 1680. After minor orders, ordained subdeacon in May, 1682, and left the College a priest May 4, 1686. He remains in the service of his Excellency the Legate. . . .

Thomas Billinge was son of Richard Billinge, born in Lancashire about 1654, and baptized by Mr. Gennings, a secular priest. He was confirmed at St. Omer's, where he was partly educated, after studying at Douay and in England. His parents belonged to families of position, but were in impoverished circumstances. His mother was always a Catholic, but his father became one only before his marriage. He was always a Catholic, and had suffered for his faith. (Students' replies.) Two members of this Lancashire family were priests of the Society, viz.: Richard, born 1674, who

entered the Society 1724, and died in Lancashire in June, 1732; and James Billinge, born 1713, who entered the Society 1739, and after serving the northern and Lancashire missions for many years, died at Crondon Park, February 28, 1769; also George Billinge, born 1678, who entered the Society as a lay-brother 1729, and died at Watten January 26, 1739.

983. DRAPER, WILLIAM, son of John, of Suffolk, aged 15. Admitted and took the oath, &c., with the last. After completing his theology, he left without taking Holy Orders, partly on account of age, and partly from weak health, with the hope of obtaining a dispensation for entering the Order of St. Benet at Lambspring [no date].

William Draper was son of John Draper, born in Suffolk, and was baptized by a minister March 6, 1664. His parents were of the middle class; his mother was a Catholic; he had an elder brother but no sister; he was always a Catholic, and had made his humanity studies. (Students' replies.) William was probably an elder brother of Fr. Joseph Draper, who was born in 1670, entered the Society 1692, and died at Lydiat, county Lancaster, April 7, 1703, and was buried in the old chapel of St. Katherine there. *Records S.7.* vol. v. pp. 376 and 390.

1680.

984. LACEY, NATHANIEL, *vere* NATHAN, son of Nathan Lacey, of London, aged .... Admitted June 18, 1680. Left for England July 5 following on pressing business, by leave of the Cardinal Protector.
985. BROUGHTON, JOSEPH, *vere* NOTTLE, son of Humphrey Nottle, of London. Admitted October 2, 1680. Left for SS. John and Paul April 14, 1681, and thence proceeded to Naples to the Novitiate of the Dominicans, without taking the oath.

Joseph Nottle was son of Humphrey and Anne Nottle, and was born and brought up in London, baptized by a Catholic priest in June, 1659, and confirmed in London. His parents were of the middle class and well off, and Catholic. He was an only child; he had been always a Catholic, and had suffered for the faith. He had previously made his humanity studies. (Students' replies.)

986. COURTNEY, JOHN, *vere* COURSEY, son of Henry, of London, aged 16. Admitted October 11, 1680. Left for England July 16, 1681, without taking the oath.

John Coursey was son of Henry and Elizabeth Coursey; born in London, and baptized by a Catholic priest. He was sent to St. Omer's College at twelve years of age, and studied humanities

there. His parents were of the middle class ; his father was a Catholic, but his mother a heretic. He was an only child and always a Catholic. (Students' replies.)

987. LINGEN, HENRY, *vere* PYE, son of John, of Herefordshire, aged 18. Admitted and left with the last.

Henry Pye was a brother of Edward and Walter Pye, Nos. 957 and 967.

988. DARCY, HENRY, *vere* THOROLD, son of William, of Berks, aged 18. Admitted with the above. Left without taking the oath April 24, 1681.

Henry Thorold was son of William and Mary Thorold ; born in Berks. He was confirmed at St. Omer's College, where he studied for four years. His parents had but moderate means, and were Catholics ; he had nine brothers and three sisters. See *Records S.J.* vol. v. p. 611, Thorold family.

989. FITZHERBERT, FRANCIS, *vere* HALL, son of Roger, of London, aged 18. Admitted with the above. Took the oath and received minor orders in June and July, 1681. Ordained subdeacon and deacon October and November, 1684, and priest February 11, 1685. Sent to England with faculties in May, 1687.

990. ANDERTON, CHRISTOPHER, *vere* TURBERVILLE, son of John, of Berks, aged 21. Admitted with the last as a convictor. Left for England May 13, 1682, having been sent for by his parents.

Christopher Turberville may have been a younger brother of Fr. John Turberville, who was nearly allied to Lady Anderton, widow of Sir Francis Anderton, of Lostock and Lydiate. Fr. John was born in 1663, entered the Society in 1683, was professed in 1704, appointed Provincial in 1725, and died in London, Superior of the mission there, November 11, 1735. See his biography, *Records S.J.* vol. v. pp. 372, seq., and *Lydiate Hall and its Associations*, p. 73, seq.

991. SMITH, HENRY, *vere* NEVILLE, son of Thomas, of London, aged 19. Admitted with the last as a convictor. Left August 21, 1682.

Canon Raine in his *York Castle Depositions*, p. 238, gives a list of upwards of sixty-five gentlemen of Northumberland confined in gaol for refusing the condemned oath of allegiance and supremacy, in July, 1683, and among them is the name of Henry Neville. This may have been the above English College student.



992. CRANE, WILLIAM, son of Francis, of Norfolk, aged 17. Admitted November 21, 1680, as a convictor. Received Confirmation in the Oratory of the Nobles, in the Gesu, December 8, 1682. Left for France with the last.

William Crane may have been a relative of Fr. William Crane, who was born in 1647, entered the Society 1676, was professed August 15, 1686, and died in England July 13, 1706.

1681.

993. HAYLES, CHARLES, *vere* DUKE, son of George, of Berks, aged 32. Admitted October 13, 1681. Took the old oath, and died most piously in the College February 1, 1683, gradually worn out by a long illness, and confined to his bed for ten months. He was admitted to the vows of the Society of Jesus before death.

Some interesting particulars regarding Charles Duke will be found in *Records S. J.* vol. v. pp. 710, seq. He had filled some post of honour at the English Court, had served under Turenne in the German war; and falling sick, had been carried to a monastery, and converted to the Catholic faith by the charitable attention of the religious. After the death of Turenne on the battlefield, he returned to England, but the violence of the anti-Catholic persecution compelled him to retire to Belgium, where he was eventually received into the English College of St. Omer, and after living a holy life and practising the severest self-mortifications, he journeyed to Rome as a pilgrim, and received the student's gown. He was the eldest son of Mr. George Duke, a gentleman, of Berks, and had two brothers and two sisters.

994. JAMESON, FRANCIS, *vere* DODDINGTON, JAMES, son of Francis, of Somersetshire, aged 21. Admitted November 7, 1681. Left the College of his own accord, without taking the oath, April 2, 1682.

Francis Doddington was one of the scholars sent from St. Omer's College, as witnesses on the part of the Jesuit Fathers, to discredit the evidence of Titus Oates upon their trial. He clearly convicted him of the grossest perjury, and though closely examined by the Lord Chief Justice Scroggs, by Judge Pemberton, and likewise by the jury, his ingenuous evidence could not be shaken. See *Records S. J.* (Oates' Plot) vol. v. p. 132.

995. RICHARDSON, JOHN, *vere* RICHARDS, BARNABY, son of Richard, of Kent, aged 25. Admitted December 5, 1681. He was sent from the College, partly from ill-health, and partly because he was found but little suited for Holy Orders, May 13, 1682.

[No entry for 1682.]

1683.

996. CLAVERING, RALPH, son of Thomas and Mary, of Northumberland, aged 28. Admitted May 11, 1683, with a letter of recommendation from the Very Rev. Father Hitchcock, President of the Benedictines of Douay, where he had studied humanities for five years; also from Fr. John Clare, our Procurator at Paris. Took the oath November 7, 1683. After minor orders ordained subdeacon and deacon in March, and priest April 13, 1686. Left for France in 1688, not having completed his studies, but wanting two years of moral theology.

Ralph Clavering was son of Thomas and Mary Clavering, born at Learchild, Northumberland. He was educated partly at Berwick and partly at Douay, where he was confirmed, and studied humanities for five years. His parents were Catholic, in moderate circumstances; he had two brothers and four sisters. He was always a Catholic, and had suffered much for the faith. See *Records S. J.* vol. v. p. 648.

997. RAWLINS, HENRY, son of John and Judith, of Worcestershire, aged 24. Admitted October 5, 1683. After taking the oath on May 1, 1684, and receiving minor orders in the same year, he was ordained with the last. Left the College May 27, 1690; he remained in the service of the Cardinal Protector. He behaved admirably in the College.

Henry Rawlins was son of John and Judith Rawlins, born at Tardebigg, Worcestershire, April 16, 1659. He studied humanities at Alcester Grammar School, from whence he entered the service of Mr. Sheldon, and afterwards accompanied General Norman to Ireland, where he was confirmed. His parents were respectable; his father always a Catholic, his mother was a convert; he had two brothers and one sister. He was always Catholic, and had suffered much on that account under the said General, and was confined in prison two days; on his liberation he went to Belgium, and studied humanities at Douay. *Records S. J.* vol. v. p. 847.

998. COLLINGWOOD, JOHN, *vere* METCALFE, son of John and Elizabeth [Eleanora], Yorkshire, aged 20. Admitted October 10, 1683. Took the oath, &c., with the last. Ordained subdeacon and deacon in March, and priest April 20, 1687. Left for England July 1, 1690. He behaved admirably.

John Metcalfe was son of John and Eleanora Metcalfe, born and brought up at Richmond, Yorkshire; he was baptized by Fr. Thomas Collingwood in March, 1663. He studied his humanities at

St. Omer's College for five years. His parents were of the higher class ; his father was a barrister, of a knightly family, and with his mother was a Catholic. (Students' replies.)

999. MORGAN, WILLIAM, *vere* PRITCHARD, son of John and Jane, of Monmouthshire, aged 21. Admitted and took the oath with the last. Received minor orders March 9, 1686, and was ordained with the last. Left for the English Mission July 1, 1690. He conducted himself admirably here.

William Pritchard, son of John and Jane Pritchard, was born in Monmouthshire, and baptized by Mr. Elliot, a Catholic priest, in April, 1662. He was brought up and educated in Monmouthshire, and for two years at St. Omer's, where he received Confirmation. His parents were of the middle class, and Catholics. He had a brother and sister, and was always a Catholic. (Students' replies.)

1000. EVERY, PETER, *vere* SALTMARSH, son of Edward and Gerarda [Leonarda], Yorkshire, aged 25. Admitted, &c., with the last. Ordained with Ralph Clavering, above. Left for France April 12, 1690.

Peter was brother of Gerard Saltmarsh, No. 941, son of Edward and Leonarda Saltmarsh, born at Kilvington Castle, Yorkshire, 1658 ; he was baptized by a secular priest named Michael [Nicholas] Postgate [the martyr]. He was educated partly in England and partly in Continental Colleges. His parents and relatives belonged chiefly to families of position, and all were rich, and Catholics. He had three brothers but no sister. He was always a Catholic, and had suffered for the faith, till he was compelled to withdraw from danger. (Students' replies.) About 1694, he became chaplain to the English Benedictine Nuns of Pontoise, and at the end of two years went to the English Mission. (Pontoise Records.) The Diary of the Blue Nuns (Paris) states that from 1690 till the end of 1694, they had for confessor, the Rev. George Saltmarsh.

1001. WEST, GEORGE, *vere* BOSTOCK, son of Thomas and Anne, of Denbighshire, aged 19. Admitted October 1, 1683. After taking the oath and receiving minor orders, he was ordained subdeacon and deacon in May and June, and priest June 12, 1688, in St. John Lateran. Left for England July 1, 1690.

George Bostock was the son of Thomas and Anne Bostock, born in Denbighshire. His parents were of the middle class, Catholics, and in moderate circumstances ; he had brothers and sisters. He was always a Catholic, and made his humanities at St. Omer's. (Students' replies.) He was probably a nephew of Richard Bostock, Esq., of Wroxhall, county Salop, whose daughter Mary married Henry Huddleston, Esq., of Sawston Hall, county Cambridge.

1002. REYNOLDS, JOHN, son of John and Anne, Salop, aged 18. Admitted, took the oath, and received minor orders, with the last. He left the College without Holy Orders, but was not dispensed from his oath, August 28, 1688.

John Reynolds was son of John and Anne Reynolds, of Salop, born August 6, 1665. He had not been confirmed. His parents were respectable, and in moderate circumstances; his father was a heretic, his mother a Catholic; he had one brother and three sisters. He was converted from heresy eight years ago by means of John Parry, a priest. He had made his humanity studies. (Students' replies.)

1003. MAURICE, JAMES, *vere* PLOMERDON, *or* PLUMERDEN, ROBERT, London, son of Robert and Mary, aged 19. Admitted, &c., with the last. Ordained with George Bostock, above. Left for the English Mission with faculties May 30, 1690.

Robert Plumerden was son of Robert and Mary Plumerden; born in London June 1, 1664. He had not been confirmed. He made his humanity studies in London. His parents were respectable, and in moderate circumstances. He was always a Catholic. (Students' replies.)

1004. NIXON, JOHN, Yorkshire, son of John and . . . Nixon, aged 31. Admitted November 26, 1683. Left for England March 13, 1684, on account of ill-health and other causes.

This student, the son of John Nixon, was born in the village of Well, in the county of York. He had not been confirmed, and was principally brought up in the town of Todwick, Yorkshire. His parents and relatives were of the middle class, and heretics; and he had an only brother. He was converted from heresy about two years ago by the assistance of Rev. Fr. Thomas Piercy, *vere* Pearce, on the occasion of a dangerous sickness. He made his rudimental studies at Laughton, near Todwick, and studied at Cambridge for four years, where he took his degree of B.A. *Records S.7.* vol. v. p. 722. A member of this family, viz., Thomas Nixon, was born in Lancashire, October 6, 1735, of Catholic parents. After his humanity course at St. Omer's College, he was admitted to the English College, Rome, which he left August 6, 1756, and entered the Novitiate of the Society at Watten on October 9th following. He was professed in 1770, and died November 5, 1793, according to Oliver at Alnwick, while the English College Diary states at Biddleston.

1684.

1005. DALINGSON, *or* DALYSON, EDMUND, Mr., priest, son of Robert and Catherine Dalyson [Dalingson], . . . Aged 26. Admitted September 30, 1684. Took the oath May 1, 1685. Left January . . ., remaining in the service of the Cardinal Protector.



1006. GLYNN, JOHN, *vere* GLYNN CADWALLADOR, Carnarvonshire, son of David and Ellen, aged 24. Admitted, &c., with the last. After minor orders ordained subdeacon and deacon in February and March, and priest March 25, 1690. Left for England with faculties in his third year's theology on account of bad health June 2, 1690.

1007. ANDERTON, FRANCIS, son of Francis, of Lancashire, aged about 18. Admitted October 1, 1684. He came as a convictor, but because his Eminence the Protector had issued a decree that no convictor should in future study in the College, he was admitted at least as a probationer for six months, in order that he might consider about electing the ecclesiastical state of life, that is, whether he would take the form of oath of Alexander VII., or else return whence he came. He left April 4, 1685, for the Novitiate at Watten.

Francis Anderton was fourth son of Sir Francis Anderton, the first baronet, of Lostock, county Lancaster, and Elizabeth, daughter and co-heir of Sir Charles Somerset, second [? fourth] son of Edward, Earl of Worcester. He entered the Society June 21, 1685. He is described in the Annual Letters of the English Province for 1710, as then engaged in the Durham District—"A man worthy of all praise." He was living in 1718, and his death must have occurred between that date and 1725. See *Records S.J.* vol. iii. Addenda, p. 774, Anderton family and pedigree (wrongly bound with p. 744).

1685.

1008. GAGE, EDWARD, son of Edward, of Suffolk, aged about 22. Admitted July 15, 1685. Left the College without taking the oath January 31, 1686. Remains in the city.

Edward Gage was eldest son of Sir Edward Gage, of Hengrave Hall, the first baronet; his mother's name was [Anne] Watkins. He was born in Suffolk in 1682-3, and studied his humanities at Douay. His parents were rich, and of high family, as were likewise his relatives, and all were Catholics; he had four brothers and four sisters. His parents had suffered much for their faith. He now promises to enter the priesthood and to go upon the English Mission when sent. (Scholars' replies, and *Records S.J.* vol. v. p. 525.) Burke, *Peerage and Baronetage*, makes Anne Watkins the third wife of Sir Edward Gage, and only mentions Edward as the fruit of that marriage, and states that he died unmarried. The above information adds three sons and four daughters to Burke's pedigree, unless, indeed, Edward Gage is speaking of his half-brothers and sisters. Sir Edward married five times. We do not discover that Edward took Holy Orders.

1009. HIGGINSON, THOMAS, Warwickshire, aged about 18. Admitted October 24, 1685. Took the oath May 1, 1686. Sent to England a priest October 6, 1692.

Thomas was only child of Thomas and Anne Higginson. He was born at Coventry, baptized December 22, 1667, and made his humanity studies at St. Omer's College. His parents and friends were of the middle class, and in moderate circumstances; he was always a Catholic. (Scholars' replies.)

1686.

1010. BLOUNT, MILES, *vere* DAVIS, son of George and Elizabeth, Flintshire, aged 24. Admitted September 28, 1686. Took the oath May 10, 1687, and received minor orders 1688. Ordained subdeacon and deacon in April and priest April 17, 1688. Left the College October 15, 1688, for England, with a letter of recommendation from the Protector to the Bishop who had jurisdiction in Wales.
1011. ELLIS, JOHN, son of John and Joan, Devon, aged 26. Admitted October 18, 1686. He left without taking the oath. . . .
1012. HOLT, THOMAS, son of Thomas and Elizabeth, of London. Admitted November 26, 1686. Did not take the oath. Left for England August 12, 1688.

1687.

1013. GREENWAY, ROBERT, *alias* STROUD, Somersetshire, son of John, aged about 32. Admitted May 14, 1687. He had studied his philosophy at Oxford, and was sent here for his metaphysics. Took the oath November 16, 1687. [Fr. Grene adds, "He was sent a priest to England, but died on his journey at Florence October 1694."]
1014. CONSTABLE, JOHN, *vere* PLACE, son of John, of Norfolk, aged 24. Admitted and took the oath with the last. He had studied his philosophy at Cambridge, and was sent hither for metaphysics. Received minor orders in 1687, and then left for Florence, without taking Holy Orders.
1015. WEBB, EDWARD, son of James and Dorothy, London, aged 19. Admitted November 30, 1687. Took the oath May 1, 1688. Left a priest for England about the beginning of March, 1693.

1688.

1016. FITZJAMES, THOMAS, son of Richard, Bath, aged 20. Admitted November 2, 1688. Took the oath May 1, 1689. Left the College in 1689, and entered the service of the Cardinal Protector Howard.

1689.

1017. HOLLAND, JOHN, *vere* MARTINDALE, Lancashire, son of John, aged 23. Admitted October 25, 1689. Left for the Novitiate of the Society without taking the oath, April 30, 1690.

John Martindale entered the Society July 30, 1690; was professed August 15, 1707; and died December 20, 1734. He served the Lancashire missions for some years.

1018. VAUGHAN, WALTER, son of Richard, Monmouthshire, aged 17. Admitted with the last. After taking the oath May 1, 1690, and receiving minor orders in February, 1692, he was ordained subdeacon and deacon in February and April, and priest June 24, 1696. Left for England September 13 following, and died at Paris the ensuing month.

Walter Vaughan a member of the old Courtfield family, was son of Richard Vaughan, Esq., of Welsh Bicknor, county Monmouth, and his first wife Bridget, daughter of William Wigmore, Esq., of Lucton, county Hereford. Several members of this old Catholic family, so fruitful in priests and religious of both sexes, entered the Society.

1019. OWEN, HUGH, son of Robert, of the Isle of Anglesea, aged 20. Admitted, took the oath, and received minor orders with the last. Ordained subdeacon and deacon in October and November, and priest November 23, 1692. Left for England September 13, 1696, but remained afterwards at Douay.

1020. SMITH, CLEMENT, *vere* BOULT, son of William and Elizabeth, Norfolk, aged 30. Admitted May 1, 1689. He had been Fellow of Caius College, Cambridge, from whence he was expelled for the Catholic faith, and came here to repeat philosophy for six months. He took the oath on November 13, 1689, received all the orders,

and left with Bishop Slaney for England on May 25, 1693.

1021. LAVERY, CHARLES, son of Patrick and Mary, Ulster, Ireland, aged 20. Admitted March 30, 1689. Took the oath October 20 following. Left the College for Ireland without taking Holy Orders.

Charles Lavery, probably brother to Dame Susanna Lavery, was professed at Dunkirk, O.S.B., in 1695, and died September 2, 1716, aged 41. He was one of the demies sent to Magdalen College, Oxon, by James II. 1687. *Records S. J.* vol. v. p. 955.

1690.

1022. DAVIS, JAMES, son of Thomas and Blanch, of Montgomeryshire, aged 23. Admitted October 25, 1690. Took the oath, and was ordained subdeacon and deacon in April and May, and priest October 10, 1694. Left for the English Mission March 10, 1696.

1023. WRIGHT, PETER, son of John and Mary, Essex, aged 21. Entered, &c., with the last. Ordained subdeacon and deacon in March, and priest March 21, 1693. Left for England April 21, 1697.

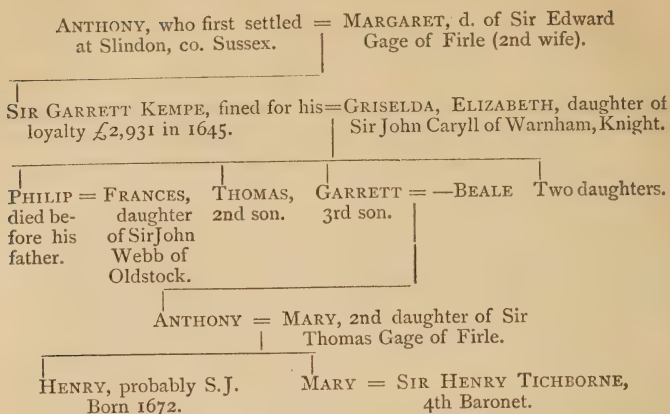
Peter Wright was probably of the old Kelvedon, Essex family. Burke, *Landed Gentry*, mentions John Wright, Esq., of Kelvedon, who married Philippa, daughter of William Fitzwilliam, Esq., of Lincolnshire, and had issue, John, Lawrence, and Peter. It is possible that his wife had a second name Mary, and that the above Peter was the son named by Burke.

1024. POOLE [POLE], HENRY, son of Francis and Cecilia, Derbyshire, aged 19 or 20. Entered, &c., with the above. Ordained subdeacon and deacon in March and April, and priest July 25, 1694. Left for England April 12, 1697.

1025. GILDEVEDGE, HENRY, *vere* KEMP, son of Anthony and Mary, Sussex, aged 18. Admitted with the last for his logic. Left April 23, 1691, without taking the oath.

Henry Kemp was educated at St. Omer's College, and entered the Society of Jesus July 1, 1691, at Watten; he served the mission of Wootton-Wawen, Warwickshire, for many years, and died at Watten, November 28, 1737. He was probably one of the Kempes of Slindon, whose pedigree runs thus:





1026. SULMAN, THOMAS, *vere* ALDRED, son of Thomas and Elizabeth, Norfolk, aged 20. Admitted, &c., and ordained with James Davis, above. Left for England with Henry Pole.

Thomas Aldred was probably an elder brother of Fr. Robert Aldred, who was born in 1674; he entered the Society in 1697, and, after serving the Lancashire missions for many years, died at Little Crosby, February 23, 1728, and was buried in the old Harkirke cemetery.

1027. BAKER, CHARLES, *vere* LEWIS, DAVID, son of Richard and Mary, Monmouthshire, aged 19. Admitted with the above. Left for the Novitiate of the Society in February, 1691, without taking the oath.

Charles Lewis was nephew of Fr. David Lewis, *alias* Charles Baker, who suffered death at Usk, August 27, 1679, one of the eight Jesuit martyrs, victims of the Shaftesbury-Oates' Plot. He seems to have resided principally in Rome, and for some years (1730, &c.) was English Penitentiary at St. Peter's. His death occurred before 1741.

1028. DRYDEN, HENRY [ERASMUS], son of John and Elizabeth, London, aged 22. Admitted with the above for his theology. He had studied philosophy at Douay. Left March 1, 1691, for Florence to enter the Novitiate of the Dominicans, without taking the oath.

Henry Dryden was the third son of John Dryden, the Poet Laureate, and his wife Lady Elizabeth Howard, daughter of Thomas Howard, Earl of Berks. Oliver, in his *Gleanings of the English Dominicans*, states that he was born May 2, 1669, but according to the Diary it was in 1668. Chalmer's *Biographical*

*Dictionary*, art. "Dryden," ed. 1813, p. 365, states that he lived to succeed to the baronetcy in the Dryden family. (The original baronetcy is dated November 16, 1619, Oliver). If so he must have held it for a short period, as he died in Northamptonshire December 3, 1710. Charles, his eldest brother, was drowned at Datchet in attempting to swim over the Thames, and was buried at Windsor, August 20, 1704. Dodd, *Church History*, vol. iii. p. 459, citing Anthony Wood's *Athen. Oxon.*, calls Henry by the name of Erasmus, which had been a family name since the beginning of Henry VIII.'s reign; the famous Erasmus having been godfather to one of the family, which originally came from Staffhill, in Cumberland, and settled in Northamptonshire, about the middle of Queen Elizabeth's reign. John Dryden, the father, was born at Aldwinkle, in Northamptonshire, son of Erasmus Dryden, who was third son of Sir Erasmus Dryden, of Canons Ashby, baronet. He learned his rudiments at Westminster School, and then went to Trinity College, Cambridge, 1650. He became a Catholic in the reign of James II., was ruined by the Revolution of 1688, died in poverty in 1700, and was buried in Westminster Abbey. John, the second son, held an honourable post at Rome under the Pope. According to Oliver, John, who was called Thomas, was also connected with the Dominicans, and in 1701, filled the office of vicar *in capite* at Bornheim.

1029. CORNWALLIS, WILLIAM, *vere* LEE, son of Samuel and Catherine, London, aged 19. After taking the oath in 1691, and receiving minor orders in 1692, he was ordained subdeacon and deacon in February and April, and priest June 16, 1698. Left October 27 following for Paris, where he entered the English Seminary.

1691.

1030. NORRIS, JOHN, son of Andrew and Charity, London, aged 19. Admitted October 18, 1691. Left before taking the oath, for the Novitiate of St. Andrew, Rome, April 5, 1692.

Fr. John Norris, after his profession, became Rector of Ghent from 1715 to 1719; he was also Superior, in turn, of the Hampshire and Norfolk and Suffolk Districts; and died, it is said, at Burton, in Sussex, May 10, 1754. *Records S.J.* vol. v. p. 617, note.

1031. GWILLIM, HENRY, London, aged 19. Admitted with the above, and left for the Novitiate of the Society at Naples April 23, 1692, without taking the oath.

Henry Gwillim was professed August 15, 1709, and principally resided in Ghent, where he died January 11, 1642.

1032. CLIFFORD, WILLIAM, son of William and Anne, York-shire, aged 18. Admitted with the last (October 18, 1691). After taking the oath, May 1, 1692, and receiving

minor orders, he was ordained subdeacon in December, 1696, deacon in February, and priest March 2, 1697. Left for England April 21 following.

1033. BROWN, LEVINIUS, son of Richard and Mary, Norfolk, aged 20. Admitted, took the oath, and received minor orders with the last. Ordained subdeacon and deacon in February and April, and priest June 16, 1696. He left the College for England April 21, 1698. A man of remarkable virtue and talent. After some months, he obtained a dispensation, and entered the Society of Jesus at Watten.

Levinus Brown made his humanity studies at St. Omer's College, entered the Society at Watten July 4, 1698, and was professed March 31, 1709. He was Rector of the English College, Rome, from 1723 to 1731, when he became Master of Novices, and in 1733 was appointed Provincial. In 1737 he became Rector of Liege College, and spent the last years of his life in the College of St. Omer, and saw the forcible expulsion of his brethren from their venerable establishment (founded in 1593 by the exertions of Fr. Robert Parsons) on October 19, 1762, through the tyranny of the Parliament of Paris. Being too old to be removed, he was allowed to remain in the house until his death, which took place November 7, 1764, in the ninety-fourth year of his age, and the sixty-seventh of his religious life. A short and spirited article upon the event, giving an account of his honourable funeral, appeared in the *London Chronicle* of December 1, 1764. Fr. Brown was a friend of Pope, and it was probably during his residence as missionary at Ladyholt, Sussex, about 1700, that he procured from the great poet his beautiful and well-known version of St. Francis Xavier's hymn, *O Deus ego amo te*. *Records S.J.* vol. iii. series vii. pp. 541, seq.

1034. HICKINS, PHILIP, son of John and Joanna, Worcestershire, aged 21. Admitted, &c., with the last. Ordained subdeacon in December, 1695, deacon . . . and priest January 29, 1696, and left for the mission, being unable from ill-health to complete his studies.

Philip Hickins was probably a nephew of the Rev. William Hickins, No. 947.

[No entry for 1692.]

1693.

1035. PINNINGTON, ALLAN, son of Richard and Ann, Lancashire, aged 23. Admitted October 24, 1693, for his theology, and left for the Novitiate of the Dominicans, April 15, 1694, without taking the oath.

Dr. Oliver, in his *Dominican Gleanings*, thinks that he died in 1732. He was probably a younger brother of Fr. William

Pinnington, a native of Lancashire. He was born in 1661, entered the Society in 1681, was professed in 1699, and after serving the English Mission for many years, died at Liverpool June 8, 1736, aged seventy-five, and was buried at Harkirke. He had been missionary at Liverpool for some years; and Mr. Blundell, of Crosby, notes in his Diary that he saw Father Pinnington distribute two hundred and fifty-six palms there on Palm Sunday, 1727.

1036. CONIERS, JOHN, son of James and Elizabeth, Kent, aged 18. Admitted with the last, and left for the Novitiate of the Society at St. Andrew's, May 7, 1694, without taking the oath.

Loss of records prevents our tracing the history of this member of the Society beyond the year 1704, at which time he appears as a scholastic in Rome; he was probably engaged as a professor at the English College.

1037. MANNOCK, WILLIAM, son of William and Ursula, Norfolk, aged 16. Admitted with the last. He took the oath in 1694, and received minor orders in 1696; and left the College March 19, 1700, without Holy Orders, being under the canonical age. He went to Paris, afterwards to Douay, and thence to England, having been ordained at Liege. He behaved admirably while here.

William Mannock was second son of Sir William Mannock, the third baronet, of Gifford's Hall, Norfolk, and his wife Ursula, daughter of Henry Neville, Esq., of Holt, county Leicester. He afterwards became a Benedictine monk, and was professed as Fr. Anselm, and was the author of the well-known books, *The Poor Man's Catechism* and *The Poor Man's Controversy*. Several of his manuscript volumes are preserved at the Benedictine College of Downside, Bath. He was chaplain to the Canning family, of Foxcote, county Warwick, for many years, and died November 30, 1764. *Records S. J.* vol. v. p. 548, Mannock family and pedigree.

1038. WHEELER, JOHN, son of Charles and Elizabeth, Worcestershire, aged .... Admitted, &c., with the last. Ordained subdeacon and deacon in November, and priest December 22, 1696. Left March 21, 1699, without completing his studies, on account of ill-health, for the French Seminary, Paris, where he resided for six months, and then went to the English Mission.

1039. LE HUNT, WILLIAM, son of John and Catherine, London, aged 25. Admitted, &c., and ordained with the last, and left the College without completing his studies, on account of urgent business.

He was probably a nephew of Rev. Edward Le Hunt, No. 889.



1040. MORRISON, WILLIAM, son of James and Dorothy, Northumberland, aged 19. Admitted, &c., with the last. Ordained subdeacon and deacon in October and November, and priest December 21, 1697, having obtained a dispensation, being under the canonical age. He left the College April 13, 1699, on account of ill-health, and went to the French Seminary, Paris, and thence passed to England.

1694.

1041. RAGWAY [RIDGEWAY], THOMAS, son of Benjamin and Mary Magdalen, London, aged 20. Admitted January 26, 1694. After taking the oath and receiving minor orders, he was ordained with John Wheeler, above, having obtained a dispensation because he had not reached the canonical age. He died of consumption in the College February 7, 1698.

1042. COLLINGWOOD, GEORGE, son of Thomas and Anne, Durham, aged about 18. Admitted February 21, 1694. After taking the oath and minor orders, he was ordained with William Cornwallis, above, by dispensation, on account of his youth. He left the College March 19, 1700, for the French Seminary, Paris, and then crossed over to England.

1043. PIGGOT, CHRISTOPHER, son of Christopher and Anne, London, aged 19. Admitted, &c., with the last. Ordained subdeacon and deacon in April and May, and priest May 19, 1697. He left September 7, 1698, without completing his studies, on account of ill-health, and went to the French Seminary, Paris, and thence to England.

1044. CURWEN, JOHN, *vere* WILKINSON, son of John and Margaret, of Westmoreland, aged 24. Admitted April 24, 1694. Took the oath and received minor orders with the last. Ordained subdeacon and deacon in August and September, and priest October 28, 1698. Left the College October 1, 1701, for Paris, and then passed to England.

1045. BUTLER, THOMAS, *vere* WOLFALL, son of William and Mary, of Lancashire, aged 19. Admitted, &c., with the

last. Ordained subdeacon and deacon in February and April, and priest May 24, 1699. Left April 1, 1701, and entered the Seminary at Paris, from whence he crossed to England.

Thomas Wolfall is mentioned by Rev. T. E. Gibson, in *Lydiat Hall*, &c., p. 182, as a secular priest, brother of Mr. Wolfall, of Moor Hall, who succeeded the Rev. Edward Molyneux as priest at the Grange in 1704, and died there in 1720. The Grange in Ince Blundell was long the residence of a branch of the Molyneux family. Thomas was probably an elder brother of Fr. John Wolfall, who was born about 1682, entered the Society at Watten in 1702, was professed in 1720, and died at Ghent July 9, 1742. Wolfall, of Wolfall Hall, near Prescott, was a family of position in those times. The estate passed from the family in 1653, by the marriage of an heiress to one of the Harringtons, of Huyton Hey. Richard Wolfall, a captain in the Royal army, lost his life in the service of his sovereign Charles I. at the battle of Newbury (*Catholic Apology*, by Lord Castlemain.) *Records S.F.* vol. v. p. 398, note.

1046. GREEN, JAMES, *vere* TOMLINSON, son of James and Joanna, of Lancashire, aged 21. Admitted, &c., with the last, and ordained with William Morrison, above. Left the College with the last, and remains at Gravelines, in Flanders.

1047. CATON, WILLIAM, son of Thomas and Helen, of Lancashire, aged 19. Admitted, &c., and ordained with Thomas Wolfall, above. Left the College with John Wilkinson, above, for Paris, and then went to England.

1048. WALKER, ROBERT, *vere* SWARBRICK, son of William and Lucy, of Lancashire, aged 19. Admitted, &c., with the above. Ordained subdeacon and deacon in February and March, and priest April 10, 1700. Left April 12, 1701, went to Douay, and thence to England.

1695.

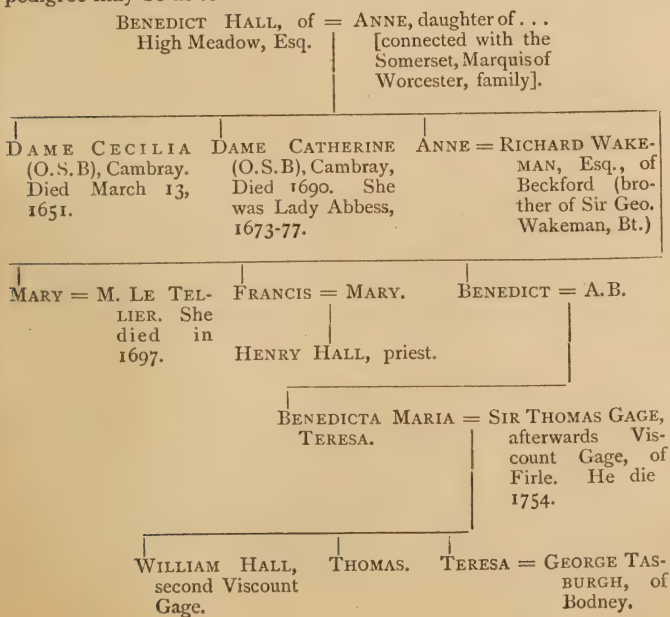
1049. TAYLOR, THOMAS, son of Ralph and Margaret, of Lancashire, aged 21. Admitted October 18, 1695. After taking the oath and minor orders, ordained subdeacon in December, 1700, deacon in February, and priest March 26, 1701. Left the College May 17, 1702, and entered the Society of Jesus at Watten the same year.

Thomas Taylor entered the Society July 29, 1702, served the Lancashire Missions for some years, and died in 1726.

1050. KEARNEY, GEORGE, son of Philip and Elizabeth, of London, aged 19. Admitted, &c., with the last. Ordained subdeacon and deacon in December, 1700, and priest January 9, 1701. Left for Paris April 12, 1701.
1051. CARDWELL, JOHN, son of Thomas and Helen, of Lancashire, aged 20 or 21. Admitted, &c., and ordained with Thomas Taylor, above. Left the College May 17, 1702, and entered the Paris Seminary.
1052. DE LATRE, EDWARD, son of John and Mary Elizabeth, of London, aged 19. Admitted, &c., and ordained and left the College with the last for Paris.
1053. PORTER, THOMAS, *vere* WHOLY [? WHALLEY], son of Richard and Joanna, of Lancashire, aged 20 or 21. Admitted, &c., and ordained with the last. Left the College October 2, 1702; remained in Rome for half a year. Left for England with the [Bishop of] Marcopolitani.
1054. HALL, HENRY, son of Francis and Mary, of Gloucestershire, aged 23. Admitted, &c., with the last-named, and ordained with Robert Swarbrick, above. Left for England on account of ill-health June 15, 1700, not having completed his studies.

Henry Hall was probably of the old family of Hall, of High Meadow, county Gloucester, now represented by Lord Gage. In *Records S.F.* vol. v. p. 44, note, reference is made to a letter in the Archives de l'Etat, Brussels, dated between the 13th and 23rd of June, 1679, written by Fr. Nicholas Blundell, who was present, *incognito*, at the trial of the five Jesuit Fathers on June 13, 1679, at the Old Bailey, addressed to a Mrs. Catherine *Holt*, a Benedictine nun at Cambray, giving details of the trial and subsequent execution of the martyred Fathers. The Record account of the trial, &c., is supplemented with several extracts from this letter. The name of the nun is wrongly copied *Holt*, instead of Hall. An antiquarian friend has kindly furnished us with some particulars of the Hall family, taken from the Diary of the Cambray Convent, and likewise with a printed copy of the said letter, which appeared in the London *Catholic Universe* of October 1, 1870. The original letter is stated to be in the possession of "Francis Sutton, Esq., Revill Grange, the home of many priests, several of whom were martyrs." The Cambray Diary has the following entries: "1646, August 24. Cecilia Hall, aged nineteen, and her sister Catherine, aged twelve, daughters to Mr. Hall, of High Meadow, in Gloucestershire. Catherine was called in religion sometimes Dame Maura, sometimes Dame Catherine." "1674, August 30. Entered Mrs. Hall, dowager of High Meadow, who lived in this monastery a retired life, having her priest, Rev. Fr. Anselm Williams, a professed monk of St. Malo's (when that monastery belonged to the English

Congregation), and three servants. Her daughter, Rev. Mother Catherine Maura Hall, was at that time Abbess of the convent. The Dowager died March 20, 1676, and lies buried under a tombstone among our religious deceased, with an epitaph which we shall hereafter write down. Her daughter, Mother Catherine Maura, dying some years after, was buried in the same tomb. Mother Catherine Hall died March 17, 1692" [1690]. The epitaph, "In memory of the most accomplished matron, Mrs. Ann Hall, by birth an Englishwoman, descended from the illustrious Marquises of Worcester, and consort and widow of Mr. Benedict Hall, of High Meadow, who, in the extremity of her age, renouncing her native soil and the world, that she might attend to God and herself, from this monastery departed to Heaven on March 20, in the year of salvation 1676, and the seventy-ninth of her age." The following is from Weldon's MS., "In hope of rising again, here sleeps the Most Rev. Dame Catherine Hall, formerly Abbess of this monastery, endowed with egregious patience, adorned with piety and prudence, very amiable for the sweetness of her manners; she gave up most piously her immortal soul to the Father Creator. What she had of a mortal from a creature, she restored out of pious gratitude to her mother, resting in this tomb, March 17, 1692 [1690]. May they rest in peace." The last male heir of this family, Benedict Hall, left an only daughter and heiress, Benedicta Maria Teresa, who was the first wife of Sir Thomas Gage, of Firle, the first Viscount Gage, and the High Meadow estates passed to that family. Their son, William Hall Gage, was created Baron Gage, of Firle, county Sussex, and in 1796 obtained another British peerage as Baron Gage, of High Meadow, county Gloucester (see Burke's *Peerage*). Henry Hall was probably a nephew of Dame Catherine, and the pedigree may be as follows :





1055. HILTON, WILLIAM, son of John and Anne, of Lancashire, aged 19. Admitted and took the oath with the last, and was sent from the College. . . .

1056. BARON, GEORGE, *vere* BOSTOCK, son of Roger and Eliza, of Lancashire, aged 23. Admitted, &c., with the last October 18, 1695. Ordained subdeacon and deacon in February and April, and priest June 5, 1700. Left April 12, 1701, for England.

He was probably a first cousin to George Bostock, No. 1001.

1696.

1057. MORE, FRANCIS, *vere* SMITH, son of Francis, of Salop, aged 20. Admitted November 5, 1696, as a convictor, there being then no Protector. He came for his logic, and left the College, intending to go to Paris. . . .

1058. BOLNEY, THOMAS, *vere* EMERSON, Durham, son of George and Elizabeth, aged 17. Admitted November 13, 1696. He took the oath May 1, 1697, and died in the College July 26th following.

1059. PEARSON, MICHAEL, son of Anthony and Joan, of Yorkshire, aged 22. Admitted and took the oath with the last. After minor orders in 1698, he was ordained subdeacon and deacon in February, 1699, and died most piously, of consumption, in the College, March 17th following.

1060. AINSCOUGH, EDWARD, son of Hugh and Anne, of Lancashire, aged 21. Admitted, &c., with the last. After minor orders in 1699, ordained subdeacon and deacon in August and September, and priest November 20, 1701. Left for Mechlin April 29, 1703.

1697.

1061. SWARBRICK, JOHN, son of Edward and Elizabeth, of Lancashire, aged 18. Admitted December 22, 1697. Took the oath June 22, 1698. After minor orders, ordained subdeacon and deacon in September and December, 1702, and priest March 3, 1703. Left April 25, 1704.

1062. GERARD, JAMES, son of James and Elizabeth, of Lancashire, aged 20. Admitted, &c., with the last. Ordained subdeacon and deacon in March and April, and priest June 10, 1702. Left the College with the last.

1063. ELSTON, JOHN, *vere* PHILLIPS, son of Richard and Anne, of Lancashire, aged 19. Admitted, &c., and ordained with John Swarbrick, above, and left the College with him.

1064. BALL, GEORGE, son of William and Cecily, of Lancashire, aged 19. Admitted, &c., with the above. Ordained subdeacon in December, 1703, deacon in February, and priest March 22, 1704. Left with the last three.

1698.

1065. BRINKHURST, JOHN, *vere* MEARA, son of William and Mary, Berks, aged 22. Admitted October 14, 1698. Took the oath May 1, 1699. After minor orders, ordained with John Swarbrick, above. Left the College September 5, 1704, and went to Paris.

John Meara was an elder brother of Fr. William Meara, *alias* Brinkhurst, who was born in Berks in 1677. He entered the Society in 1698; was professed 1716, and, after serving the Worcester and other missions, died at St. Omer's College, August 26, 1728.

1066. POULTON, WILLIAM, son of Giles and Mary [Reeve], of Worcestershire, aged 22. Admitted, &c., and ordained subdeacon and deacon with John Swarbrick, above, and priest June 2nd following. Left with John Swarbrick.

William was second son of Giles Poulton, Esq., of Samborn, county Warwick, and his wife Elizabeth, eldest daughter of Francis Reeve, who was uncle to Sir Thomas Reeve, Lord Chief Justice of the Common Pleas. William was chaplain to the Duke of Norfolk, and was drowned at Gainsborough. His eldest brother was killed at the Battle of Melasso. See Poulton pedigree and family, *Records S. J.* vol. i. p. 155.

1067. BYERLEY, WILLIAM, son of William and Anne, of Durham, aged 29. Admitted November 23, 1698. After taking the oath and receiving minor orders, he was ordained subdeacon and deacon in April and June, and priest September 23, 1702. Left April 25, 1705, for England.

A Father of the name of Charles Byerley, son of Mr. Byerley, of Belgrave, Leicestershire, born in 1718, entered the Society 1738, and died at Watten in 1796. He was probably younger brother of

Elizabeth Byerley, born 1713, professed at Brussels, O.S.B., July 7, 1733 (as Dame Marina). Her sister Anne, born 1714, was professed with her (as Dame Augustine). They were daughters of John Beaumont Byerley, Esq., of Belgrave, and of Elizabeth, daughter of Thomas Berkeley of Spetchley, Esq. The family ended with their elder brother, John Beaumont Byerley, jun., who died *s. p.*, November 8, 1760. Another of this family (probably aunt to the two Benedictines) was professed at Bruges, O.S.A., as Sister Mary Aloysia, in 1706, and died in 1738, the same year as Dame Augustine.

1699.

1068. PARKINSON, RICHARD, son of William and Eliza, of Yorkshire, aged 18. Admitted August 23, 1699. After taking the oath and receiving the minor orders in 1700 and 1701, he left the College January 24, 1704, and went to the Novitiate of St. Andrew, having obtained a dispensation from the Holy Father.

Richard Parkinson was born April 11, 1681; after many years spent in the English Mission, he died at Ghent July 27, 1748.

1069. BAYLEY, JAMES, son of Valentine and Martha, of London, aged 17. Admitted September 12, 1699. Took the oath, received minor orders with the last, and left for England, October 16, 1702. He was dispensed from his oath.

1070. PICKERING, LAUNCELOT, son of John and Margaret, of Westmoreland, aged 18. Admitted, &c., with the last. Ordained subdeacon and deacon in February and March, and priest April 3, 1706. Left April 30, 1707, for France, and remained some time in Paris.

1071. PENKETH, WILLIAM, son of Robert and Alice, of Lancashire, aged 20. Admitted, &c., with the last. Ordained subdeacon and deacon in May and June, and priest August 10, 1704. Left the College April 15, 1706. Went to Paris, and soon after to England, where he died December 25, 1762, in the house of Mr. — . . .

William was probably a nephew of Fr. John Penketh, of Penketh, No. 808. A cousin of William, John Penketh, No. 1097, became a novice in the Society.

1072. WINCKLEY, WILLIAM, son of William and Isabell, of Lancashire, aged 22. Admitted, &c., with the last, and ordained priest with George Ball, above. Left April 15, 1706, for Paris.

1073. WHALLEY, EDWARD, son of George and Elizabeth, of Essex, aged 18. Admitted with the last to study logic. Left without taking the oath July 13, 1700, and returned to England.

1074. BARKER, RICHARD, *vere* HITCHMOUGH, son of Thomas and Mary, of Lancashire, aged 24. Admitted, &c., with William Winckley, above, and ordained with James Gerard, above. Left the College, April 29, 1703, and went to Paris.

Hitchmough is the unhappy apostate who turned both informer and pursuivant, and made himself notoriously active against Catholics in the Stuart rising of 1715. An extract from one of his examinations in the Public Record Office, "Depositions of superstitious uses," is printed in *Records S. J.* vol. v. p. 349. He personally headed a company of dragoons and made a raid upon the two Catholic chapels then existing in Holywell, which they plundered, capturing also an aged priest named Wilmot, who was, however, soon released on bail.

1075. ANDERTON, THOMAS, son of William and Mary, of Lancashire, aged 24. Admitted, &c., and ordained with the last. Left May 2, 1703, and went to Paris.

1076. DAVIS, CHARLES, son of Thomas and Blanch, of Montgomery, aged 20. Admitted October 8, 1699. After taking the oath and receiving minor orders he was ordained with George Ball, above. Left April 15, 1706, and went to Paris.

1077. SMAITHWAITE, WILLIAM, son of John and Jane, of Durham, aged 17. Admitted, &c., with the last. Ordained subdeacon and deacon in June and July, and priest August 2, 1705. Left the College with the last and went to Paris.

1078. CANDISH, RALPH, *vere* TAYLOR, son of Ralph and Catherine, of London, aged 21. Admitted, &c., with the last. Ordained with George Ball, above. He left the College April 26, 1706, being dispensed from his oath, and went to the Novitiate of the Society of Jesus in Flanders.

Ralph Taylor entered the Society at Watten July 7, 1706. About 1724 or 5, his address was to "Mrs. Mary Marchant, at Madame Paston's, near Michael's Gate, York." He was then the convent chaplain, and died there January 26, 1727.



1079. MANSFIELD, GEORGE, son of Edward and Elizabeth, of London, aged 19. Admitted October 23, 1699, for his logic, as a convictor. Left May 21, 1701.

1080. COMPTON, RICHARD, son of William and Dorothy, of Lincolnshire, aged 48. Admitted December 20, 1699; he would have been admitted with the last, but could give no account of himself or his antecedents, and was a stranger to all in the College, but after two months he procured from the Fathers in England excellent testimonials as to his life and morals. He was admitted at first among the alumni, but changing his mind, became a convictor. He had previously been a convictor in the College in 1671 (see No. 946). He took the oath, received minor orders, and was ordained subdeacon and deacon in June and July, and priest August 7, 1701, and left the College September 14th following.

1700.

1081. SHERIDAN, THOMAS, son of Thomas and Helen, of Berks, aged 15. Admitted October 8, 1700, as a convictor. Left the College December 13, 1702, remaining in Rome, from whence he went to Paris.

1082. BRUDENEL, ROBERT, son of Edmund and Mary, of Leicestershire, aged 17. Admitted November 20, 1700, as a convictor. Received Confirmation June 24, 1703, and left the College November 18th for Florence.

1083. FLINT, GEORGE, son of John and Elizabeth, of Northumberland, aged 23. Admitted December 31, 1700. Took the oath October 9, 1701. Received minor orders in 1703 and 1705, and, having been dispensed from his oath, went to Paris.

1701.

1084. HYDE, CHARLES, son of John Hyde and Mary [Smith], of Berks, aged 18. Admitted October 6, 1701 (upon a free foundation). Took the oath May 14, 1702. Having received minor orders, he was ordained subdeacon and deacon in March and April, and priest April 23, 1707, not having observed the interval usually granted of privilege to this College. He left the College for England May 13, 1708.

1702.

1085. CROSLAND, GEORGE, son of Jordan Crosland and Bridget Fleming, of Yorkshire, aged 35. Admitted February 15, 1702. Took the oath August 20, 1702, and was ordained priest September 19, 1705. Left the College May 1, 1708, and went to live with the Carthusians at Nieupoort, in Flanders, but not with the intention of assuming the habit.

George may have been a younger brother to Fr. Charles Crossland, who was born 1655, entered the Society 1677, and, after long serving the missions in the Derbyshire and Hampshire Districts, died March 30, 1724. Henry Crossland, of Yorkshire, another brother, born in 1670, became a Dominican, and, after twenty years of unceasing labour as an apostle of the poor, died in the village of Whenby, Yorkshire, February 2, 1720.

1086. CLIFTON, JAMES, son of James Clifton and his wife Anne Bond, of Lancashire, aged 29. Admitted October 16, 1702. Took the oath May 1, 1703, and died piously in the College January 2, 1704.

Several members of the old Lancashire family of Clifton entered the Society of Jesus, viz., Cuthbert Clifton, *alias* Norris, second son of Sir Cuthbert Clifton, of Clifton, county Lancaster, and his wife Anne Tildesley, born 1611, who entered the Society 1630, was professed 1651, and died in Lancashire, October 15, 1675. Three natives of Lancashire of the name of Thomas, (1) Thomas, born at Ward's House, 1675, who entered the Society in 1698; (2) Thomas, born in 1700, who entered the Society 1718, was professed 1736, and was minister in the English College, Rome, from 1757 till his death there in 1764; (3) Thomas, who died in Shropshire April 27, 1777. Also Francis Clifton, born 1702, who died at Dunkirk, April 16, 1757. James Clifton, born 1698, who entered the Society in 1719, died at Crosby, October 8, 1750, and was buried at Harkirke cemetery. William Clifton, born 1678, and entered the Society 1699, at Watten, served the mission of Formby for about thirty years, and died there August 29, 1740, and was buried at Harkirke cemetery. Several of the Clifton family became nuns. Four were daughters of Thomas Clifton, of Clifton and Westby (who died in 1657), and his wife Anne, daughter of Sir Cuthbert Halsall. Of these, Elizabeth was a Benedictine at Dunkirk, professed as Dame Anne Benedict, whilst her three sisters were Poor Clares at Gravelines. Sister Mary Joseph, professed 1643, died 1678; Sister Dorothy, professed with the former, died 1677; and Sister Mary Nazareth, professed in 1661, died 1702. In 1652 Sister M. Joseph was sent to the newly-founded convent of her Order at Dunkirk, where two others of the family, probably her nieces, were afterwards professed: Sister Dorothy Joseph in 1669, who died 1670; and Sister Catherine Magdalen, professed 1673, who died 1722.

1087. CLIFTON, FRANCIS, son of James Clifton and his wife Anne Bond, of Lancashire, aged 20. Admitted and

took the oath with the last. Received Confirmation June 24th following. After minor orders, he was ordained priest with Launcelot Pickering, No. 1070, and left for England April 2, 1709.

1088. WILDMAN, JOHN, son of John Wildman and . . . of London, aged 18. Admitted December 2, 1702, as a convictor to study logic. Left for Flanders June 12, 1703.

1089. PENDRILL, RICHARD, son of Edmund Pendrill and Ann Starling, of Staffordshire, aged 21. Admitted as a convictor December 6, 1702. He took the oath May 25, 1704, and received minor orders (*extra ordinariè*) July 5, 1705. Left the College December 12th following, being dispensed from his oath.

Richard Pendrill was probably son of Richard Pendrill, of Boscobel, who attended and assisted in saving Charles II. after the battle of Worcester. Two of this family entered the Society, both named William : (1) William, *alias* Birch, born 1674, who entered Religion May 31, 1708, was professed August 4, 1620, and for many years served the missions in the Durham District, dying in Northumberland February 21, 1748 ; (2) William, *alias* Howe, born 1701, who entered the Society 1722, was professed February 2, 1740, and died in Rome, March 10, 1746.

#### 1703.

1090. THWAITES, LAURENCE, son of Thomas Thwaites and Sarah Fowler, of Yorkshire, aged 20. Admitted September 3, 1703. Took the oath March 24, 1704, and died most piously in the College January 8, 1705.

1091. BROCKHOLES, ROGER, son of John Brockholes and Anne Bearcroft, of Lancashire, aged 21. Admitted October 17, 1703. After taking the oath and receiving minor orders, he was ordained subdeacon and deacon in March and April, and priest June 2, 1708. Left for Paris April 25, 1710.

Roger Brockholes belonged to the old Lancashire family of that name of Cloughton Hall, Garstang ; and was an elder brother of Fr. Charles Brockholes, one of the principal founders of the Wigan mission, in the care of which he succeeded Fr. Sir Piers Mostyn, the third baronet, who died missionary there August 29, 1735. Charles was born 1684, entered the Society in 1704, and died at Wigan February 20, 1759. He was once a missionary in Maryland. Burke, *Landed Gentry*, calls his mother Mary Bearcroft, daughter and heiress of William Bearcroft, Esq., of Bearcroft, county Lancaster. The eldest brother was Thomas who died *s.p.* ; Roger was the second son, and Charles the Jesuit, the third. Mary, the second

daughter was wife of William Hesketh, Esq., of the Maynes, county Lancaster, whose son Roger (not named by Burke) is noticed, No. 1270.

1092. ATKINSON, JAMES, son of George Atkinson and Lucy Withy, of Worcestershire, aged 16. Admitted November 19, 1703. After taking the two oaths, and receiving the the two first minor orders in September, 1705, he left for the Novitiate of St. Andrew, Monte Cavallo, February 24, 1708. After thirty years and upwards spent partly at Loreto and partly in Rome, as English Penitentiary, he died piously in the College of the Penitents at St. Peter's, March 24, 1763; he was a man universally beloved.

1093. PRICE, JOHN, son of Thomas Price and Ursula Loop, of Herefordshire, aged 22. Admitted, &c., with the last. After minor orders, was ordained with Roger Brockholes, above, and left for Paris April 27, 1710.

1704.

1094. MOLYNEUX, MATHIAS, son of Christopher Molyneux and Alice Howe, of Salop, aged 15. Admitted November 19, 1704. After taking the oath and receiving minor orders, he was ordained subdeacon in December, 1711, deacon in February, and priest August 28, 1712. . . .

1095. DANIEL, RICHARD, son of Edward Daniel and Grace Carter, of Lancashire, aged 17½. Admitted, &c., with the last. Ordained subdeacon and deacon in March and April, and priest April 19, 1710. Left for Antwerp April 13, 1712, where he became confessor to the English nuns.

1096. TALBOT, GILBERT, son of John Talbot and Mary Charlton, of Northumberland, aged 23. Admitted November 28, 1704, as a pensioner. Although a convictor, he received a special licence from His Holiness to take minor orders, which he did in 1709 and 1710. He was ordained subdeacon and deacon in May and July, and priest September 19, 1711. He left for England May 18, . . . at his own request.

1097. RIVERS, JOHN, *vere* PENKETH, son of Robert Penketh and Eliza [or Alice] Charnley, of Lancashire, aged 23.



Admitted November 29, 1704. After the oath and minor orders, he was ordained with Richard Daniel, above, and left June 23, 1712, for Belgium.

John Penketh was a younger brother of William Penketh, No. 1071. John Penketh, after completing his humanity studies at St. Omer's College, entered the Society at Watten on September 7, 1702. In a Catalogue of the English Province for 1704, he is recorded as a novice. After this date he is not traceable as a Jesuit, and most probably left the Novitiate for the English College, Rome, to become a secular priest.

## 1705.

1098. LACY, FRANCIS, son of Henry Lacy and Mary Eyton, of London, aged 19. Admitted March 15, 1705. After the oath and minor orders, he was ordained subdeacon June 14, 1710, and deacon and priest . . . [no dates]. Left April 13, 1712.

1099. CRABAN, CHRISTOPHER, *vere* CORBET, son of Christopher Corbet and Elizabeth Bryant, of London, aged 31. Admitted March 28, 1705. After the oath and minor orders, he was ordained subdeacon and deacon in March and April, and priest May 2, 1706. Left April 27, 1709.

1100. ROBERTS, JAMES, son of William Roberts and Elizabeth Watkins, of Montgomeryshire, aged 18. Admitted June 25, 1705. After the oath and minor orders, ordained subdeacon and deacon in September, and priest September 29, 1709, and left the following day for England, on account of ill-health. He had obtained a dispensation on account of age. He died piously at Leghorn on his journey October 29, 1709.

1101. BARLOW, FRANCIS, son of John Barlow and Elizabeth Wegg, of Hants, aged 17. Admitted, &c., with the last. After receiving minor orders in 1708, he left the College for Leghorn May 8, 1710, dispensed from his obligation.

1102. BERRY, ROBERT, son of Henry Berry and Elizabeth Townsend, of Hants, aged 19. Admitted, &c., with the last. After receiving minor orders, he was sent to the College of Montefiascone, where he received Holy Orders, and went to the English Mission October 7, 1710. He was ordained subdeacon in December, 1710, deacon in February, and priest March 21, 1711.

1103. ROBERTS, JOHN, son of William Roberts and Elizabeth Watkins, of Montgomeryshire, aged 32. Admitted, &c., with the last. Ordained subdeacon and deacon in September and December, and priest December 22, 1708. Left for England April 13, 1712.
1104. BARLOW, JOHN, son of John Barlow and Elizabeth Wegg, of Hants, aged 18. Admitted, &c., with the last. Ordained subdeacon in December, 1711, deacon February, and priest March 12, 1712. Left April 19, 1713.
1105. POYNTZ, AUGUSTIN, son of Thomas Poyntz and Sarah Lane, of London, aged 25. Admitted July 11, 1705. He came to make his fourth year's theology. Was ordained priest April 3, 1706. Left April 30, 1707, by way of France.
1106. SAMBER, ROBERT, son of Samuel Samber and Susannah Legg, of Hants, aged 23. Admitted with the last. Left without taking the oath April 15, 1706.
1107. BULLEN, JOHN, son of Hugh Bullen and Mary Woodcock, of Lancashire, aged 18. Admitted October 24, 1705. He took the oath and received minor orders in 1708, and died piously in the College June 1, 1709.

1706.

1108. PLOWDEN, THOMAS, *vere* DEAN, born at Cadiz, in Spain, of an Irish father, John Dean, and an English mother, Frances Plowden, aged 13. Admitted December 14, 1706. Came for his humanities. He left the College for the Novitiate of St. Andrew, Rome, December 20, 1709.

Thomas Dean died at the College of the Society, Ghent, September 17, 1714 (*Oliver's Collectanea*). He was probably an elder brother of Fr. Michael Dean, who was born at St. Germain, Paris, September 29, 1696; he entered the Society in 1744, was many years a missionary priest in the Suffolk and Hampshire Districts, and died at Watten July 8, 1760. It is not improbable that their mother, Frances Plowden, was a daughter of Francis Plowden, Esq. (son of Edmund Plowden, Esq., of Plowden, Salop). Francis was Comptroller of the Household to King James II., followed the Court to St. Germain, and died there. His wife (who was Mary, the daughter of Hon. John Howard, son of the martyred Viscount Stafford, and sister, and in her issue, heiress of John Paul, last Earl of Stafford) was Lady-in-waiting to Queen Mary Beatrice at

St. Germain; their daughter Louisa continued to live at St. Germain, after the Queen's death. See Plowden pedigree, *Records S. J.* vol. iv. p. 537.

1707.

1109. BOWES, STANISLAUS, son of Stephen Bowes and Mary Stokes, of Sussex, aged 27. Admitted March 12, 1707. After the oath and minor orders, ordained subdeacon and deacon in December, 1708, and priest January 27, 1709. On September 1 [1710], he undertook a pilgrimage of devotion to Our Lady of Loreto, and returned safe to Monte Porzio. Ten days later, he contracted malignant fever, and most piously rendered up his soul to God October 11, 1710, at the hour of 5¼ at night, fortified with all the rites of the Church, and esteemed by all as a most holy priest, whose loss was much felt by Superiors.

1110. CLARK, CLEMENT, *vere* WARDEN, son of William and Mary Warden, of London, aged 23. Admitted November 23, 1707, for his theology. He left for Florence, with the two Lords Powis, February 15, 1709.

1708.

1111. BROWN, PETER, *vere* WYNNE, SIMEON, son of Simeon Wynne and Elizabeth Mead, of . . ., aged 15. Admitted February 27, 1708, from the Hospice of the Converts, in order to learn grammar, as appears more fully by an authentic document. He was Confirmed September 9, 1710, and left for the College at Lucca June 25, 1718, not having taken the oath.

1112. BIRKBECK, [*or* BIRBECK], GERVASE, *alias* POOLE, GERVASE, son of Thomas Birkbeck and Margaret Catterick, of Westmoreland, aged about 33. Admitted November 8, 1708. After taking the oath, and minor orders in 1709 and 1710, he was ordained subdeacon and deacon in September, and priest December 20, 1710. Left for Flanders, to become confessor to certain English nuns there, April 19, 1711.

Gervase Birkbeck entered the Novitiate of the Society at Watten, and falling sick was sent home for change of air and recovery. In the Catalogue of the Province for 1701 he is entered in the Durham District as "Gervase Birkbeck, novice, sick." It

would appear from the above that he left the Novitiate, and became a secular priest. Fr. Edward Birkbeck, probably an elder brother, was born in 1670, studied at St. Omer's College, entered the Society at Watten in 1692, and died at Ghent in 1724. In 1701 and 1704 he was living at St. Omer's College, as tutor to a noble youth.

IIII3. MORE, CHARLES, *vere* SANDERS, son of John Sanders and Mary More, of Honeby, Warwickshire, aged 22. Admitted, &c., with the last. Ordained with John Barlow, above. . . .

IIII4. TALBOT, TRENTHAM GEORGE, son of Michael Talbot and Mary Adams, of Snaith, Yorkshire, aged 23. Admitted November 23, 1708, and took the oath May 5 following. He was ordained with the last. Left for England May 18, 1715.

IIII5. WILSON, THOMAS, son of Edward Wilson and Elizabeth Walker, of Caton, Lancashire, aged 18. Admitted, &c., with the last. Ordained subdeacon and deacon in November and December, and priest December 31, 1713. Left for England April 8, 1717.

1709.

IIII6. WALL, RICHARD, son of Andrew Wall and Dorothy Plowden, of Lucket, in the diocese of Winchester, aged 18. Admitted April 11, 1709. Received Confirmation September 9, 1710. Took the oath June 5, 1712. Left for England May 2, 1718, dispensed from his oath for defect of talent.

IIII7. BANKS, WILLIAM, *vere* EVANS, son of Adam Evans and Anne Banks, of Blackwell, county Chester, aged 31. Admitted August 13, 1709. Took the oath and received minor orders in 1710, and was ordained with Charles Sanders, *alias* More, above. Left for England April 20, 1716.

IIII8. OWENS, JOHN, son of John Owens and Wentlian Gale, of the diocese of Llandaff, aged 23. Admitted October 9, 1709. After taking the oath and receiving minor orders, he was ordained subdeacon and deacon in May and July, and priest September 19, 1711. Left for England, April 19, 1713.



1119. LEWIS, PHILIP, son of John Lewis and Mary Jones, of Monmouthshire, aged 22. Admitted October 16, 1709. After taking the oath, and receiving minor orders in 1710, he was ordained subdeacon and deacon in March and April, and priest April 15, 1713. Left for England August 30, 1716.

1710.

1120. HEVENS, *or* EVENS, JOHN, son of Charles Hevens, of London, aged 22. Admitted February 28, 1710. After the oath, and receiving the first two minor orders in 1710 and 1712, he left for England June 18, 1713. Returned to the College January 9, 1717, and, after receiving the last two minor orders, was ordained subdeacon and deacon in April, and priest May 25, 1718. Left for England April 23, 1720.

1121. THOMPSON, GEORGE, *vere* BUXTON, of Northamptonshire, in the diocese of Lincoln, born March 1686 or 1687. Converted to the Catholic faith in the Hospice of the Converts, in Rome, where he was confirmed. Admitted May 23, 1710. After taking the oath and receiving minor orders, he was ordained with Philip Lewis, above. He left for Paris, to complete his theology there, April 27, 1715.

1122. MORE, PETER, *vere* BOURNE, JONAS, son of Jonas and Mary Bourne, of Somersetshire, aged 20 and 8 months. Baptized by John Ladder, a priest. Admitted December 21, 1710. After taking the oath and the first two minor orders, he left for Belgium April 27, 1715, to prosecute his studies, because he feared the Roman air would bring on consumption.

1711.

1123. LIDDELL, JOHN, *vere* VERHUYCK, son of Anthony Verhuyck and Elizabeth Liddell, of London, aged 22. Baptized by Bernard Smith, a priest, October 1, 1688. Admitted January 7, 1711. After the oath and minor orders, he was ordained subdeacon and deacon in March, and priest April 20, 1715. Left for England April 7, 1717.

1124. TAYLOR, CHARLES, *vere* HANNAN, son of James Hannan and Anne Taylor, of London, aged 27. Confirmed by Bishop Leyburn in England. Baptized by a Protestant minister. Admitted September 9, 1711. On September 12, 1712, he was dispensed by Propaganda from his oath, at his own repeated instance, for certain reasons given by Fr. Michael Plowden to the Rector. He returned to Rome June 29, 1713, and was again admitted to the College September 14, 1713, by the special licence of Propaganda, obtained upon a memorial. Having completed logic and physics, he left for Belgium April 22, 1714, without renewing his oath, intending to enter the Carthusian Order at Nieuport.
1125. SHIREBURN, RICHARD, son of Charles Shireburn and Sybell Shireburn, of London, aged 19. Admitted as a convictor October 16, 1711. Returned to Belgium June 23, 1712, being unable to pursue his studies from a disease of the eyes.
1126. INGLEBY, CHARLES, son of William Ingleby and Mary Newton, of Yorkshire, aged 17. He had been confirmed in England by Bishop Smith, V.A. Admitted with the above. After the oath and minor orders, he was ordained subdeacon and deacon in March and April, and priest April 16, 1718. Left for England May 11 following.
1127. SMITH, JAMES, born at St. Germain, Paris, son of Thomas and Mary Smith, aged 19. Admitted with the above as a convictor. Having completed his philosophy, he left for St. Germain September 23, 1714.
1128. COLLINS, THOMAS, son of Christopher and Mary Collins, of Kent, aged 21. Admitted with the above. He took the College oath May 1, 1712. Left for Flanders September 22, 1715, without taking any orders, being unfitted for the ecclesiastical state of life.
1129. HUDDLESTON, JOHN, son of Henry [Richard] Huddleston and Mary Bostock, of Cambridgeshire, aged 18. Admitted with the above. After the oath and receiving minor orders, he was ordained subdeacon and deacon in

February, and priest March 27, 1717. Left for England April 21. 1718.

See Huddleston family and pedigree, *Records S.ſ.* vol. v. p. 583.

1130. AMSON, JAMES, son of Edward Amson and Ann Watkins, of London, aged 19½. Admitted December 3, 1711. He left for Belgium without taking the oath, June 23, 1712, having begged admission into the Carthusian Order at Nieupoort. He died at St. Omer, while he was seeking to return again to Rome.

1131. MACKWORTH, THOMAS, son of Thomas Mackworth and Mary Pilkington, of London, aged 20. He had made his humanity studies at Lisbon. Admitted with the last. After the oath, and receiving minor orders, he was ordained subdeacon and deacon in March, and priest April 11, 1716. Left for England April 21, 1718.

1712.

1132. VANCAM, JOHN, son of John Vancam and Winefrid Biggs, of London, aged 19. Admitted March 23, 1712. After taking the oath and receiving minor orders, he was ordained, and left for England with the last.

1133. PETRE, WILLIAM, son of William and Penelope Petre, of Essex, aged 18½. Came from St. Omer's Seminary, and was admitted October 17, 1712, as a convictor. He studied logic, and left for France May 18, 1715.

William was the eldest son of William Petre, Esq. (who was great-grandson of William, the second Lord Petre) and his second wife Penelope Wolfe, daughter of John Wolfe, Esq., of Great Haseley, county Oxford. William married Lady Mary Tudor Ratcliffe, sister of James, Earl of Derwentwater, and died without leaving any surviving issue. *Records S.ſ.* vol. ii. series iv. part i. p. 585—pedigree.

1134. LANCASTER, THOMAS, son of John and Catherine Lancaster, of Lancashire, aged 22. Came from St. Omer's, and was admitted with the last. After taking the oath and receiving minor orders, he was ordained subdeacon and deacon in February and March, and priest March 27, 1717. Left for England June 24, 1719.

1135. HALL, JOSEPH, *vere* DIGGS, DUDLEY, born in Maryland of English parents, William and Elizabeth Diggs, aged

about 23. Conditionally baptized and received Confirmation. He was admitted with the last. After the oath and minor orders, he was ordained with John Liddell, above. Left for England November 4, 1719.

Four members of the Maryland family of Diggs became Jesuits. John, born August 18, 1712, entered the Society 1734, and died in Baltimore, the Maryland mission, December 14, 1746. Thomas, born January 5, 1707, entered the Society September 7, 1729, was professed in 1747, and died in the Maryland mission February 18, 1805, in his ninety-third year. Francis, born February 4, 1712, entered the Society September 7, 1733, and died at Berrington, in the Durham District, November 28, 1781. John, born October 23, 1746, entered the Society in 1766, and in 1773 returned to his native land of Maryland.

1136. NEEDHAM, WILLIAM, *vere* MOORE, son of William and Ann Moore, of Hunts, aged 17½. Admitted with the last, from St. Omer's, as a convictor for his logic. Left for France May 18, 1715.

1137. NICHOLSON, THOMAS, *vere* GATE, son of John Gate and Margaret Walker, of Lancashire, aged 17½. Admitted with the last. He took the oath, and being threatened with consumption, left for recovery of his health October —, 1713. The third day after his departure from Leghorn, he died on the voyage, December 7 or 8, 1713.

1713.

1138. MANSFIELD, FRANCIS, son of Edward Mansfield and Catherine Windebank, of Bucks, aged 25. Admitted May 12 or 13, 1713, after his humanity studies, partly at St. Omer's College and partly at Lisbon. He left at his own request, May 11, 1714, having suffered from ill-health nearly the whole of his stay in Rome.

1139. WILSON, PHILIP, of Hants, aged 16, was brought from England to Rome by Dom. Bianchini. Admitted July 12, 1713, with the above, by the express and special leave of His Holiness Clement XI., who on the preceding day (July 11) summoned the youth to an audience with the Father Rector, the Cardinal Sacripanti and Dom. Bianchini being present. His Holiness not only dispensed him on account of his want of age, &c., but benignly granted a yearly subsidy in the



College of sixty scudi, as long as the said Philip Wilson should remain there studying humanities. He returned to England December 8, 1715.

1140. CARRINGTON, WILLIAM, *vere* SMITH, son of — Smith and Audrey Atwood, of Salop, aged 19. Came from St. Omer's College, where he had made his humanities. Admitted November 2, 1713, as a convictor. Left for France August 30, 1716.

Smith was probably a nephew of the Rev. W. Smith, *alias* Carrington, No. 915.

1141. TURVILLE, WILLIAM, son of William Turville and Frances Fortescue, of Leicestershire, aged 21. Admitted with the last. After the oath and minor orders, he was ordained subdeacon and deacon in March and April, and priest April 16, 1719, and left for England June 4 following.

See Fortescue pedigree, *Records S. J.* vol. v. p. 961. This is an addition to the pedigree, which only gives the eldest son, Charles, whose son William, at the death of his cousin, Maria Alethea Fortescue, succeeded to the ancient family estate of Bosworth Hall. William was great-grandfather to the present Francis Fortescue Turville, Esq., of Bosworth Hall.

1714.

1142. RISDON, THOMAS, son of Francis Risdon and Rebecca Fox, of Devonshire, aged 16. Admitted April 11, 1714. He had studied his humanities with the English Benedictines at Lambspring. Having taken the oath and finished his philosophy, he left for England to recover his health September 18, 1718, where he afterwards died.

He was probably nephew to Fr. Thomas Risdon, *alias* Bluet, for many years the resident missionary at Ugbrooke Park—Lord Clifford's seat.

1143. GAWEN, WILLIAM, son of William Gawen and Winefrid Codrington, of Wilts, aged 32. He had been confirmed in England by Bishop Leyburn. Having remained for nearly two months as a guest in the College, he was at length admitted among the students, June 16, 1714. After taking the oath and minor orders, he left for England on account of certain affairs, October 26, 1716. In the year of Jubilee, 1725, he came to Rome as a pilgrim, and

being disappointed in his hopes of re-entering the College as a student, he soon after returned to England.

See a brief notice of the Gawen family of Norrington, Wilts, in *Records S.ſ.* vol. v. pp. 467, seq.

1144. PALMER, GILES, *vere* POULTON, son of Ferdinand and Julia Poulton, of Northamptonshire, aged 20. Admitted, &c., with the last. Ordained subdeacon and deacon in March, and priest April 8, 1719. Having completed his four years' theology, he left September 24, 1721, for the Novitiate of the Society at Watten. He died after his examination for his degree in London in the year 175...

Giles Poulton was fourth son of Ferdinand Poulton, Esq., of Desborough, in the county of Northampton, and his wife Juliana, daughter of Robert Garter, of the same county. He was professed in 1731, and died in London in 1752. (See Poulton family and pedigree, *Records S.ſ.* vol. i. pp. 155, seq.) Giles was the last male heir of the elder branch of the Poultons of Desborough. Upwards of twelve members of this ancient family entered the Society of Jesus.

1145. MARTINASH, JOSEPH, born in the Court of St. Germain, Paris, son of Joseph and Elizabeth Martinash, aged 18. Admitted with the last, from St. Omer's, as a convictor. Left for Urbino January 24, 1718.

1146. LANE, FRANCIS, *vere* NICHOLSON, son of Francis Nicholson, of London, aged 17. Admitted with the last, from St. Omer's. Having taken the oath and received minor orders, he chose to leave the College, and departed for England September 29, 1718.

1147. SUTTON, JOHN, *vere* COOK, son of John and Elizabeth Cook, of Cheshire, aged 16. Admitted with the last from St. Omer's College. Having taken the oath and received minor orders in March, 1716, he died in the College July —, 1720.

1148. DOWNES, RICHARD, *vere* HASKETT, son of Stephen and Christina, of London, aged 20. Admitted, &c., and ordained with Giles Poulton, above. Left for England April 25, 1720.

1149. PARK, ARCHIBALD, son of James and Elizabeth, of Yorkshire, aged 26. Admitted November 6, 1714. He had already made his philosophy in the University of Edin-

burgh. Having taken the oath and received minor orders, he was ordained subdeacon and deacon in June, and priest July —, 1718. He left September 18 following, on account of ill-health, to prosecute his studies at Liege. His Eminence Cardinal Gualterio granted him a pension of eighty scudi per annum for the two years of his studies that remained.

## 1715.

1150. NEVILLE, JAMES, *vere* SCARISBRICK, son of Robert Scarisbrick and Anne Messenger, of Lancashire, aged 19. Admitted November 4, 1715, as a convictor. He had made his humanities at St. Omer. He left March 28, 1717, and went to Cardinal Borromeo.

James Scarisbrick was of the ancient family of Scarisbrick Hall. Many of its members entered the Society in the name of Neville. (See *Records S. J.* vol. v. pp. 350, seq.) James was a brother of Fr. Edward Scarisbrick, *alias* Neville, who was born in 1698, entered the Society in 1716, and died in Lancashire July 7, 1778, aged eighty.

## 1716.

1151. GERARD, WILLIAM, son of Sir William Gerard, Knight, and Mary Cansfield, of Lancashire, aged 18. Admitted October 29, 1716, as a convictor. He had made his humanity studies at St. Omer's. Left for France June 4, 1719.

This student was afterwards Sir William Gerard, the sixth baronet of Bryn and Garswood. By his mother, Mary Cansfield, the second daughter and eventually heiress of John Cansfield, Esq., of Robert Hall, county Lancaster, the estates and representation of that ancient family passed to the Gerards. The above student married Elizabeth, fourth daughter of Thomas Clifton, Esq., of Lytham, Lancashire, and had issue three sons, who successively inherited the title, and a daughter, Mary. Sir William died December 9, 1732, and was succeeded by his eldest son, Thomas. See Burke's *Peerage and Baronetage*.

1152. CHARLTON, GEORGE, *vere* POTTS, son of William Potts and Anne Charlton, of Northumberland, aged 17. Admitted November 2, 1716. He had made his humanity studies at Douay. He left for England, without taking the oath, September 10, 1719.

1153. BARRETT, JOHN, *vere* MEADE, born at Argentan, and brought up at the Court of St. Germain. He was son

of Dominic Meade and Helen Barrett, natives of Ireland, aged 19¾. Admitted with the last, after his humanities at St. Omer. He took the oath May 3, 1717, and left the College for Ireland, May 11, 1719, on business.

1154. JONES, JAMES [AUGUSTINE], son of William Jones and Mary Langrack, of London, aged 26. Admitted December 22, 1716. He had been converted to the Catholic faith three years previously, and had received Confirmation. After taking the oath and receiving minor orders, he was ordained with Giles Poulton, above, and left for England April 14, 1720, having been obliged to interrupt his studies from ill-health.

1717.

1155. FREEMAN, FRANCIS, *vere* WILLIAMSON, son of John Williamson and Aloysia Freeman, of Northamptonshire, aged 24. Admitted April 23, 1717. He had been instructed and received into the Catholic Church at Rome. His father was a minister of the Anglican Church. He was baptized by his own father November 29, 1692, and was confirmed in Rome. He took the College oath October 24, 1717, and having obtained leave from the Cardinal Protector, left the College for England on business, as he said, January 14, 1718, dispensed from his oath.

1156. CONNELL, MICHAEL, *vere* M'NAMARA, son of John M'Namara, of Ireland (who lived in England in the time of Kings Charles II. and James II.), and Mary Elizabeth O'Connell, a native of Winchester, in England. He was born in Piedmont. Aged 20 and upwards. Admitted June 8, 1717. He took the oath December 18th following, and received the first two minor orders, and left of his own accord April 26, 1719.

1157. WATSON, JAMES, son of Andrew and Mary Watson, of Yorkshire, aged 20. He had been converted to the Catholic faith. Admitted July 28, 1717. Having received Confirmation and minor orders, and taken the oath, he was ordained subdeacon and deacon in February and March, and priest March 27, 1723. Left for England March 28, 1724.



1158. PLOWDEN, BENEDICT, *vere* DEAN, TOBIAS. Born at Dunkirk. His father was John Dean, an Irishman, his mother Frances Plowden, was English. Born October 26, 1700. Admitted October 21, 1717. He left for Spain September 18, 1718, without taking the oath, because neither was he born in England, nor were both his parents English.

Tobias Dean was a younger brother of Thomas Dean, *alias* Plowden, No. 1108.

1159. YATE, JAMES, *vere* CHESTERMAN, son of James Chesterman, a Protestant, and Mary Yate, a Catholic, of Berks, aged 19. Admitted with the last. After taking the oath and receiving minor orders, he was ordained subdeacon in December, 1722, deacon in February, and priest March 11, 1723. He left for England October 11, 1724.

1160. VERTUE, HENRY, *vere* WESTHEAD, son of William Westhead and Anne Vertue, of London, aged 19. Admitted, &c., with the last, and ordained with James Watson, above. Left for the English Mission March 29, 1725. He was dispensed by the Cardinal Protector from the last six months of residence, in consequence of his admirable conduct in the College; he had ever been a lover of peace and domestic discipline.

He was chaplain to the English Benedictine Nuns at Pontoise for a great number of years (at least from 1744), and died there November 15, 1772, aged seventy-four.

1161. GERARD, CARYLL, son of Thomas Gerard and Mary Wright, of Lancashire, aged 22. He had studied as far as syntax at St. Omer's, and was admitted to this College with the last. Having received the Sacrament of Confirmation, taken the oath, and been admitted to minor orders, he was ordained subdeacon and deacon in November and December, and priest December 21, 1720. After he had made three years' theology, and publicly defended its theses with great applause at the Roman College, he left, with the approbation of the Cardinal Protector, for the Convent of the English Augustinian Nuns at Bruges September 20, 1723.

1162. AMSON, JOHN, son of Edward and Anne Amson, of London. Admitted November 19, 1717, as a convictor. Left for France September 11, 1719.

1718.

1163. GUNSTON, JOHN, son of John Gunston and Mary Swinburn, of London. Born October 12, 1693. He had been converted to the Catholic faith in 1715. Admitted February 23, 1718. After Confirmation and taking the oath and receiving minor orders, he was ordained sub-deacon and deacon in March, and priest April 8, 1719. Left for England May 9, 1720.

1164. WALSINGHAM, JAMES, son of James and Mary Walsingham, of London. Born 1707, and baptized by a Protestant minister. His parents were heretics, and he himself had been converted to the Catholic faith in the month of January then past (1718). Admitted September 17, 1718. He was confirmed in Rome June 4, 1718, and left the College February 1, 1719, without taking the oath.

1165. JUSTISS, AARON, son of Aaron and Elizabeth Justiss, both heretics, of Norwich, aged about 18. He had studied his humanities by order of the Holy Father at Monte Felisco. Admitted November 14 or 20, 1718. Left the College June 27, 1719, without taking the oath.

1719.

1166. HERBERT, MICHAEL, son of William Herbert and Eleanora Pattisson. Born in Maryland September 29, 1694. Admitted November 23, 1719. He had studied his humanities at St. Omer's. He died in the College July ..., 1720.

1720.

1167. BROWN, LEWIS FRANCIS, *vere* BLACK, son of John and Catherine Black, London. Born July 31, 1703 (N.S.). His parents were heretics, and he had been brought up in their errors, and was converted to the Catholic faith at Avignon, in France, February 24, 1719. Admitted July 3, 1720. He was ordered by the Sovereign Pontiff to make his humanity studies, and he granted him an annual pension for that time in the College. He left September 24, 1721, for St. Omer's College, to continue his studies there.

1168. WOOD, LOUIS, eldest son of Sir Laurence Wood, Kt., and physician to James III. of England, and Charlotte

Bolstrade, both English, and Catholics. He was born in the Castle of St. Germain November 11, 1709. Admitted October 27, 1720. By consent of the Protector he entered the second class of grammar at the Roman College.

1169. DURAS, JOHN, *alias* FANWICK, eldest son of . . ., born in London, 1704. Admitted as a convictor November 5, 1720, for his humanity studies. Left for England June 11, 1721.

1170. DURAS, CHARLES, brother of the above; born in London 1707; came, and left, with his brother.

1721.

1171. KERBY, HENRY, son of Henry Kerby and Elizabeth Fulhem, English. Born at St. Germain February 26, 1712. Admitted January 19, 1721. Having been confirmed, and taken the oath, and received minor orders, he was ordained subdeacon and deacon in August and September, 1734, and priest February 13, 1735, receiving a dispensation of thirteen months. Left for England June 4, 1735.

1172. BARRETT, JAMES, *alias* HUMPHREY, son of John Barrett, an Englishman, and Joan, a Scot, of Cheshire. Born in Scotland August 21, 1700, and brought up in heresy. He embraced the Catholic faith about the beginning of 1720. Made a year's logic at Douay. Admitted July 4, 1721. He returned to England November 19th following, without taking the oath.

1173. QUINEY, SAMUEL, *alias* WARD, HENRY, son of Thomas Quiney and Mary Dorwood, of Northamptonshire, heretics. Born May 6, 1700. Was converted to the Catholic faith about the beginning of 1720, and received conditional Baptism. Admitted to the College June 27, 1721. He left to return to England February 11, ... being unwilling to embrace the ecclesiastical life, and received no viaticum from the College.

1174. JAKEMAN, FRANCIS, *alias* MAXFIELD, son of George Jakeman and Margaret Snelson, of Staffordshire. Born

March ..., 1698. His parents were heretics, and he was converted to the Catholic faith eleven years before. Admitted with the above. After the oath and minor orders he was ordained subdeacon and deacon in March, and priest May 26, 1725. Left for England May 5, 1728.

1175. GUELDER, MATTHEW, son of Thomas and Mary Guelder, Catholics, of London. Born July 19, 1707. Admitted and took the College oath with the last. After minor orders, he left for England January 22, 1726, dispensed from his oath.

1176. COPLEY, HENRY, son of Mr. [Dom] John Copley and Mary Conquest. Born in the Castle of St. Germain April 27, 1705. Came from St. Omer's College, and was admitted with the last. After receiving Confirmation and the minor orders in August and September, 1722, he was ordained subdeacon and deacon in February and March, and priest March 27, 1728, and left May 11th following. The College oath was delayed until January 11, 1728, on account of some hope of an ecclesiastical benefice.

Two sisters, Dame Mary and Dame Alexia Copley, were professed at Dunkirk O.S.B. (probably aunts to this priest). They belonged to a Catholic family, with whom a missionary resided. Dame Mary was professed in 1679, and her example was followed by her three sisters, of whom Anne was a Poor Clare at Gravelines (professed in 1690, and died 1718, aged forty-eight), and the eldest sister was a Canoness, "who lived and died amongst them in great esteem." Two of the brothers were Religious; the eldest brother, alone of all the family, "settled in the world, where he lived very Christianly and died very happily." Dame Mary died March 18, 1715, aged fifty-five. (From Dunkirk Necrology.) There were two sisters of this name professed at Louvain, May 8, 1612. In the foregoing year, Thomas, "the two Copleys' eldest brother came over to pass his course of philosophy in this town (Louvain), and boarded with our Fathers (the two chaplains). . . . Some time after their profession, himself entered into the Society of Jesus, leaving his inheritance unto his second brother, William, taking our Lord for his part and portion" (*Abridged from Louvain Chronicle*). These Copleys were nephews and nieces to Mother Margaret Clement, the Prioress.

1177. CHAPMAN, FRANCIS, son of Richard Chapman and Catherine Haynes, of Warwickshire. Born June 1, 1704, and baptized in Henley. Made his humanity studies in England. Admitted, &c., with the last. After the oaths and receiving minor orders in September, 1722, he left the College November 25th, dispensed from his oath,



and went to Douay, where he entered among the English Fathers of the Order of St. Francis, and was professed there May 2, 1728.

Dr. Oliver, in his *Gleanings of the English Franciscans since the Reformation*, names among the Provincials of the revived English Province O.S.F., Romanes Chapman, who was elected Provincial September 7, 1779, re-elected August 27, 1788, and died a Jubilarian at London December 4, 1794. This may be the same person under his Religious name.

## 1722.

1178. WHETENHALL, JAMES, son of Henry Whetenhall and Lettice Tichborne, of Kent. Born 1702, and baptized by a Catholic priest. Made his humanity studies at Douay. He was sent from England to this College by Bishop Giffard. Admitted January 18, 1722. After taking the oath and receiving minor orders, he was ordained subdeacon and deacon in November and December, and priest December 21, 1726. Left May 2, 1728, for Flanders, to become confessor to the Benedictine Nuns at Ghent.

James was a younger brother of Fr. Henry Whetenhall, who was born August 31, 1694; entered the Society 1713; professed August 15, 1732, and after serving the Missions in Maryland and England, died in London May 10, 1745. Their father, Henry Whetenhall, Esq., of East Peckham, Kent, married Lettice Tichborne, who was sister of Fr. Sir John Hermingild Tichborne, the fifth baronet, who succeeded his brother Sir Henry Joseph May 5, 1743. Thomas Whetenhall, No. 754, was their paternal grandfather. Catherine Whetenhall, sister to Henry and James, was professed in the Convent of the English Benedictine Nuns at Brussels January 7, 1716, became the tenth Abbess in 1757, and died February 6, 1762. Thomas Whetenhall, their brother, died in the house of the chaplain of the same convent, where he was a boarder, in 1761. We take this opportunity of correcting an error in No. 754, above, which escaped notice, viz., the statement that "Thomas Whetenhall was probably uncle to the Rev. James Whetenhall and Fr. Henry Whetenhall." This sentence should be deleted. See *Records S. J.* vol. v. p. 802, for further genealogical information.

1179. SIDDLE, CHARLES, *vere* HODGKINSON, son of John and Alice Hodgkinson, of Lancashire, Catholics. Born July 14, 1700. Made his early studies in England and at St. Omer's College. Admitted June 21, 1722. After the oath and minor orders he was ordained subdeacon in December, 1725, deacon in January, and priest March 16, 1726. He left the College for Flanders August 23, 1729.

Charles Hodgkinson entered the Society of Jesus at Watten October 27, 1729; was professed February 2, 1740, and, after

serving the mission of Yarum for many years, died there April 23, 1770. William Siddle, of Lancashire, was probably his relative on his mother's side. William was born 1607, entered the Society as a lay-brother 1639, and died at St. Omer's College April 7, 1648, "a man of singular innocence of life, and a model of every religious virtue."

1180. LEYFIELD, JAMES, son of Richard Leyfield and Elizabeth Atkinson, of Lancashire, Catholics. Born September 8, 1707. Admitted, &c., and ordained priest with the last. Left the College September 9, 1728, to become confessor to the English nuns at Liege.

1181. CONSTABLE, ROBERT, son of John Constable and Anne O'Herbourn, of Yorkshire. Born October 7, 1705. Studied at St. Omer. Admitted June 15, 1722. After the oath and minor orders he was ordained subdeacon and deacon in August and September, and priest September 18, 1728, by His Holiness Pope Gregory XIII. He left the College July 19, 1729, and went to the Novitiate at Watten, and there entered the Society.

Robert Constable entered the Society at Watten about August, 1729, was professed in 1747, and after serving the mission at Wardour Castle for several years, was appointed Master of Novices at Watten in 1759; he afterwards became chaplain to Lady Haggerston, and died at her house in York February 3, 1770. See *Records S.F.* vol. iii. series vi. pp. 208, seq., where his mother's name is erroneously stated to be Anne O'Herbourn.

1182. CONSTABLE, FRANCIS, *vere* TATTERSHALL, son of Laurence Constable [Tattershall] and Penelope Constable, of Devonshire, Catholics. Born March 12, 1700. Studied at Hildesheim, in Germany. Admitted October 18, 1722. He took the oath May 3, 1723, and died in the College, November 17th following.

1183. MAXFIELD, GEORGE, *vere* JAKEMAN, son of George Jakeman and Margaret Snelson, of Staffordshire. Born April 25, 1700. Confirmed at St. Omer, where he made his humanity studies. Admitted December 8, 1722. He took the oath in September, 1723, received minor orders in February, 1724, and was sent from the College August 30, 1728, as being unsuited for the priesthood.

1184. PRITCHARD, JOHN, *alias* WHITE, son of John Pritchard and Catherine, of Monmouthshire. Born June 21, 1700. He was converted to the Catholic faith in 1717, and

received Confirmation from the Bishop of Menevia, and studied at Douay. Admitted, &c., with the last. After minor orders he left the College for Lisbon, by leave of the Cardinal Protector, on account of weakness of the eyes, April 23, 1726.

John was probably a nephew of Fr. Charles Pritchard, who died in Monmouthshire, a victim of the Oates' Plot persecution, March 14, 1680; nephew also on the mother's side to the martyr Fr. David Lewis. See *Records S. J.* vol. v. pp. 875 and 912, seq.

## 1723.

1185. LORIMER, MICHAEL, son of Michael Lorimer, of Monmouthshire, and Anne Unite. Born August 29, 1706. Admitted September 21, 1723. After two years he was sent back to England October 18, 1725, not on account of any moral defect, but from physical weakness alone.

1186. LORIMER, FRANCIS, brother of the above. Born July 24, 1708, and admitted with him. After taking the oath, &c., he was ordained subdeacon and deacon in November and December, 1732, and priest March 21, 1733, and left for England April 15th following.

1187. WILLIAMS, EDWARD, son of Thomas Williams and Dorothy Glasscock, of Flintshire. Born March 25, 1707. Admitted, &c., with the last, and ordained subdeacon and deacon in December, 1730, and priest January 21, 1731. Left for England March 29, 1732.

## 1724.

1188. MOXON, JOHN, *vere* HARVEY, son of Henry Harvey and Margaret Rivett, of Norfolk, aged 25. Admitted March 23, 1724. He was a convert to the Catholic faith about eleven years before, and had been confirmed by Bishop Giffard, Vicar Apostolic, at London. After the oath and minor orders, he was ordained with Robert Constable, above. He left for England with Nicholas Masson, *vere* Apthorp, No. 1195, on April 6, 1729.

1189. CHANTREL, WILLIAM, son of Darcy Chantrel and Elizabeth Dennell, of Cheshire. Born April 29, 1708, of Catholic parents. Admitted June 27, 1724. After taking the oath and receiving minor orders, ordained subdeacon

and deacon in January and February, and priest March 10, 1731. Left for Liege September 15, 1732.

1190. LECKONBY, LUKE, *vere* WHITE, son of John White and Alice Southard, of Lancashire. Born October 17, 1708. Admitted, &c., and ordained subdeacon and deacon with the last, and priest September 9, 1731. Left for England September 14, 1731.

Three Fathers of the name of Leckonby, of a good family in Lancashire, were probably related to Luke White, *alias* Leckonby. Richard Leckonby, born 1696, entered the Society 1717, and died at Croxton, Lancashire, May 8, 1771; Thomas Leckonby the elder brother of Richard, born 1703, entered the Society in 1721, and died in the Maryland Mission December 16, 1734, he was a professed Father, and had only arrived in Maryland in the previous year; Thomas, the junior, probably a nephew, born 1717, entered the Society in 1736, was professed February 2, 1754, and died at Pontop, Durham, in 1778.

1191. RIGBY, JAMES, son of John Rigby and Anne Spence, of Lancashire, Catholics. Born February 15, 1705. Admitted, &c., with the last. Ordained subdeacon and deacon in December, 1729, and January, 1730, and priest January 22nd following. Having obtained a dispensation from his oath, he went to Douay and entered the Order of St. Francis there, November 20th in the same year.

1192. PINCARD, JOHN, *vere* THOMAS, son of Evan Thomas and Mary Scudamore, Catholics. Born about the beginning of April, 1702, at Kevengilthy, county Glamorgan. Made his early studies at Douay and St. Omer. Admitted December 10, 1724. Took the oath, &c., and was ordained with the last. Left for England September 22, 1730.

1193. FITZWILLIAMS, CHARLES, son of Edmund Fitzwilliams and Mary Fitzgerald, of London, aged 24. Admitted December 31, 1724. After the oath and minor orders, ordained subdeacon and deacon in February, and priest March 13, 1729, by His Holiness Pope Benedict XIII. Left for England May 10, 1730.

1194. HODGSON, JAMES, son of William Hodgson and Alice Hall, of Norfolk. Born March 18, 1709. Admitted with the last. But as he was, in the opinion of the medical men, labouring under consumption, he was sent home on May



5, 1728, to breathe his native air, with the hope of recovering his health.

1725.

1195. MASSON, NICHOLAS, *vere* APTHORP, son of Nicholas Apthorp and Eleanor Masson, of the Isle of Ely, in the county of Cambridge, heretics, but inclined to the Catholic faith, and he hopes will embrace it in a very short time. Born October 15, 1708. Admitted September 2, 1725, by special dispensation of the Cardinal Protector on account of deficiency in his studies. He received the Sacrament of Confirmation from Pope Benedict XIII., June 6, 1728, having been converted to the Catholic faith a year and a half previously. He went to the Roman College for his humanity studies in the month of November. He took the oath May 1, 1728. Being afflicted with insanity he was sent to England April 6, 1729, and there died in a lunatic asylum the following year.

1196. MATTHEWS, EDWARD, son of Edward Matthews and Mary Stephens, of Hants. Born December ... 1704, and was brought up by his parents in the orthodox faith. Admitted November 20, 1725. Having taken the oath and received minor orders, he was ordained subdeacon and deacon in March and June, and priest June 18, 1730. Left for England April 18, 1732.

1726.

1197. BURDETT, THOMAS, *vere* HUSSEY, son of John Hussey and Mary Burdett, of Dorset. Born October 28, 1697, at Marnhull; studied his humanities at Douay for five years; he then broke off his studies, and, by the order of his father, entered the service of a merchant and remained with him for nearly twelve years, though always experiencing the greatest disgust to that mode of life. He came to Rome about the end of January, 1726, and was admitted to the College for three months as a probationer, until the receipt of his letter of recommendation from England. In the interim he applied himself to his humanity studies; towards the end of April, his term of probationer was prolonged for another three months. He was at length admitted as a student July 21, 1726. Having taken the oath and received minor orders, he was ordained with

Charles Fitzwilliams, above. He left for Antwerp to become confessor to the English nuns there May 20, 1730.

1198. WHITTAKER, THOMAS, *alias* MARTIN, son of Thomas Whittaker and Lucy Hooper, of London. Born January 6, 1702; was converted to the Catholic faith two . . . [? years] ago by Fr. Peter Williams. Admitted, &c., and ordained with the last. Left for Brussels May 10, 1730, to become confessor to the English nuns O.S.B. there.

1199. ROBINSON, JAMES, *vere* VEZZOSI, son of Michael Vezzosi and Anne Robinson. A Florentine, aged 9. Born August 24, 1717, in Etruria. Admitted September 29, 1726, and studied for one year, and then went to the Roman College for three years. He took the oath May 8, 1735. Received minor orders in 1736, and was ordained subdeacon and deacon in May and June, and priest September 4, 1740, and was sent to Liege by leave of the Cardinal Protector Lante to become confessor to the English nuns there.

Four of this family entered the English College, Rome, viz., James, above, born 1717; Joseph, S.J., born 1719, No. 1211; Charles, No. 1227; and Stephen, No. 1234.

1200. SUTTON, WILLIAM, *vere* SKRIMPSha, came to the College from the Seminary of Monte Frascone, October 21, 1726, son of William Skrimpsa, of . . . Born August 18, 1711. Admitted October 30, 1726. After taking the oath and receiving minor orders, he was ordained subdeacon and deacon in August and September, and priest (by dispensation of thirteen months) September 18, 1734. Left for England April 29, 1738.<sup>14</sup>

<sup>14</sup> Fr. Levinus Brown, the Rector, makes the following note in English. "In the month of January, 1722, Mr. Skrimpsa came to Rome with his little boy. After some months' stay in the College he carried his son, who was too young for our College, to Montefiascone, and put him into the Seminary, paying fifty crowns down for his entrance, and promising to pay for his board. About the time he left Rome, Cardinal Gualterio, then Protector of the English College, called for Fr. Eberson, Rector of the said College, and asked him what he would contribute towards the child's board at Montefiascone; he answered for twelve crowns a year for three years, which the Cardinal seemed contented with, and the Fr. Rector concluded his Eminence would contribute something himself, or get contributions from others, but neither was done. About half a year after Father Eberson's departure, the Rector of Montefiascone Seminary, writes to the Rector of the English College, requiring the boy's pension, I being then Rector wrote him word what agreement had been made as aforesaid, offered to pay the twelve crowns per annum, paid for two years, but not the third, because not demanded.—LEVIN. BROWNE."

1727.

1201. TALBOT, GEORGE, *vere* WATERHOUSE, born April 6, 1712, son of Michael Waterhouse and Catherine Talbot, of Yorkshire. The father a heretic, the mother a Catholic. He himself and his brothers and sisters were all brought up in the Catholic faith. Made his humanity studies at St. Omer for a year and a half. Admitted June 26, 1727, and studied humanities. After taking the old oath July 30, 1730, and receiving minor orders, he was ordained subdeacon and deacon in December, 1734, and January, 1735, and priest (with a dispensation of thirteen months and fifteen days) March 15, 1735. Left on the 12th of the same month.

1202. LEMOTTE, JAMES, *alias* LANCASTER, son of James Lemotte and Mary Robinson, of Lancashire, Catholics, aged 16. Born June ..., 1712. Studied humanities in Lancashire for about four years. Admitted October 11, 1727. Having taken the oath, and received minor orders, he obtained a dispensation from Clement XII., and left for the Novitiate of the Society in Belgium July 6, 1734. He had completed his studies, but had not received Holy Orders as being below the canonical age.

James Lemotte was born July 13, 1712, and was professed in 1750. After filling the office of English Penitentiary at Loreto, and serving the English Mission in several districts, and in Pennsylvania, he died at Slate Delph, near Chorley, in Lancashire, September 17, 1772.

1203. LECKONBY, JOHN, *vere* WHITE, son of John White and Alice Southern, of Lancashire, both Catholics. Born May 18, 1710. Studied humanities in Lancashire for three years. Admitted, &c., with the last. Ordained with Francis Lorimer, above. Left for England September 23, 1734.

John was a brother of Rev. Luke White, No. 1190.

1728.

1204. LESTER, FRANCIS, son of Francis Lester and Rachel Taverner, Protestants. . . . Born November 2, 1704. Made his humanities at Lisbon for two years. Admitted April 16, 1728. He had been converted to the true faith at Lisbon, by reading pious books. He was Con-

firmed by Pope Benedict XIII. June 6, 1728, and took the oath November 1 following. By the advice of the medical men he went to Flanders for change of air July 19, 1729, and having obtained a dispensation entered the Society.

Francis Lester was a native of Wales. Having completed his noviceship, he died at Liege May 8, 1732, in his twenty-eighth year, and his second in the Society.

1729.

1205. VALENTINE, JOSEPH, son of Robert Valentine, an Englishman, and Julia Baletti, an Italian. Born in Rome March 5, 1713. Arrived here October 16, 1729. He studied his humanities at the Roman College. Admitted . . . After taking the oath May 1, 1732, and receiving minor orders in 1733, he was ordained subdeacon in December, 1735, deacon in January, 1736, and priest February 12 of that year. Left for England April 29, 1738.

1206. ALLEN, JAMES, *vere* LEGRAND, son of Lambert Legrand and Ann Allen, now Catholics, having been converted from heresy to the true faith. Born in London August 19, 1711. He had studied his humanities for seven years in the Monastery of the English Benedictines at Lamb-spring. Admitted November 11, 1729. After taking the oath and receiving minor orders, he was ordained priest with William Skrimpsha, *alias* Sutton, above, and left for England May 1, 1736.

1207. ADAMS, JOHN, son of John Adams and Margaret Godwin, of Staffordshire. Born September 24, 1709. He had made his humanity studies with the English Dominican Fathers at Bornheim, in Brabant. Admitted December 21, 1729. After taking the oath and receiving minor orders, he was ordained subdeacon in December, 1734, deacon in January, and priest February 13, 1735. Left for England October 31, 1735.

1730.

1208. SHAW, JAMES, *alias* WESTBROOK, son of James and Anne Shaw, of London, aged 20. Admitted May 19, 1730. After taking the oath and receiving minor orders, he was ordained with Francis Lorimer, No. 1186.



1731.

1209. JONES, JOSEPH, son of John Jones and Mary Redriff. Born in London March 20, 1714. He was taken to Spain when scarcely 4 years old, and was confirmed at Seville. Admitted May 2, 1731. After the oath and minor orders, ordained subdeacon and deacon in May and June, and priest July 26, 1740. He left for England, with a letter from the Cardinal Protector, September 9, following.

1210. BODENHAM, CHARLES, of Herefordshire, son of Mr. Charles Bodenham and Mary Stonor, Catholics, aged 19. Baptized by a Father of the Society. Confirmed by the Bishop of St. Omer, where he studied humanities for four years. Admitted October 9, 1731, as a convictor. Left the College for Lyons, accompanied by Brother Joseph Stephens, March 9, 1733.

Charles Bodenham was nephew to Fr. John Bodenham, who was second son of John Bodenham, Esq., of Rotherwas, county Hereford, and his wife Mary Trinder. He was born 1690, entered the Society 1709, was professed 1726, and appointed Master of Novices at Watten 1740. He died at Croxteth Park October 29, 1750, and was buried at Sefton. Margaret Bodenham (according to Burke, but Mary, according to the Diary of the Convent of the English Benedictine nuns at Brussels), a sister of Charles, was professed in that convent, as Dame Mary Frances, August 17, 1732. She died on the Epiphany, 1792, aged seventy-seven. Her father, on her profession, remarried, his second wife being Catherine Huddleston, of Sawston Hall, Cambridge. Ann Bodenham, first cousin of Charles and Mary (or Margaret), daughter of Thomas Bodenham, Esq., of Rotherwas, and his wife, daughter of Edward Guildford, Esq., of Hemsted, Kent, was professed at the English Benedictine Convent, Pontoise, December 9, 1689, aged twenty-three. She died in 1717.

1211. ROBERTSON, JOSEPH, *vere* VEZZOSI, son of Charles [Michael] Vezzosi, a Florentine, and Anne Robertson [Robinson], an Englishwoman, aged 12. He was born in Rome, and was dispensed, both on account of age and nation (his parents not being both English, nor was he a native of England), at the special instance of the Prince of Wales, and admitted October 19, 1731. After the oath and minor orders, he was ordained subdeacon and deacon in August and September, and priest September 8, 1743. He left September 17 following for the Novitiate at Watten.

Joseph Vezzosi was younger brother of James Vezzosi, No. 1199. He was born August 3, 17<sup>19</sup><sub>20</sub>, entered the Society at Watten, Decem-

ber 26, 1743, and was professed February 2, 1754. After serving the mission in various districts of England, and as chaplain at York Convent, &c., he was sent to the College of the Society at Bruges, and died there of fever December 18, 1772.

1212. PENKETH, THOMAS, *vere* SLACK, of Lancashire, son of Launcelot Slack and Ann Wonsworth, Catholics, aged 17. Admitted November 16, 1731. He took the oath May 1, 1732; but before he had been an entire year in the College he left for England April 15, 1733, on account of ill-health, by the advice of the medical men.

1213. PETRE, JAMES, *vere* LEWIS, son of Hugh Lewis and Winefrid Petre, of Breconshire, Catholics, aged 19. Studied his humanities for five years at St. Omer. Admitted with the last, but, on account of weakness of head and a disposition to insanity, he was sent back to England April 18, 1732, not having taken the oath.

The mother of James Lewis was probably Winefrid Petre, daughter of William Petre, Esq., of Belhouse, and his wife Penelope, daughter of John Wolfe, Esq., of Great Haseley, county Oxford. Winefrid was born February 22, 1703, and was christened by Fr. William Collins. See *Records S. J.* vol. v. p. 536, note.

1732.

1214. PENSWICK, THOMAS, son of William Penswick and Grace Johnson, of Lancashire, Catholics, aged 15. Admitted February 8, 1732. He went to the humanity schools. After taking the oath and receiving minor orders, he was ordained subdeacon in December, 1742, deacon in February, 1743, and priest March 9 following. Left for England May 3 in the same year.

Thomas Penswick was probably uncle to the Right Rev. Dr. Thomas Penswick, V.A. of the Northern District, who was consecrated June 29, 1824, and died January 28, 1836, aged sixty-four. The above Thomas Penswick was chaplain at Hardwicke, near Hartlepool, the seat of the Maire family in 1746, when the mansion was attacked by a No-Popery mob. *Records S. J.* vol. v. p. 652.

1215. LEVINGE, SAMUEL, *vere* TIPPING, son of William Tipping and Elizabeth Wood, of Northamptonshire, Catholics, aged 15. He came from England and was admitted August 12, 1732. He died most piously at Monte Porzio November 1 following.

1216. HEYLIN, JOHN FRANCIS, son of James Heylin and Catherine Johnson, of Bristol, aged 17. Came from

England and was admitted with the last, and sent to the schools of humanity. Having taken the oath and received minor orders, he left in his first year's theology, July 10, 1737, on account of ill health, as he said.

1217. BRIDGEMAN, JOHN, *vere* STRUTT, son of John Strutt, a heretic, and Emma Bridgeman, a Catholic, London, aged 19. Made his humanities at Lambspring. Admitted, &c., with the last. After the oath and minor orders, he was ordained subdeacon and deacon in May and June, and priest July 20, 1738. Left for England September 12, 1739.
1218. ORME, JOHN, son of Robert Orme and Ann Matthews, of London, aged 13. Admitted with the above, and sent to the school of grammar. After taking the oath and receiving minor orders, he was ordained subdeacon and deacon in December, 1743, and January, 1744, and priest February 2 following. Left for England September 29 in the same year.
1219. GARTER, THOMAS, *alias* WILKINSON, JOSEPH, son of William Garter and Martha Wilkinson, of Lancashire, aged 20. Confirmed by Bishop Witham. Studied humanities at Douay for two years; then returned to England for some months, and came to this College. Admitted August 17, 1732. Sent to his logic, and being judged clearly unfit for study, on account of defect of talent, he was sent away without taking the oath April 15, 1733.
1220. BENYON, THOMAS, son of William Benyon and Mary Bradshaw, Catholics, of Lancashire, aged 17. Confirmed by Bishop Witham. Admitted with the last. After the oath and minor orders, he was ordained subdeacon and deacon in January and February, and priest March 14, 1739. Left for England June 24, 1739. He was confessor of the English nuns at Gravelines.
1221. HALSALL, GEORGE, son of James Halsall and Anne Bowker, of Lancashire, Catholics, aged 18. Admitted, &c., with the last. Ordained with John Bridgeman, above. Left for the Novitiate of the English Province

of the Society of Jesus at Watten August 28, 1739, having obtained a dispensation from Pope Clement XII.

George Halsall entered the Society at Watten November 29, 1739. Being sent to the English Mission in 1742, he became chaplain at Plowden Hall, Salop, but his career was short, as he died there of fever July 31, 1744, at the age of thirty. *Records S. J.* vol. iv. p. 561.

1733.

1222. ANGEL, JAMES, son of James Angel and Elizabeth Hood, of Essex, Catholics. Born February 20, 1720. Admitted February 6, 1733, and sent to the school of grammar. After the oath and minor orders, he was ordained subdeacon and deacon in December, 1744, and January, 1745, and priest February 24 following. Left for England May 16, 1745.

1223. SALTMARSH, PHILIP, *vere* FOX, son of John Fox and Sarah Woodward, of London, heretics. Born September 29, 1712. He was a convert to the Catholic faith. Admitted July 17, 1733. He was sent to his logic, and after ten months left for Assisi May 21, 1734, to enter the Franciscan Order. He had taken no oath while here.

1224. HARVEY, MATTHEW, *vere* WILCOCKSON, son of Francis Wilcockson and Ann Frith, Catholics, of Derbyshire, aged 19. Admitted with the last. After the oath and first tonsure in May and December, 1734, he died in the College October 18, 1735.

1225. COOPER, WILLIAM, *vere* HOLLAND, son of . . . Holland, of London, aged 12. Admitted with the last, and because he was not yet fit even for the lowest schools of the Roman College, he was sent to a private school, near that College for a year and a half. After that he was admitted to the lower schools in the Roman College, but being deemed in the opinion of all unfit for study, he was dismissed from the English College August 20, 1735.

1226. FAIRFAX, JOHN, *vere* ROBINSON, son of John Robinson and Mary Wharing, heretics. Born in London, May  $\frac{15}{5}$ , 1714. He was converted to the Catholic faith by his uncle the Rev. Father Fairfax, O.S.B. Admitted October 29, 1733. He took the College oath May 19, 1734, and was Confirmed in Rome, November 14 following. Having



obtained a dispensation, he was sent from the College March 29, 1735, but with the obligation of paying fifty scudi for his support.

## 1734.

1227. ROBINSON, CHARLES, *vere* VEZZOSI, son of Michael Vezzosi and Anne Robinson, born in Etruria. Admitted September 25, 1734, at the instance of the Prince of Wales, and was sent in the following November to the lower schools of the Roman College. He was dismissed from this College August 25, 1735, being in the opinion of all unfit for study. He had not taken the oath.

Charles Vezzosi was another brother of James, No. 1199.

1228. WALKER, THOMAS, son of John and Tryphene Walker, Catholics. Born at Bingley, Yorkshire. Admitted November 5, 1734, for his logic. He left the College May 5, 1735, without taking the College oath, and received the habit of the Order of Discalced Carmelites in the same month.

## 1735.

1229. JEFFERSON, ANTHONY, *vere* WOODHOUSE, son of . . . Woodhouse, Catholics, aged 24 ; born at Ripon. Came to the College January 1, 1735, but was rejected by his Eminence the Protector ; though, by special favour, he was permitted to remain in the College as an alumnus, to allow time for his parents to transmit the viaticum for his return. He was rejected because after eight years and upwards of study in Douay College, he had not, on account of deficiency of talent, been admitted by the Superiors to the College oath usually taken by the scholars. He left March 28, 1735, and entered the Order of St. Francis.
1230. VALENTINE, JOSIAH, son of Robert and Julia Valentine, Catholics. Born at Rome February 6, 1719. Admitted June 5, 1735, and sent to the school of grammar. He passed to the Franciscan Order March 19, 1737, without having taken the College oath.
1231. SHERIFF, THOMAS, son of Thomas and Mary Sheriff, Catholics. Born in London October 10, 1720. Admitted July 16, 1735, and sent to his grammar. After

taking the oath, &c., he was ordained with James Angel, above, and sent to England May 23, 1745.

1736.

1232. DUPUY, LOUIS, son of Julian and Mary Dupuy, Catholics. Born in London August 25, 1721. Admitted February 22, 1736, and sent to his humanity studies. He was Confirmed in Rome June 3, 1736. After the oath and minor orders, he was ordained sub-deacon and deacon in August and September, and priest September 5, 1743, and left for England the 24th of the same month. He died a few days after in Etruria.

1233. WATKINSON, WILLIAM, son of William and Elizabeth Watkinson, Catholics. Born in London May 2, 1722. Admitted April 19, 1736, and sent to the lower schools. He left for England May 4, 1741, without taking the oath.

1737.

1234. ROBINSON, STEPHEN, *vere* VEZZOSI. Born in Etruria, August, 1716. At the instance of his Serene Highness the Prince of Wales, and with a dispensation on account of nationality (not having been born in England, nor the son of English parents), he was admitted March 11, 1737. After the oath and minor orders, he was ordained with John Orme, above, and left September 3, . . . for Belgium, to become confessor to the nuns at Hoogstraete.

Stephen Vezzosi was the eldest of the four brothers already mentioned.

1235. THORNBURY, THOMAS, son of John and Anne Thornbury, Catholics, aged 26. Born at Bromsgrove, county Worcester. Admitted September 4, 1737. Being afflicted with ill-health, and on that account rendered unfit for study, he left the College February 8, 1738, to return to England, without having taking the oath.

1236. PRICE, FRANCIS XAVIER, *vere* JOHN PRICE, son of John and Elizabeth Price, of Bristol, aged 17. Came to the College from England, and was admitted June 10, 1738. Appearing to possess little or no knowledge of Latin, he began with rudiments in the College, and the following

year went as far as grammar in the Roman College. He was Confirmed in Rome, and sent away on June 24, 1739, on account of ill-health.

1739. .

1237. MASON, THOMAS, of Lancashire, aged 20; born of Catholic parents. He came to the College . . ., 1739, and was admitted among the scholars. He left about September 10, 1741, and entered the order of St. Benet at Lambspring, without having taken the College oath.

1238. WILLIS, THOMAS, son of Thomas and Catherine Willis, of London. Born October 22, 1722. Admitted . . ., 1739. After the oath and minor orders he was ordained subdeacon in December, 1745, deacon in January, 1746, and priest February 13th following. Shortly after, with the consent of the Protector, he undertook the office of prefect in the College until times should become more quiet in England. He left at length for England May 7, 1747.

This priest became confessor to the Benedictine Nuns at Brussels in June, and continued with them till his death, February 24, 1768.

1239. HANNE, THOMAS, son of John Hanne and Dorothy Tattershall, Catholics, of Cornwall. Born September 26, 1719. Made his humanities at St. Omer's. Admitted November 20, 1739. Left for England May 14, 1741, having distinctly refused to take the College oath.

Thomas was probably the brother of Father Charles Hanne, who was born at Deviock, near Bodmin, June 14, 1711; entered the Society at Watten, 1731; was professed 1749, and for the last forty years of his life served the Missions in Northumberland, and died at Haggerston April 27, 1799.

1240. NORRIS, SEBASTIAN, son of Henry and Mary Norris, Catholics. Born in Lancaster January 20, 1722. Made his humanity studies in England. Admitted with the last. After taking the oath and receiving minor orders he was ordained with Thomas Willis, above, and was allowed, with him, to stay for a time at the Collège as a prefect, and for the same cause. Left for England July, 1747.

Sebastian Norris was probably a nephew of FF. Charles, Andrew, and Richard Norris, of the Speke family, Nos. 891, 953, and 975.

1241. LAMBERTH, JOSEPH, son of John Lamberth and Catherine Percy, Catholics. Born in Sussex June 22, 1722. Admitted with the last. Being found altogether unfit for study, he was sent away April 3, 1741, without having taken the oath.

[No entry for 1740.]

1741.

1242. GREEN, JAMES, *vere* HORN, of London, son of Henry Horn, a heretic, and Elizabeth Smith, a Catholic. Born November 3, 1725; studied in London, and was always brought up a Catholic. Admitted September 30, 1741, and sent by indult of the Holy Father to the lower schools. After the oath and minor orders he was ordained subdeacon and deacon in January and February, and priest February 21, 1750. He left for England [April] 13th in the same year.
1243. PARKER, EDWARD, son of Edward Parker and Anne Green, Catholics, of Harvington, Worcestershire. Born April 26, 1729, and brought up there and in London. He was admitted amongst the alumni with the above, and being but twelve years of age was sent to the lower schools by indult of the Holy Father . . .
1244. SMITH, RICHARD, son of John Smith and Mary Jefferson, Catholics. Born near London December 12, 1725, and was educated partly there and partly at the English College, Lisbon. Admitted October 16, 1741, and was sent by indult, as above, to the lower schools. He was confirmed January 12, 1743, and after taking the oath, &c., was ordained subdeacon and deacon in December, 1749, and January, 1750, and priest February 1st following. Left for England on April 13.
1245. PERKINS, THOMAS, *vere* HAWKINS, son of Thomas Hawkins and Joanna Saxby, Catholics, of Sussex. Born at a village called Slindon December 21, 1722. Made his humanities at St. Omer's College. After the oath and minor orders, he was ordained subdeacon in December, 1746, deacon in January, 1747, and priest February 12th following, and the same year went to Watten.

Thomas Hawkins was admitted to the Society at Watten October 21, 1747, was professed in 1758, and died at Oxburgh Hall,



where he had been chaplain to the Bedingsfeld family for many years, July 19, 1785. In *Records S. J.* vol. iii. series vii. p. 492 (Hawkins family), he is stated in error to have been a native of Lancashire. We are unable to identify him as a member of the Hawkins family of Nash Court.

1742.

1246. ATKINSON, JOHN, son of John Atkinson, a heretic, and Dorcas Lack, a Catholic. Born at Bristol May 1, 1709, was brought up partly in Lancashire and partly in Yorkshire. Was converted four years ago to the Catholic faith. Admitted February 4, 1742. As he knew scarcely anything of Latin, he was allowed by indult of the Holy Father to study it in the College. He was Confirmed January 12, 1743. On October 7th he became a convict, in order to be free from the oath. Lastly, he left the College April 25th, 1746, remaining in Rome to study. . . .
1247. BOLTON, EDWARD, son of William Bolton and Margaret Brown, Catholics. Born at Billinge, in the county of Lancaster, October 9, 1725, was brought up in the same county, and two years ago embraced the Catholic faith. Admitted and confirmed with the last, and sent by indult to the lower schools. As he was unwilling to take the oath, he left for Naples April 20, 1746, and entered the military service.
1248. BARROW, JAMES, son of Edward Barrow and Elizabeth Swarbrick, Catholics. Born in Lancashire April 21, 1726. Admitted with the last, and sent to the lower schools. After the oath and minor orders he was ordained sub-deacon and deacon in December 1750, and priest January 24, 1751. Left for England May 2nd following.
1249. WATSON, THOMAS, *vere* NEWSON, son of Thomas Newson and Elizabeth Morrison, heretics. Born in London June 30, 1711. Baptized in the Church of St. Andrew, Holborn. Was Confirmed by Bishop Petre, Bishop Challoner, now V.A., being present, by whom he was brought to the true faith in 1737, and was duly absolved by him from heresy June 25th in that year. He studied humanities at Douay for three years. Admitted February 13, 1742. Left in the beginning of September, 1743, without taking the oath, appearing but little adapted for study.

1250. CHAMBERLAIN, JOHN, son of Thomas Chamberlain and Mary Johnson, Catholics. Born August 3, 1727, in a town about three miles distant from Ribchester, in Lancashire, and was there brought up in the Catholic religion. Admitted July 20, 1742, and was sent to the lower schools by indult. After the oath and minor orders he was ordained subdeacon and deacon in September and November, and priest December 8, 1751. He left the College for the Novitiate at Watten August 23, 1752.

John Chamberlain entered the Society at Watten November 3, 1752; was professed in 1764, and died suddenly at York January 17, 1796, having been chaplain to the convent there for upwards of twenty years.

1251. DAWSON, WILLIAM, only son of Thomas Dawson and Anne Freeman, non-Catholics. Converted to the true faith, he abjured heresy at Puteoli, and was educated there and in the Seminary of Tivoli. Born in London April 7, 1721. Admitted October 28, 1742. Left November 6, 1743, without taking the oath.

1252. STONE, JOHN, *vere* NORRIS, only son of John Norris and Petra Stone, non-Catholics. Converted to the faith in Liburnia, in Illyria, during 1736. Born in London 1726. Baptized and Confirmed by the Archbishop of Pisa, and educated under his auspices both at Liburnia and Pisa. Admitted October 23, 1742, and sent by indult to the lower schools. He left April 29, 1747, and joined the order of Capuchins without having taken the College oath.

[No entry for 1743.]

1744.

1253. WINDHAM, PHILIP, son of John Windham and Margaret Kennedy, Catholics. Born in Rome August 10, 1732. Admitted November 14, 1744. After the oath and minor orders he was ordained with John Manning, No. 1269, with whom he left the College, as "Missionarius Arundeliæ."

1745.

1254. SMITH, FRANCIS, son of John [Dom.] Smith and Mary Giffard. . . . Born August 16, 1728. Baptized, and also Confirmed by Bishop Petre about 1740. Admitted

November 23, 1745, and sent to the lower schools. Left for England April 29, 1747, on account of ill-health. He did not take the oath.

1255. DANSON, WILLIAM, son of James Danson and Elizabeth Gant [Gaunt]; born between Lancaster and Preston August 10, 1730. Admitted October 23, 1745, and sent to the lower schools. Confirmed April 23, 1747. After the oath and minor orders he was ordained subdeacon and deacon in January and February, and priest March 9, 1754. Sent to the English Mission April 27th following.

1256. DUCKETT, HENRY, son of . . . Bartholomew and Anne Comerledtch. Born near Preston, county of Lancaster, July 15, 1729. Admitted, &c., and ordained with the last, and sent with him to the English Mission.

1257. GREEN, HENRY, *vere* HORN, son of Henry Horn and Elizabeth Smith, born in London January 4, 1731, and Baptized and Confirmed by Bishop Petre. Admitted, &c., with the above. After the oath and minor orders he was ordained subdeacon and deacon in February, and priest March 15, 1755. Left for the mission . . .

1258. BLACKLOE, WILLIAM; born near Preston November 11, 1732. Son of Thomas Blackloe and Margaret Hoole. Admitted, &c., with the above, and ordained with John Manning, No. 1269. He died at Preston 181...

1259. WARREN, GEORGE; born at Marseilles January 18, 1733. His father was Sir [Dom] James Warren, an Irishman, and his mother Elizabeth Capel, of London. Admitted as a convictor December 4, 1745, and sent to the lower schools. He left without taking any oath. . . .

1746.

1260. JOHNSON, THOMAS, *vere* MIDDLEHURST, son of John Middlehurst and Elizabeth Culcheth, of Lancashire; born March 7, 1732. Admitted January 21, 1746, and sent to the lower schools. After the oath, &c., he was ordained subdeacon and deacon in September, and priest November 24, 1754. Left for England February 24, 1755.

1261. BULSTRODE, JAMES, son of Sir [Dom] Joseph Bulstrode and . . . Born Feb. 2, 1724. . . Was admitted November 20, 1739, the King of England paying his pension for two years;<sup>15</sup> after which time he was admitted among the alumni of the Holy Father; then, as he appeared but little suited for the mission, and had obtained his pension from his paternal aunt,<sup>16</sup> he commenced as a convictor November 1, 1746. After the oath and minor orders he was ordained subdeacon and deacon in April and June, and priest June 23, 1748. Having obtained a canonry at Seclon, in Flanders, he left the College June 6, 1750.

1262. TOURNER, HENRY, son of Mr. John Tourner and Miss Mary Anne Hussey, Catholics. Born in Rome April 1, 1738. Admitted December 4, 1746, and sent to the lower schools, and left without taking the oath.

[No entry for 1747.]

1748.

1263. DE BAUFRE, JACOB, son of Mr. Peter de Baufre, English, and Mary Dahusi, Catholics; born at Antwerp, December 24, 1735. Admitted March 3, 1748, and sent to the lower schools. He left March 9th, in a pilgrim's habit for Naples, to join his parents, being found [unfit] for study. He took no oath. . . .

1264. KERBY, CHARLES, *vere* GEOFFROY, son of Simon Geoffroy and Mary Kerby, English, and Catholics. Born at Rome April 21, 1736. Was admitted with the last at the desire of his Royal Highness the Cardinal Duke of York, and sent to his humanities. Confirmed December 26, 1750, and left the College without taking any oath February 11, 1753.

1265. TAYLOR, JAMES, son of George Taylor and Anne Bond, of . . . Born December 19, 1730. Admitted November 16, 1748, sent to his humanity studies, and Confirmed with the last. After the oath and minor orders, he was ordained subdeacon in December, 1757, deacon January 29, 1758, and priest February 18th following. Left for the mission April 10, 1758.

<sup>15</sup> James III. who was held as the lawful Sovereign in Rome.

<sup>16</sup> The words, "It is not paid," are written above the line.



1749.

1266. LOWE, ANTHONY, of London, son of Samuel Lowe and Alice Spencer, non-Catholics (his mother was afterwards converted to the Catholic faith, and had married a second time a Catholic.) Born March 19, 1734. He arrived at the College, after having been detained for eleven months at Algiers, and was admitted June 9, 1749, and sent to the lower schools. After the oath and minor orders he was ordained with the last, and on April 10, 1758, left the College to become confessor to the English nuns at Gravelines.

In 1793 that community, with the Benedictines and Poor Clares of Dunkirk, who had been expelled from their convents by the Revolutionists, were all placed under arrest, and endured such hardships from want of food and fuel, that ten of the nuns died in the course of a year. The Rev. A. Lowe, chaplain to the Gravelines community, also placed under arrest, died December 29, 1794.

1267. HATHERSTY, JOSEPH, of London, son of Richard Hathersty and Elizabeth Grogan, Catholics; born October 15, 1735. Admitted with the last, and sent to his humanities. He entered the Society of Jesus, being designed at first for the English Mission, afterwards for Maryland. He left the College August 2, 1753.

Joseph Hathersty entered the Society in 1753. After his ordination and studies he offered himself for the Maryland Mission, where he arrived July 12, 1762, and died at Philadelphia May 8, 1771, at the early age of thirty-five. "A most holy and zealous missionary" (Maryland Catalogue).

1268. BARROW, JOHN, son of Edward Barrow and Anne Hull, Lancashire, Catholics. Born May 13, 1735. Admitted February 17, 1749, sent to the lower schools, and Confirmed December 26, 1750. He took the oath July 14, 1754, and left this College June 15, 1756, and was afterwards received at Douay. Died at Claughton February 14, 1812.

1269. MANNING, JOHN, of London, son of Mr. John Manning and Elizabeth Usher, Catholics. Born November 4, 1731. Admitted November 1, 1749. Sent to the lower schools and Confirmed with the last. After the oath and minor orders, he was ordained subdeacon and deacon in February, and priest March 13, 1756. Left the College May 5th in the same year.

1750.

1270. TALBOT, ROGER, *vere* HESKETH, of Lancashire, son of William Hesketh and Mary Brockels [Brockholes], Catholics; born July ..., 1729. Admitted November 3, 1750. Left the College for the Novitiate of the Society of Jesus at Watten August 23, 1752.

Roger Hesketh was maternal nephew of Rev. Roger Brockholes (No. 1091). We do not trace his connection with the Society beyond the above notice in the Diary. His name does not appear in a Catalogue of the Province for 1754. Burke, *Landed Gentry*, has omitted him in his list of the children of William and Mary Hesketh; he was probably their fourth son. Two of his sisters entered religion, viz., Aloysia, a nun at Ghent; Catherine, Abbess of the convent at Ghent. At the French Revolution she returned to England, and died at Preston, Lancashire (Burke). A friend kindly sends us the following particulars, gathered from the records of the English Benedictine Nuns of Ghent. At the Revolution, which forced them away in 1794, there was only one Hesketh in the Ghent Community, Dame Frances [probably the name assumed by Catherine at her religious profession]. She contrived to bring away the portrait of Dame Aloysia Hesketh (who died young, in 178-). This portrait is still in the possession of the Oulton Benedictine community, which settled first at Preston. In 1797 the Abbess Dame Magdalen Arden died, and Dame Frances Hesketh was elected the thirteenth Abbess. She died in 1809. When the community first reached England, having as yet no home, they were received in parties by different friends, and Dame Frances and some others were at Maynes. She is stated to have been "aged" when she died; and "in the world had been her own mistress." Three members of the family besides Roger entered the Society. Thomas Hesketh, born 1669, entered the Society in 1689, from St. Omer's College, and died at Watten August 2, 1712, aged forty-three. John Hesketh, after concluding his humanity studies at St. Omer's College, entered the Novitiate at Watten September 7, 1699, after which he is not mentioned as a Jesuit. He probably became a secular priest, for in 1710, he was director to a convent of Benedictine Nuns. William Hesketh, born 1717, entered the Society at Watten September 7, 1735, and died in England, a scholastic, December 30, 1741, aged twenty-four. George Hesketh, *alias* Allan, was ordained priest in 1626 (See No. 531). Weldon, the Benedictine, mentions the two following FF. (O.S.B.), "In 1674, aged thirty, died Rev. Fr. Mellitus Hesketh, on the mission, *re et nomine Mellitus*, and therefore much bewailed by all that knew him, whom he had exceedingly obliged by all offices of charity and civility." "1694, October 22, at Paris, died Rev. Fr. Thomas Hesketh, Doctor of Sorbonne, aged thirty-nine." Bishop Challoner, in his *Memoirs*, mentions two priests (O.S.B.), "who lost their lives by the savage cruelty of the Parliamentary soldiers, of whom Weldon in his MS. writes, 'Fr. Boniface Kempe, *alias* Kipton, professed at Mount Serrat in Spain, with Fr. Ildephonsus Hesketh, in the civil wars in 1644, were taken, and driven on foot before the soldiers in the heat of summer, by which cruel and outrageous usage they were so heated and spent that they either forthwith or soon after died.'" Besides the Heskeths of Maynes, there appears

to have been another branch settled at "Whitehilar" (? Whitlin), in Lancashire, which in 1658 was the residence of "a Catholic gentleman, Mr. Gabriel Hesketh (Hescot), who suffered much for his conscience, being kept a long time in prison. His house was a refuge for priests, because he had such secret places to hide them as they (the pursuivants) could not find when they came to search, which was very often, for they were much troubled with pursuivants. . . . This family always kept a priest resident in the house, one of the clergy. When the wars and troubles were in England, this good gentleman was so plundered, and lost so much of his estate, that having many children, he was not able to give them but very little. His daughter Mary had a mind to be religious some two or three years, and it happened that Mr. Constable coming into Lancashire, understood of her mind to religion. He therefore procured she might come to us, and sending her hither, we liked her so well, that after her probation she was professed as a lay-sister on the 30th of September, 1658" (Abridged from Louvain Chronicle).

1271. NIXON, THOMAS, of Lancashire, son of Cuthbert Nixon and Helen Baines, Catholics. Born October 6, 1735. Admitted November 14th, 1750, and sent to the class of grammar. He took the oath, and left the College for the Novitiate of the English Province at Watten August 18, 1756, not having received Holy Orders. He died at Biddleston 1793.

Thomas Nixon was probably a paternal nephew of John Nixon (No. 1004); he entered the Society at Watten October 9, 1756; was professed in 1770, and died November 5, 1793 (according to Oliver's *Collectanea*) at Alnwick.

1272. COWEN, HENRY, of Devonshire, son of Henry Cowen, a heretic, and Elizabeth Gosse, a Catholic. Born January 18, 1738. Admitted November 30, 1750, and sent to the third class of grammar. He left the College without taking the oath . . .

1751.

1273. BURNE, JOHN, of Somersetshire, son of Thomas Burne and Elizabeth Dunstall, Catholics. Born October 20, 1732. Admitted August 30, 1751, as a convictor. Left the College for Lisbon December 29, 1753.

1752.

1274. TALBOT, THOMAS, of Lancashire, second son of James Talbot, a Catholic, and Mary Parke, a heretic. Born June 27, 1736. Admitted January 14, 1752, and sent to the third class of grammar. After the oath and minor

orders, he was ordained subdeacon and deacon in March, and priest April 10, 1762, and left the same year for the English Mission.

1275. TALBOT, RICHARD, of Lancashire, brother of the above, and the third son. Born 14 . . . 1738. Admitted, &c., and ordained with the last, and left with him for the English Mission. He died at Thornton, in the county of York, 180 . . .

Several of the Lancashire family of Talbot entered the Society, viz.: Fr. William Talbot, born in Lancashire 1596; who entered the Society 1618; was professed 1633, and died in England May 12, 1660. Fr. Thomas Talbot, already noticed, No. 205. Another Fr. Thomas Talbot (probably uncle to Thomas, the priest), who was born in Lancashire July 21, 1717, entered the Society at Watten September 7, 1735, was professed 1753, and died in London, where he had lived for many years, October 12, 1799; he was buried at St. Giles'-in-the-Fields. Lastly, Fr. John Talbot, probably a brother of Thomas and Richard, born August 22, 1737; who entered the Society 1757, and having served the Lancashire missions for many years, died at Rixton, or Warrington, May 19, 1801.

1753.

1276. ANSTEAD, WILLIAM, of London, second son of William Anstead and Elizabeth Clarke. Born October 1, 1737. Admitted January 12, 1753, and sent to the third class of grammar. After the oath and minor orders, he was ordained with the last, and left for the English Mission May 25, 1762.

1277. TICHBORNE, MICHAEL, Hants, son of Benjamin Tichborne and Elizabeth Sturdy, Catholics. Born April 17, 1725. Admitted July 21, 1753. After the oath and minor orders, he was ordained subdeacon and deacon in January and March, and priest March 31, 1759. Left May 7 following.

1278. NICHOLSON, CHRISTOPHER, *vere* TAYLOR, of Yorkshire, son of Thomas Taylor and Agnes Nicholson, Catholics. Born October 6, 1730. Admitted December 19, 1753, and sent to the first class of grammar. After the oath, &c., he was ordained subdeacon and deacon in January and February, and priest March 1, 1760, and left for the mission.



1279. KERBY, GEORGE, of London, eldest son of Thomas Kerby and Margaret Hornsby, Catholics. Born October 12, 1739. Admitted, &c., with the last. After the oath, &c., ordained subdeacon in December, 1761, deacon in April, 1763, and priest December 17, 1763. Left for the mission May 1, 1764.

1754.

1280. WINTER, WILLIAM, of Durham, third son of Thomas Winter and Anne Smith, Catholics. Born December 22, 1738. Admitted July 15, 1754, and sent to the third class of grammar. After the oath and minor orders, he was ordained with the last, and left for England May 6, 1764.

1281. FERBY, THOMAS, of Yorkshire, eldest son of Thomas Ferby and Dorothy Lumsden, Catholics. Born March 25, 1740. Admitted and sent to the third class of grammar with the last. Ordained and left for the English Mission with George Kerby. He died at Scorton 180-. Confessor to the nuns.

1282. LAMB, JOHN AUGUSTINE, of London, eldest son of William Lamb and Mary Tapprel, Catholics. Born September 14, 1742. Admitted, &c., with the last. After the oath and minor orders, he was ordained subdeacon December 17, 1763, deacon December 22, 1764, and priest September 8, 1765. Left for the mission April 9, 1766.

1283. MARTIN, THOMAS, *vere* ONION, eldest surviving son of William Onion and Anne Martin, Catholics, of Staffordshire. Born May 8, 1740. Admitted, &c., with the last. After the oath and minor orders, he was ordained subdeacon and deacon in December, 1765, and March, 1766, and priest May 24 following, and left for England September 19 following.

1284. HARTLEY, THOMAS, of Warwickshire, eldest son of Richard Hartley and Elizabeth Taplin, Catholics. Born June 26, 1740. Admitted, &c., with the above. After the oath, &c., ordained subdeacon and deacon in April and December, 1763, and priest December 22, 1764. Left for England April 25, 1765.

1285. SMITH, JOHN, of Norfolk, eldest son of John Smith, a convert from heresy to the Catholic faith, and Elizabeth Pointer, a heretic; born November 4, 1739. Admitted, &c., with the last. After the oath and minor orders, he was ordained subdeacon in December, 1765, deacon March, 1766, and priest March 29 following, and left for England May 26 ensuing. He died in the London District.

## 1755.

1286. JACKSON, JACOB, of Durham, eldest son of Robert Jackson, a Catholic, and Margaret Richardson, a heretic. Born May 8, 1738. Admitted January 28, 1755, and sent to the third class of grammar. He took the College oath June 21, 1761, and received minor orders. He was sent back to England by order of the Protector May, 1766, it being doubtful whether he was fit for the priesthood, on account of deficiency both of learning and endowments, in order that his own Vicar Apostolic might dispose of him as he should deem best.

1287. JACKSON, ROBERT, brother of the last. Born January 14, 1741. Admitted, &c., with his brother. After the oath and minor orders, he was ordained subdeacon and deacon in May and August, and priest December 20, 1766, and left for England April 18, 1767.

1288. TINDALL, ROBERT, Northumberland, third son of Edward and Anne Tindall, Catholics. Born December 4, 1740. Admitted, &c., with the above. After the oath and minor orders, ordained subdeacon and deacon in August and October, 1766, and priest January 18, 1767, and left for England with the last.

1289. TOMMINS, ROBERT, of London, eldest son of George Tommings and Anne Gray, Catholics. Born October 25, 1741. Admitted, &c., with the above, and ordained with Thomas Hartley, and left with him for England.

1290. ALLOWAY, JOHN, of Oxfordshire, third son of William and Catherine Alloway, Catholics. Born April 3, 1743. Admitted, &c., with the above. Before receiving Holy Orders, he entered the English Province of the Society

in Rome, October 9, 1766. He left Rome for Flanders September 18, 1769.

In 1771 Fr. John Alloway was confessor to the English Teresian nuns at Antwerp, and in 1776 was sent to the Lancashire missions. After officiating in various places for many years, he died at Portico, near Prescott, March 15, 1808, and was buried at the Windleshaw Catholic Cemetery.

1291. BULLEN, ROBERT, second son of Robert Bullen and Helen Cockshed, of Lancashire, Catholics. Born July 31, 1740. Admitted February 26, 1755, and sent to the third class of grammar. After the oath and minor orders, he was ordained and sent to England with Thomas Hartley, above.

1292. BRADSHAW, JOHN, eldest son of Robert Bradshaw and Anne Jackson, Catholics, of Lancashire. Admitted, &c., with the last. After the oath and minor orders, he was ordained, and left Rome for England with Robert Jackson, above.

1293. FALKNER, RALPH, from Maryland, where he had spent some years in his humanity studies. Admitted for his logic November 12, 1755. He took the old form of oath June 20th following. Ordained subdeacon in December, 1760; deacon . . . ; and priest March 7, 1761. Left for England April 28th following.

1756.

1294. JEFFERSON, JOHN, born in Rome, second son of Richard Jefferson, an Englishman, and Clara Balducci. Born July 28, 1745. By order of King James III., he was admitted among the scholars November 1, 1756. He lived in the College for eight years, but did not make even a moderate proficiency in his studies; he was, therefore deemed unfit for a College career, to which he was likewise himself most adverse. He was sent to his parents in Rome January 6, 1765.

1295. GIFFORD, HENRY, *vere* FENTHAM, of Notts . . . He had made his humanity studies at St. Omer. Admitted November 20, 1756, as a convictor. Having completed his philosophy, he left for the Novitiate at Watten, from which he was sent away, June 5, 1758.

1296. HARTLEY, WILLIAM, of Warwickshire, second son of Richard Hartley and Elizabeth Taplin, Catholics. Born July 26, 1742. Admitted, &c., with the above. After the oath and minor orders he was ordained, and left Rome for England with Robert Jackson, above.

1757.

1297. SINGLETON, WILLIAM, of Lancashire. Born of Catholic parents May 1, 1741. Admitted March 12, 1757, and sent to the third class of grammar. After the oath, &c., he was ordained subdeacon and deacon in September, and priest September 29, 1767, in Monte Porzio, by his Royal Highness Henry, Cardinal Duke of York, Bishop of Tusculum. He left for the Mission October 23, 1767.

1298. DE BAUFRE, JOHN, son of Peter de Bauvre and Mary Frances Dabusi, Catholics. Born in Rome, now aged about 13. Admitted June 3, 1757, and sent to the third class of grammar. Confirmed August 3, 1760. He left the College May 7, 1761, with the permission of the Cardinal Protector, to whom he had presented a petition for leave to do so.

1758.

1299. UNDERHILL, RICHARD, *vere* PLUNKET. Born February 26, 1743, of Catholic parents, of London. Admitted July 23, 1758, and sent to the third class of grammar. After the oath, &c., he was ordained subdeacon and deacon in September and December, 1767, and priest February 27, 1768, and left for England April 8, 1768.

In the Diary of the English Benedictine Convent at Pontoise is an entry that on September 21, 1708, Mary Catherine Plunket, aged twelve, was admitted to the schools. She is noted as "little niece to Bishop Plunket." This Bishop must have been the martyred Archbishop Plunket.

1300. WOOLS, JOHN, of London, born of Catholic parents, April 25, 1744. Admitted, &c., with the last. Ordained subdeacon and deacon in November and December, and priest December 23, 1769. . . .

1759.

1301. READ, ROBERT, of London, son of Joseph and Mary Read, heretics. Born December 4, 1744. Admitted



February 17, 1759, and sent to the third class of grammar. After the oath, &c., he was ordained subdeacon and deacon in February and March, and priest June 28, 1768. Left for England March 28, 1769.

1302. LANGSTON, HENRY, born at Exeter, aged 15 (but brought no certificate of Baptism). Admitted September 1, 1759, as a convictor. Sent to the third class of grammar. Confirmed in Rome August 3, 1760. Being little fitted for the ecclesiastical state, he left the College May 21, 1762. The Commander of the Neapolitan galleys had transmitted the expenses of his education to the College, and if he had persevered, he could have promised himself everything from the Commander's munificence; but, being imprudent, he returned to the humble condition of a sailor. On which account his benefactor withdrew his charity and liberality.

1760.

1303. WILLIAMS, ANTHONY, of London. Born of Catholic parents October 5, 1740. Admitted January 1, 1760. Confirmed with the last, and, having taken the oath and received minor orders, he was sent back by the Cardinal Protector to the Vicar Apostolic of London October 20, 1767, being judged unfit to receive Holy Orders.

1304. EDWARDS, JOSEPH, born in Rome of an English father and an Italian mother, July 3, 1745. Admitted July 28, 1760, by desire of King James III., and sent to the third class of grammar. Left the College without taking the oath, by order of the Cardinal Protector, July 7, 1767.

1305. WILLIAMS, JOHN, *vere* ABERCROMBY, of London. Born of Catholic parents July 6, 1742. Admitted August 20, 1760, and sent to the third class of grammar. After the oath, &c., he was ordained subdeacon and deacon with John Wools, above . . .

This priest was probably a relative of Dame Mary Dunstan Abercromby, O.S.B., at Dunkirk, who died December 9, 1764.

1306. PRICE, JOSEPH, *vere* RICE, of London, son of Terence and Margaret Rice, Catholics. Born February 22, 1744. Admitted September 16, 1760. Sent to the third class

of grammar. Took the oath, &c., and was ordained and sent to England with Robert Read, above.

[No entry for 1761 and 1762.]

1763.

1307. ARCHDEACON, ROBERT, of London. Born of Catholic parents January 16, 1746. Admitted January 13, 1763, and put to study grammar. After the oath, &c., he was ordained with John Wools, above, and sent to England April 5, 1771.

1764.

1308. BURGESS, MATTHEW, of London, born of Catholic parents, December 3, 175½. Confirmed in Rome, and admitted June 1, 1764, and sent to the third class of grammar. After taking the old form of oath and receiving minor orders, and completing his fourth year's theology, he left the College August 29, 1772, for the Novitiate of the English Province at Ghent, having been admitted to the Society of Jesus.

It is probable that Matthew Burgess did not persevere, his name not appearing in the Catalogue for 1773. He is the last student who entered the English Province before its Suppression in 1773.

1309. MAIRE, HENRY, *vere* LAWSON, of York, son of Sir Henry Lawson, Bart., and Anastasia Maire, Catholics. Born January 5, 1751. Came from the College of St. Omer (then translated to Bruges), where he had spent two years in his humanity studies. Admitted October 7, 1764, as a convictor, and sent to the second class of grammar, from which he was presently after removed to the first. He left the College April 30, 1770.

This student was Sir Henry Lawson, of Brough, Bart. His mother, Anne Anastasia, was daughter of Thomas Maire, Esq., of Hardwicke, county Durham, and of Lartington, county York. Sir Henry died January 9, 1834. A memoir of him appears in the *Catholic Magazine*, vol. v. 1834; Obituary, pp. 30, 31. See *Records S. J.* vol. v. pp. 708, seq., Lawson family and pedigree.

1310. SKINGLER [*sic.*], SAMUEL, of London, born of heretical parents, aged about 22. Admitted December 2, 1764, and sent to the third class of grammar. But on account of a disease under which he was found to labour, and partly from deficiency of talent, he was sent back to England June 6, 1765.

1765.

1311. WHITE, GEORGE, of Warwickshire ; born of Catholic parents June 21, 1746. Admitted July 6, 1765, and sent to the third class of grammar ; but not appearing sufficiently advanced in his studies he was sent back to his country March 8, 1767.

1312. BROOMHEAD, ROWLAND, of York ; born of Catholic parents August 27, 1751. Admitted October 7, 1765, and sent to study grammar. After the oath, &c., he was ordained subdeacon December 17, 1774, deacon .... Died at Manchester 182....

1313. CASEMORE, WILLIAM, of Berks ; born of Catholic parents November 5, 1751. Admitted, &c., with the last. After receiving minor orders in 1772, he was sent from the College May 7, 1775.

1765.

1314. SAYLES, SAMUEL, of Yorkshire ; born of Catholic parents January 5, 1752. Confirmed in Rome. Admitted, &c., with the last. After the oath and minor orders he was ordained subdeacon in St. John Lateran April 15, 1775.

[No entry for 1766.]

1767.

1315. CREIGHTON, HENRY, of London ; born of Catholic parents August 25, 1750. Admitted January 16, 1767, and sent to the third class of grammar. He left for Viterbo, hoping to be admitted to the Novitiate of the Dominican Fathers, August 23, 1770.

1316. PARR, FRANCIS, *vere* MACDONALD, of London, his father Scotch, his mother English, both Catholics. Admitted, &c., with the last. He left the College for Florence July 24, 1771, without taking the oath, to enter the Novitiate of the Dominican Fathers.

1317. SHARPE, JAMES, of London. Born of Catholic parents September 26, 1752. Admitted, &c., with the last, and left with him for the same Novitiate.

1318. GARDINER, THOMAS, of London; born of Catholic parents July 18, 1754. Admitted, &c., with the last. Left the College for England on account of ill-health June ..., 1771.
1319. DUPRE, JOSEPH, son of a French merchant living in Rome. Admitted March 1, 1767, as a convictor, and sent to his grammar. He returned to his parents May 31st following.
1320. STURDY, THOMAS, of London; born of Catholic parents October 3, 1754. Admitted November 19, 1767, and sent to the third class of grammar. Left the College without taking the oath January 28, 1774, and by means of the Cardinal Protector Corsini was received into the College of Douay . . ., with the obligation of there taking the oath and making his studies.
1321. NICHOLLS, JOHN, of Hants; born of Catholic parents October 14, 1754. Admitted, &c., with the last. Was Confirmed at St. Peter's July 5, 1768. Left the College December 3, 1771, having been received among the English Dominican Fathers.

1768.

1322. TODD, JOSEPH, of Northumberland. Born March 15, 1752. Admitted January 25, 1768, and sent to his grammar. He was dismissed from the College September ..., 1768, for defect of talent.
1323. BROWN, THOMAS, *vere* DE LONT, Oxfordshire. Born February 23, 1754. Admitted, &c., with the last. Left the College without taking the oath June 30, 1772, and was admitted among the English Dominicans.
1324. TRUDON, RICHARD, of London. Born July 14, 1754. Admitted, &c., with the last. Confirmed at St. Peter's July 5th following. Left the College April 24, 1772, on account of ill-health.
1325. DANIELL, JOHN, of Lancashire; born November 16, 1755. Admitted, &c., with the above. Left January 28, 1774, for Douay College, with the obligation of taking the oath and making his studies there, according to his own desire, which the Cardinal Protector was pleased to indulge.



1769.

1326. HALSEY, GEORGE, of Herefordshire, born August 6, 1751. Son of John Halsey, a Catholic, and Susanna, a heretic. He was brought up in heresy, and converted to the Catholic faith in 1762, and went to Bruges, where he made his humanities in the English College for five years. Admitted to the College May 3, 1769, with the obligation, however, of paying a pension as long as the Cardinal Protector should see fit. Having paid two years' pension he was admitted among the students. With the consent of the Protector he publicly defended theology September 10, 1774. After the oath and minor orders he was ordained subdeacon in December, 1774, deacon in March, and priest in April 1775. . . .

[No entries for 1770, 1771, 1772.]

1773.

1327. FULLER, JAMES, of London; born March 24, 1760, son of John and Dorothy Fuller, Catholics. Was Confirmed by Bishop Hornyold. Admitted June 5, 1773, and sent to grammar. After the oath and first two minor orders, he was sent back to London, declaring himself unwilling to embrace the ecclesiastical state of life.
1328. KIRK, JOHN, of Salop, born April  $\frac{13}{14}$ , 1760, son of William Kirk and Mary Fielding, Catholics. Confirmed by Bishop Hornyold. Admitted, &c., with the last. After the oath, &c., he was ordained subdeacon and deacon in June, and priest December 18, 1784. Left for the mission May 31, 1785.

John Kirk was the last scholar received by the English Province S.J., at the College, after having had the conduct of it, by favour of the Holy See, for the long and eventful period of one hundred and ninety-three years.

1329. TUCKER, WILLIAM, of London, son of William George Tucker and Mary his wife, Catholics. Born May 24, 1760. Admitted October 7, 1773, and sent to the lower school of grammar. Confirmed in Rome July 14, 1774. Took the oath and received minor orders, and died piously in the College on July 7, 1779, being worn out by a long-continued sickness. He received all

the rites of the Church, and was buried in the College the following day.

William Tucker was the first scholar admitted by the secular clergy, the Rev. Dom Ferdinando Giovannucci being V. Rector.

[No entry for 1774.]

1775.

1330. FOOTHEAD, JOHN, of London, son of John and Frances Foothead, Catholics. Born May 15, 1763. Admitted October 14, 1775, and sent to the lowest class of grammar. After the oath, &c., he was ordained sub-deacon December 18, 1784, and deacon December 17, 1785. . . .

The Rev. Dom. Marco Magnani, Rector.

1331. STRONGITHAM, JOSEPH, of London, son of James and Elizabeth Strongitham. Born September 25, 1763. Admitted, &c., with the last, and was Confirmed in Rome. He took the College oath in 1780; but being unwilling to persevere in the ecclesiastical state, he obtained a dispensation, and left May 5, 1784, at his own expense.

1776.

1332. BLOODWORTH, JAMES, son of Thomas and Ursula Bloodworth, of . . . , Catholics. Born August 23, 1764. Admitted February 28, 1776, and sent to study grammar. He took the oath in 1780, and received minor orders in 1784, but being unwilling to embrace the ecclesiastical state of life, returned to his friends in April, 1785.
1333. KIRKHAM, GEORGE, son of George and Elizabeth Kirkham, Catholics. Born July 18, 1765, at Singleton, in Lancashire. Admitted with the last; but was sent back to his friends October 6, 1783, on account of ill-health.
1334. TAYLOR, JAMES, son of Thomas and Elizabeth Taylor, Catholics . . . Born July 1, 1761. Admitted . . . and sent to grammar. Being a scholar upon the foundation of Pippi, he took the old form of oath September 14, 1780. He received minor orders in 1780 and 1783, and left for Douay, on account of infirmity, in the month of September, 1783, at his own expense.

1335. KEEGAN, WILLIAM, son of John and Judith Keegan, of the diocese of Kildare, Ireland. Born April 27, 1763. Confirmed in Bath May 16, 1777. Admitted . . . and sent to grammar. He took the oath and received the first tonsure in 1780 and 1781; but being unwilling to follow out the ecclesiastical life, he left for Civita Vecchia . . .

1780.

1336. MARSHALL, WILLIAM, son of Charles Marshall, a heretic, deceased, and Henrietta his wife, a convert to the Catholic faith. Born in London August 15, 1773. Admitted . . . 1780. Being urgently called home by his friends, he was sent back by the Protector in the following year.

1781.

1337. CLINT, THOMAS . . . He had been admitted to the Scotch College, Rome; but, on its being found that he was born of English parents, the Cardinal Protector was asked to admit him to this College, and he was accordingly taken in on November 12, 1781. But being of a most artful disposition, and unwilling to embrace the ecclesiastical life, at the suggestion of Superiors, he returned to his friends April 18, 1785.

1783.

1338. TAYLOR, JOHN . . . sent to Rome by Sir — Swinburne, Knight. . . . Was admitted August 7, 1783, and placed in the class of rudiments. . . .
1339. MORRISON, DIONYSIUS, son of James and Mary Morrison, Catholics. Born in London May 22, 1769, was baptized in the Sardinian Chapel. Admitted May 31, 1783, and was sent to the lower grammar. He took the oath April 17, 1786. . . .
1340. PARTER, PAUL, son of John Parter, of . . . Claudiocestra (Gloucester), in England, and Isabella Mazzini, an Italian. Born October 19, 1773. Confirmed in Rome April 4, 1783. Admitted August 11, 1783, and sent to the lower grammar. . . .
1341. POWELL, FRANCIS JOHN, son of John and Frances Powell, of London, Catholics. Born September 28, 1774. Admitted . . . though scarcely acquainted with his alphabet. . . .

## PROMISCUOUS PAPERS

*From the Archives of the English College, Rome.*

LIST endorsed: "Petition of fifty scholars for retaining the Fathers of the Society of Jesus, 1586."

Quoniam percrebuit rumor alumnos Collegii Nostri Anglicani animi quadam inconstantia Patres S.J. a se olim magnopere expetitos jam ab hujus Collegii regimine velle removeri, operæ pretium visum est omnium consensu quorum nomina subjecta sunt Rev. D. V. significare totam hanc querelam nullo fundamento oriri. Iniquum enim esse arbitramur ut in cæteris societatibus, ita et in hoc nostro Collegio paucorum imprudentiam sanis multorum consiliis posse præjudicare. Integrum septennium Societatis filii fuimus, nec a proborum filiorum in pios parentes officio, Deo propitio, unquam recedemus.<sup>1</sup>

Bennet, Robert, priest.  
Tippets, John, priest.  
Southworth, Christopher, priest.  
Warcop, Thomas, priest.  
Calverley, Edmund, priest.  
Stanney, Thomas, priest.  
Holdsworth, Daniel, priest.  
Sayers, Robert, priest.  
Atherton Christopher, priest.

†James, Edward, priest.  
Hawkesworth, Thomas.  
Gray, Robert.  
Hardesty, William.  
Floyd, Richard.  
Johnson, William.  
†Oldcorne, Edward.  
Barcroft, Thomas.

Ansley, Henry, deacon.  
Heighington, William, deacon.  
Copley, Anthony.  
Charnock, Robert.  
Vavasour, James.

Fletcher, Peter.  
Clements, Cæsar.  
Kellison, Matthew.  
Vavasour, Thomas.  
Collins, Richard.

<sup>1</sup> "Whereas a report is abroad that the scholars of our English College, with a degree of inconsistency, desire that the Fathers of the Society, whom they before so earnestly demanded, should now be removed from the direction of this College; it is deemed good, by the consent of all whose names are hereto subscribed, to declare to your Eminence that the report is wholly groundless. We consider it unjust, as in other communities, so in this our College, that the imprudence of a few should be allowed to prejudice the solemn judgments of the many. We were the sons of the Society for the full term of seven years, nor, by the help of God, will we ever withdraw from the duty of upright children towards their pious parents."



Baudwin, William.  
 Lovelace, Thomas.  
 Clayton, Francis.  
 Weston, Edward.  
 Walpole, Richard.  
 †Plasden, Oliver.

Powell, William.  
 Thorney, Richard.  
 †Duke, Edmund.  
 Bishop, James.  
 †Buxton, Christopher.  
 Evans, Thomas.

†Ingram, John, subdeacon.  
 Owen, William.  
 Pitts, John.  
 Chaddock, William.  
 Younger, James.

Wolsley, Humphrey.  
 Swinborne, Simon.  
 Nelson, John.  
 Kennet, Samuel.  
 Owen, Laurence.

[The names of William Hart and Robert Duckett are erased. Those marked with a † became martyrs for the faith.]

October, 1597. Letter from the Cardinal Protector to the Rector of the English College, Rome. Endorsed : "Dismissal of six students, 1597."

This is a precept addressed by the Cardinal Protector of England to the Father Rector of the English College. The six students are named in the list of the disaffected in page 3, above, and their expulsion was no doubt in consequence of the report of Cardinal Sega. The document states that, after weighty and duly-considered reasons, which had been submitted to the Holy Father, regarding both the peace and discipline, as also the heavy debts of the College, it was deemed necessary by his Holiness, and by the Protector, that the following six students should be sent to Douay College, viz.: Rev. Cuthbert Trollope, Rev. George Wolley, John Jackson (called Jason in p. 3, above), Jasper Lobb, Francis Foster, and George Askew; that each should be duly provided with twenty gold pieces and a proper outfit for the journey; but should either of them refuse to go there to prosecute his studies, he was to receive no viaticum. Letters of introduction were likewise to be sent with them for their admittance with all charity, until the completion of their studies; but on condition that they behaved quietly and peaceably, which it was hoped they would do. The Rector is then commanded within three days from the receipt of the precept to dismiss them with all charity, admitting of no excuse, appeal, or delay. His Holiness wished, and in his name the Protector enjoined the students to depart quietly, peaceably, and without disturbance, within the prescribed time; and none of them to remain in Rome, and on no account to return there again, within at least a year before the next Jubilee, without the licence of the

Protector being first obtained, under pain of incurring the displeasure of his Holiness, and the severest penalties.

Their arrival at Douay is noticed in the Diary of that College in the same year.

John Jackson, of the diocese of York, and Francis Foster, of the diocese of Lichfield, were ordained at Douay the following year. Gasper Lobb [Loberius] was ordained in 1599; and George Askew in 1601.

Scrittance Scholares, Nos. 17, 18, vol. xxviii. No. 16.  
 "Names of those who departed from the College from 1622 to 1632, inclusive."

Green, John, Staffordshire. Priest to England.

Lambert, Roger, Glamorgan. Priest; entered the Order of St. Francis.

Brookes, John, Bucks. Not yet a priest; entered Society.

Plantin, John, Berks. Priest to England.

Hart, William, Lancashire. *Ibid.*

Cuthbert, John, Yorkshire. *Ibid.*

Duckett, Robert, Durham. *Ibid.*

Howard, Edward, Essex. Sent home, deficient in talent.

Grafton, John, Lancashire. Sent home by command of his Eminence the Cardinal Protector; afterwards became a priest.

Russell, Simon, Staffordshire. Sent home on account of ill-health.

Longeville, Thomas, Bucks. Priest to England.

Stapleton, Thomas, Yorkshire. *Ibid.*

Clarke, James, Yorkshire. *Ibid.*

Falconer, John, Wilts. Sent to Douay to complete his studies, at the expense of this College; afterwards a priest in England.

Fitton, Peter, Staffordshire. *Ibid.*

Harris, Francis, Hants. *Ibid.*

Shelley, Anthony, Hants. *Ibid.*

Hoskins, Anthony, Monmouthshire. *Ibid.*

Ferris, Thomas, Staffordshire. Sent to Douay to complete his studies, at the expense of the College; from thence sent back to England on account of ill-health.

Claxton, Henry, Norfolk. Priest to England.

Warner, Christopher, Norfolk. *Ibid.*

Robinson, Edmund, Norfolk. *Ibid.*

Gardiner, Francis, Cornwall. *Ibid.*

Richardson, Edward, Northamptonshire. Sent home on account of ill-health; afterwards became a priest.

Dingley, Thomas, Wilts. Sent home on account of ill-health.

Dormer, John, London. Priest to England.

Southwell, Nathaniel, Norfolk. *Ibid.*

Langley, John, Durham. Sent home on account of ill-health.

Brown, Humphrey, Carnarvonshire. Priest to England.

Curtis, Peter, Hants. *Ibid.*

Smith, Ralph, Durham. Priest; entered Society of Jesus.

Bingley, Cyprian, London. Priest to England.

Corby, Ambrose, Yorkshire. Sent to Belgium on account of ill-health; from thence he entered the Society of Jesus.

- Rauley, Robert, Suffolk. Priest to England.  
 Trafford, John, Devonshire. Priest ; died on his way to England.  
 Neville, Edmund, Lancashire. Entered the Society of Jesus.  
 Strange, Robert, Northumberland. Entered the Order of St. Dominic.  
 Stafford, Thomas, Yorkshire. Sent home by order of the Cardinal Protector.  
 Allen, George, Lancashire. Priest to England.  
 Coleford, William, Norfolk. *Ibid.*  
 Alex [Alexius], Thomas, Norfolk. Entered the Order of Canons Regular, Rome.  
 Palmer, John, Yorkshire. Entered the Society of Jesus.  
 Phillips, John, Salop. Priest to England.  
 Rigby, Laurence, Lancashire. *Ibid.*  
 Latham, Edward, Lancashire. Sent to Paris to complete his studies ; afterwards entered the Society.  
 Parkinson, William, Lancashire. Died in the College.  
 Brown, Daniel, Carnarvonshire. Priest to England.  
 Taylor, Thomas, Yorkshire. *Ibid.*  
 Parker, Hugh, Staffordshire. *Ibid.*  
 Farmer, *or* Fermor, Gregory, Berks. Priest to England ; died on the journey.  
 Parker, John, Lancashire. Entered the Society of Jesus.  
 Arscott [Ariscottus], Henry, Lincolnshire. Sent home on account of ill-health.  
 Barton, Edward, Lancashire. Priest to England.  
 Worthington, Richard, Lancashire. *Ibid.*  
 Arden, James, Lancashire. *Ibid.*  
 Saville, Thomas, Carnarvonshire. *Ibid.*  
 Walker, John, Lancashire. *Ibid.*  
 Angeline [Angelinus], Arthur, Northamptonshire. *Ibid.*  
 Barton, Thomas, Lancashire. Entered the Society of Jesus ; priest.  
 Bannister, Thomas, Lancashire. Priest to England.  
 Turner, Joseph, Worcestershire. *Ibid.*  
 Groves, Thomas, Herefordshire. *Ibid.*  
 Campion, Andrew, Herefordshire. Died in the College.  
 Barker, Charles, Berks. Died in the College ; priest.  
 Jennings, Michael, Northamptonshire. Priest to England.  
 Baines, John, Staffordshire. *Ibid.*  
 Morn, James, Essex. *Ibid.*  
 Smith, Laurence, Lancashire. *Ibid.*  
 Kellam, Thomas, Essex. *Ibid.*  
 Noel, Laurence, Lancashire. Sent to England on business with the obligation of returning.  
 Owen, William, Glamorgan. Priest to England.  
 Burton, John, Lancashire. *Ibid.*  
 Simpson, Christopher, Yorkshire. *Ibid.*  
 Stourton, Francis, Suffolk. *Ibid.*  
 Donwell, George, Monmouthshire. *Ibid.*

Of these alumni, eleven entered the Orders of St. Dominic, St. Francis, the Canons Regular, and the Society of Jesus.

Scrittura, fasc. 28. "Alumni of the English College, Rome, who were either sent into England with faculties, or were

ordained by his Eminence Cardinal Francis Barberini, Protector from the year 1626."

1. Rawley [or Rauley], Robert, of Suffolk. Sent to England September 21, 1626. Ordained 1621, by Cardinal Farnese, Protector.
2. Trafford, John, Devonshire. Sent same time. Ordained 1624, by Cardinal Farnese.
3. Coleford, William, Kent. Sent towards England September 14, 1627. Ordained by same 1624.
4. Allen, George, Lancashire. Sent with last. Ordained March and April, 1626, by same.
5. Phillips, John, Salop. Sent to England August 21, 1628. Ordained 1624, by same.
6. Rigby, Laurence, Lancashire. Sent same time. Ordained August, 1626.
7. Farmer [Smith], Gregory, Berks. Sent Aug. 24, 1629. Ordained 1625.
8. Brown, Daniel, Carnarvon. Sent same time. Ordained March and April, 1626.
9. Taylor, Thomas, Douay. Of English parents. Sent same time. Ordained September and October, 1628.
10. Parker, Hugh, Staffordshire. Sent same time. Ordained December, 1627.
11. Barton, Edward, Lancashire. Sent May 16, 1630. Ordained February, 1629.
12. Worthington, Richard, . . . Sent to England April 17, 1631. Ordained at Naples . . .
13. Arden, James, Lancashire. Sent same time. Ordained December 1627, at Rome.
14. Angelino, Arthur, Northamptonshire. Sent same time. Ordained February and March, 1630.
15. Saville, Thomas, Carnarvonshire. Sent same time. Ordained February and March, 1631.
16. Walker, John, Lancashire. Sent same time. Ordained September and October, 1628.
17. Bannister, Thomas, Lancashire. Sent October 9, 1631. Ordained February and March, 1631.
18. Turner, Joseph, Worcestershire. Sent same time. Ordained August, 1629.
19. Grove, Thomas, Herefordshire. Sent same time. Ordained November, 1630.
20. Green, Thomas, Staffordshire. Sent to England April 15, 1632. Ordained May, 1630.
21. Baines, John, Staffordshire. Sent same time. Ordained January and March, 1632.
22. Smith, Laurence, Lancashire. Sent same time. Ordained November, 1630.
23. Morn, James, Essex. Sent same time. Ordained October, 1631.
24. Jennings, Michael, Northamptonshire. Sent same time. Ordained September and October, 1628.
25. Kellam, Thomas, Essex. Sent same time. Ordained September and October, 1631.
26. Barton, Thomas, Lancashire. Ordained May, 1631. Entered Society of Jesus in Rome, September 7, 1631.



27. Barker, Charles, Berkshire. Ordained February and March, 1631. Died in third year's theology January 1, 1632.
28. Simpson, Christopher, Yorkshire. Ordained August, 1629. Preparing himself to be shortly sent to the mission.
29. Burton, John, Lancashire. Ordained May, 1630. Preparing for the mission; to be sent in the autumn.
30. Owen, William, Glamorgan. Ordained October and November, 1630. Preparing for the mission.
31. Stourton, Francis, Suffolk. Ordained September and October, 1631. *Ibid.*
32. Marcom, Edward, Devon. Ordained February and May, 1631. In his third year's theology.
33. Dutton, Alexander, Lancashire. Ordained January and March, 1632. *Ibid.*
34. Foster, William, Lancashire. Ordained September and October, 1631. In his second year's theology.
35. Anderton, Francis, London. To be ordained in a short time.
36. Garnett, John, Cheshire. *Ibid.*
37. Seaborne, Henry, Herefordshire. *Ibid.*
38. Donnell, George, Monmouthshire. *Ibid.*

Catalogue of Alumni of the English College, Rome, sent to England from 1622, inclusive, to January 28, 1633.

1622.  
Green, John.

1623.  
Hart, William.  
Plantin, Francis.  
Cuthbert, John.  
Duckett, Robert.  
Clarke, John.  
Longeville, Thomas.  
Stapleton, Thomas.  
Falconer, John.  
Fitton, Peter.  
Harris, Francis.  
Shelley, Anthony.  
Hoskins, Anthony.

1624.  
Gardiner, Francis.  
Dormer, John.  
Southwell, Nathaniel.  
Warner, Christopher.  
Brown, Humphrey.  
Claxton, Henry.  
Robinson, Edmund.  
Curtis, Peter.

1625.  
Latham, Edward. Entered  
the Society.  
Hervey, Giles. *Ibid.*  
Rochester, Thomas. *Ibid.*

Neville, Thomas. *Ibid.*  
Smith, Ralph. *Ibid.*  
Lambert, Roger. Entered  
the Order of St. Francis.

1626.  
Rawley, Robert.  
Trafford, John.

1627.  
Coleford, William.  
Allen, George.

1628.  
Phillips, John.  
Rigby, Laurence.

1629.  
Farmer [Smith], Gregory.  
Brown, Daniel.  
Taylor, Thomas.  
Parker, Hugh.

1630.  
Barton, Edward.

1631, April 17.  
Worthington, Richard.  
Arden, James.  
Angelino, Arthur.  
Saville, Thomas.  
Walker, John.

1631, October 9.  
Bannister, Thomas.  
Turner, Joseph.  
Grove, Thomas.

1632, April 15.  
Green, Thomas.  
Jennings, Michael.  
Baines, John.  
Smith, Laurence.  
Morn, James.  
Kellam, Thomas.  
Garnett, John.

September 9.  
Owen, William.  
Burton, John.  
Stourton, Francis.  
Simpson, Christopher.  
Donell, George.

1633.  
Anderton, Francis.  
Dutton, Alexander.  
Lampton, Ignatius.  
Markham, Edward.  
Harrington, Laurence.  
Brown, William.

*Priests sent into England.*

1619, February 22.  
P. Robinson, Henry.  
P. Montford, Francis.  
P. Richardson, Robert.

September.  
P. Bolton, John.  
P. Ingleby, William.

1620, April 29.  
P. Strange, John.  
P. Rodney, Edward.  
P. Arden, Robert.  
P. Compton, John.  
P. Johnson, John.

October 7.  
P. Butler, Thomas.

October 14.  
P. Eson [Esonus], Laurence.

1621, May 6.  
P. Ward, Francis.  
P. Barber, Thomas.  
P. Ann, George.  
P. Mandeville Humphrey.

October 5.  
P. Morley, Francis.

Secular priests sent to England from the English College  
from the year 1622 to the year 1633.

Green, John.  
Harris, William.  
Plantin, Francis.  
Ferris, John.  
Longeville, Thomas.  
Stapleton, Thomas.  
Falcon, John.  
Fitton, Peter.  
Harris, Francis.  
Kelly, Anthony.  
Hoskins, Anthony.  
Gardiner, Francis.  
Dormer, John.  
Southwell, Nathaniel.  
Warner, Christopher.  
Brown, Humphrey.  
Claxton, Henry.  
Robinson, Edmund.  
Curtis, Peter.  
Rawley, Robert.  
Trafford, John.

Angeline, Arthur.  
Saville, Thomas.  
Walker, John.  
Bannister, Thomas.  
Turner, Joseph.  
Grove, Thomas.  
Green, Thomas.  
Jennings, Michael.  
Baines, John.  
Smith, Laurence.  
Morn, James.  
Kellam, Thomas.  
Owen, William.  
Burton, John.  
Stourton, Francis.  
Simpson, Christopher.  
Donell, George.  
Anderton, Francis.  
Markham, Edward.  
Dutton, Alexander.  
Brown, William.

Colford, William.  
 Allen, George.  
 Phillipps, John.  
 Rigby, Laurence.  
 Farmer [Smith], Gregory.  
 Brown, Daniel.  
 Taylor, Thomas.  
 Parker, Hugh.  
 Barton, Edward.  
 Worthington, Richard.  
 Arden, James.

Lampton, Ignatius.  
 Garnett, John [1634].  
 Cottam, Thomas.  
 Langton, Richard.  
 Foster, William.  
 Lane, Valentine.  
 Powell, Edward.  
 Palmer, Thomas.  
 Harrington, Laurence.  
 Norton, William.

Scritture, vol. xxx. No. 16. Catalogue of all the persons residing in the English College June 8, 1628.

*Of the Society of Jesus.*

Reverend Father Rector.

Fr. Minister, who is also the College Procurator.

Fr. Confessor.

Fr. Prefect of Studies, who is the Professor of the Theologians.

Fr. Professor of the Metaphysicians.

Fr. Professor of the Physicians.

Fr. Professor of the Logicians.

The Subminister, who is likewise Infirmarian.

The Sacristan, who is likewise keeper of the clothes.

The Socius of Father Rector, who writes for and accompanies him.

Fr. William Risdon, Procurator of the English Province.

The Socius of Fr. Risdon; both of them are boarders in the College. 12.

SCHOLARS.

*Theology.*

Phillipps, John. Priest.  
 Rigby, Laurence. *Id.*  
 Brown, Daniel. *Id.*  
 Farmer [Smith], Gregory.  
*Id.*  
 Parker, Hugh. *Id.*  
 Barton, Edward. *Id.*  
 Arden, James. *Id.*  
 Taylor, Thomas.

Worthington, Richard.  
 Turner, Joseph.  
 Bannister, Thomas.  
 Green, Thomas,  
 Saville, Thomas,  
 Angeline, Arthur.  
 Norton, George.

15

*Philosophy.*

Metaphysics.

Jennings, Michael.  
 Walker, John.  
 Harley, John.  
 Clifford, John.

Burton, John.  
 Stourton, Francis.  
 Owen, William.  
 Simpson, Christopher.

8

*Physics.*

Grove, Thomas.  
 Barton, Thomas.  
 Markham, Edward.  
 Penrett, Edward.  
 Anderton, Francis.

Barker, Charles.  
 Dutton, Alexander.  
 Smith, Laurence.  
 Morn, James.

9

*Logic.*

Parkinson, William.	Cottam, Thomas.
Foster, William.	Garnett, John.
Brown, William.	Langton, Richard.
Palmer, Thomas.	Harrington, Laurence.

8

Of the Society . . . . .	12
Scholars . . . . .	40

The paid members of the English College.

*Officials in the House.*

The Law Agent, Purveyor, Collector, Dispenser, Cook, Builder, Shoemaker, Tailor, Porter, Kitchen-boy, and the Gardener at St. Gregory's. 10.

*Externs.*

The Advocate, Procurator, Physician, Barber and Surgeon, Architect, Accountant, Organist, Choir-master, Launderer, and Watchmaker. 10.

Summary of the present state of the temporals of the College.

The College supports at this day sixty-two persons, besides the four scholars of Douay, whom, by order of his Holiness, it has hitherto sustained, and with the addition of the Right Rev. the Bishop of Chalcedon, whom it has for now a year and a half suitably maintained. Besides, among these sixty-two, there are twelve of the Society, including the Fr. Procurator of the English Province, with his Socius, both boarders. The scholars number forty, besides one who returned to England last month on account of his health. The domestic servants are ten, besides the extern stipendiaries.

Report of scholars sent from St. Omer's College to the English College, Rome. Admitted 1671.

The students we have sent this year to the English College are all well-born and liberally educated. As far as we have been able to ascertain, none of them has ever been a minister or preacher, or is the son of a minister. They are in good bodily health, without impediment of speech, are of agreeable presence, and, as far as may be conjectured, of sufficient capacity to proceed to the higher studies. They are not adventurers, as is shown by the testimonials given to them by persons worthy of credit. They come of their own free choice to the College in order to enter the ecclesiastical state. Of this there can be no question, as they themselves have frequently and earnestly asked as a great favour for admission.

Thus much for the students in general; to come now to each one in particular.

Ralph Postgate has studied humanities and philosophy in the English Seminary at Douay; he then taught syntax, poetry, and rhetoric with great success. He is noted on all hands for his talents, learning, trustworthiness, and exact observance of the College rules. He came to St. Omer's College with most flattering testimonials from his Superiors to join those who are to start for



Rome. He has been staying here for some weeks, and his conduct justifies the high opinion that has been formed in his regard.<sup>2</sup>

Philip Leigh, of respectable parentage, has a brother in the Society of Jesus. He has been studying here these five or six years, and in his course of rhetoric ranked not much below the first of his fellow students; he is a good singer, of a good, cheerful, open, and candid character; he has given great satisfaction to his Prefect and Superiors by his manners and conversation at all times, but especially since he has applied to be sent to Rome.

Gerard Saltmarsh is of a noble and time-honoured family; he has been here one year; he is of a mild and cheerful disposition, and commendable for the correctness of his moral conduct, and his exemplary virtues, whereby he has conciliated in a wondrous degree the esteem of his fellows and of his Superiors; he is talented, and learns readily. He has creditably gone through his syntax.<sup>3</sup>

John Stanford, of gentle birth, and a kinsman of many of the most worthy members of the English Province of our Society, has acquired by dint of industry and perseverance a fair degree of talent. His answer to the examination he had to undergo unfortunately miscarried when it had to be sent to Rome.<sup>4</sup>

William Hickes is a holy, humble man, ready to do service to any one to the full extent of his power. He had for a time taken the habit of St. Francis, on the understanding that he was to be put to his studies and to take priest's orders; being disappointed of this expectation, and seeing that he was wholly employed in the duties of a lay-brother, he left the novitiate and came to our house, where he creditably fulfilled first the charge of infirmarian, and then of purveyor. He has since begged to be applied to study, and has justified his demand by his progress. He is a clever man of business, most trustworthy, of great practical sense, and of unwearied industry.<sup>5</sup>

William Dinmore, of a respectable family, was sent two years since by his Catholic friends to St. Omer's, that he might with less difficulty join the Catholic Church. He began in a mercantile situation, and soon embraced the true faith. It was not long before he betook himself to his studies. He lodged with his grandmother, and on account of the scantiness of his means underwent with an incredible patience the hardships of cold and hunger, applying meanwhile indefatigably to his studies. On his admission to our seminary he distinguished himself by his modesty, piety, and attention to discipline. He has not gone farther than syntax, as is the case with the three others I have mentioned before him.<sup>6</sup>

With these six students we send three pensioners of gentle birth, and to be commended for their conduct while here.

Thomas Plunkett, an Irishman . . .; he excels in the knowledge of Latin and Greek, and is a first-rate comic actor. Such is his repute for piety and blamelessness of life that he has more than once been elected Prefect of the Sodality B.V.M.<sup>7</sup>

<sup>2</sup> Ralph Postgate is briefly noticed in *Diary*, No. 944, p. 419, above. See also *Records S.J.* vol. v. p. 757, note.

<sup>3</sup> See *Diary*, No. 941, p. 418. Also *Records S.J.* (as above) p. 933, note.

<sup>4</sup> See *Diary*, No. 942, p. 418.

<sup>5</sup> *Ibid.* No. 947, p. 420, where he is called Higgins.

<sup>6</sup> *Ibid.* No. 943, p. 419.

<sup>7</sup> He does not appear in the *Diary*. Being an Irishman he was probably sent to the Irish College.

The next, George Carey, is of a quiet, cheerful, and gentle disposition, and has endeared himself to all by his transparent candour. Both he and Plunkett have finished their rhetoric.

The third, Richard Compton, is in poetry ; he is well endowed, of a solid judgment, and for his piety and regularity may rank with our best scholars. The two first have punctually paid their pension while here, and always at term. I am fully convinced that the third, the last mentioned, will faithfully discharge his obligations in Rome.<sup>8</sup>

Witness my hand,

THOMAS CAREY.

Rev. Father in Christ,—P.C.—I enclose in this letter the examination of the students who are to be sent to Rome this year, together with my testimonials and those of their fellow students to their conduct. If I am somewhat behind time, it is owing to the impossibility of providing some of the number with their travelling expenses. And then the examen had to be put off on account of the absence of some of the candidates. One of them, Gerard Saltmarsh, was in doubt as to his parents consenting to his departure, for though they had agreed thereto, and had sent funds for the journey, something fell out which made us suspect that they had altered their minds. Nor were we far wrong, for on the morrow of his departure with his companions a letter came telling him to stop at St. Omer's. Should he receive this letter in Paris it will bring him back here ; if not he will continue his journey and become a student of the College like the rest of his company.

I have been most careful to send to Rome none save such as were of approved character. I have thereby given offence to some who take it ill that they, or those belonging to them, should not be sent, though they had made an early application. As regards the six foundationers (the number fixed upon by Fr. Courtney and your Reverence, who has since asked to have it reduced by two), I trust that Father Provincial will fully satisfy your Reverence, as he has promised to write to you about it. In my former letter I have shown that it does not rest with me to exclude any of them. The students are accompanied by three pensioners, whom I deem to be such as your Reverence cares to receive.

I recommend myself, &c.,

Your most humble servant in Christ,

THOMAS CAREY.

The wills (either originals or copies) of the following persons are preserved in the archives of the English College, Rome.<sup>9</sup>

- 1369. Rogers, Richard (English).
- 1373. John, Henry.
- 1383. Palmer, John.
- 1390. Helen, his wife (English).
- 1391. Dirland, Richard, *alias* Possevik.
- 1404. Vicht (of London), John.
- 1445. Hely, Richardæ, wife of John Hely.
- 1566. Pace, Richard, Bishop of Worcester (a document regarding it).

<sup>8</sup> See Diary, Nos. 945, 946, pp. 419, seq.

<sup>9</sup> From a list given by John Bowyer Nichols and Son, *Collectanea Topographica et Genealogica*, vol. v. p. 87.

1588. Birblock, John (English).  
 1590. Giblet, William (English priest).  
 1592. Dutch, John (English).  
 1598. Sceprey, William (English).<sup>10</sup>  
 1603. Lason, Ralph (English).  
 1605. Haydock, Richard (English).<sup>11</sup>  
 1613. Matthew, Tobie.  
 1623. Southwell, Robert, Sir, Kt. (English).  
 ——— Baines, Roger, nobilis (English).  
 1634. Lanton, John. nobilis (English).  
 1644. Pipi, Bernardine.<sup>12</sup>  
 1715. Mirelith, Edward.

Nichols, *Collectanea Topographica et Genealogica*, as above, gives the following monumental inscriptions in the English College, Rome, in the year 1785, from a copy lent him by Dr. Wiseman in 1836.

Dominus Nicolaus, Saxton<sup>s</sup>. Theologiæ, Baccalaurius Eboracen. A. MCCCCLII. iiii. Octobris.

Hic jacet R. Pr. Joannes Shirwood, Eps. Dunelmen. Sereniss. Regis Angliæ orator, qui obiit xii. Januarij an. MCCCCXCIII. Cujus anim. in pace quiescat.

Hic jacet R. Pater Gulielm. Shirwood, Decanus de Acland Dunelmensis Diocesis, qui obiit xi. Octobris, anno MCCCCXCVII.

Hic jacet Thomas Metcale, Sacræ paginæ Doctor Ebor. Dioc. qui obiit 20 Novemb. 1503.

D.O.M.

Christophoro, Archiep. Eboracen. S. Praxed. Presb. Cardinali Angliæ, a Julio ii Pont. Max. ob egregiam operam S.R.E. præstitam dum sui Regis Legatus esset assumptus, quam mox et domi et foris castris Pontificiis Præfect. tutatus est. Obiit prid. Id. Julij, A. Sal. MDXIII.

D.O.M.

Hic jacet R.P. Franciscus Fenwick, Anglus Ordinis S. Benedicti Congr. Anglicanæ S. Theologiæ Doct. Sorbon. Jacobo II. Angliæ Regi, à Sacris domesticis, Magister Generalis sui Ordinis. Conventus Parisiensis Prior. Demum à Capitulo Generali Abbas Præsidens Collegii Gregoriani de Urbe creatus, Obiit iii. Calend. Nov. an. Salut. MDCXCIV. ætatis suæ L. Requiescat in pace.

Chronologia Monumentorum ab ann. 1585 ad 1605, vol. vi. p. 341. "The will of Richard Hadock."

N.B.—The transcript is in Latin, on two foolscap sheets. The following are extracts.

Richard Hadock, S. Theol. Doc., commends his soul to the Most Holy Trinity, the Blessed Virgin Mary, St. Michael the Archangel, his patron, and to all the court of Heaven. Directs his body to be

<sup>10</sup> The priest William Sheprey, D.D. See Annual Letters, p. 119.

<sup>11</sup> See extract on this page.

<sup>12</sup> Bernardine Pipi gave a foundation for scholars at the College, to be called after his name.

buried at the entrance to the altar of our Lady in the church of St. Thomas of Canterbury in Rome.

Bequeaths forty gold crowns to St. Ursula's Monastery, Louvain. To his maternal aunt Elizabeth Allen, a relative of Cardinal Allen, of good memory, living in the same city, twenty gold crowns, and the like to her daughter Mary.

To Fr. Thomas Talbot, his distinguished relative, ten gold crowns as a viaticum, when he has occasion to make a journey, and the same to his faithful friend Dr. William Harrison. To Rev. Dr. Thomas Worthington, President of the English College, Douay, four Spanish gold crowns.

To the Rev. the Lady Prioress of St. Ursula's Convent, Marg. Clement, the price of a Roman breviary in the largest form.

To his relation Mr. Thomas Worthington, six pair of beads, and three pair to be sent to his religious relative Catharine Allen, and one rosary of buffalo horn to Richard Stampart. All to be of beautiful and decent shape.

To Rev. and most illustrious Mr. Thomas Fitzherbert, his friend, a double Spanish gold crown, and the same to Mr. Roger Baines, and he appoints them executors of his will.

To the Rev. John Gore, an English priest, he gives his cloak, and ten giulios to Mr. Isam.

To the Sacristan of St. Peter's, ten giulios for two masses, one at the tomb of the Holy Apostles SS. Peter and Paul, and one at St. Andrew's.

After several trifling gifts he makes the English College, Rome, his residuary legatee, and wishes a marble slab to be placed upon his grave, with name and degree carved upon it.

(Signed) RICHARD HADOCK.

There is no date. Dr. Haydock died in the year 1605.

Scritture, vol. xxxvii. No. 1. This is a letter from the holy youth Thomas Oglethorpe, *alias* Stillington, whose life is given in *Records S.J.* vol. iii. pp. 148, seq. It will be remembered that he died a novice at Messina in his first year's probation, on September 15, 1617. The letter is addressed to Father Edward Coffin, then Minister at the English College, Rome, and relates principally to a novice priest of the Society, Bartholomew Forster, whose holy death it recounts. An extract from this letter is given in the biography of Father Forster, in *Records S.J.* vol. v. pp. 516, seq.

Very Reverend Father in Christ,—P.C.—I know not by what provision of nature the bearer of sad or ill tidings always gets the start of him who would bring joyful news: and whereas the one limps along footsore, the other flies through the air on rapid wing. But he that will consider the frequent recurrence and number of our misfortunes in this vale of miseries, discovering in it nothing that can even pretend to happiness and joy, he may excuse this quickness of rumour to carry ill news (for being kept hard at such work, it has acquired a marvellous facility), and her slowness to bring good news; for having little or no practice, no wonder it is found a laggard. I see, then, that I must go along the beaten road,



Why so? If others have forestalled us in bearing to you the news of the untimely death of Father Bartholomew, if that may be called untimely which carried off one ripe, as we may reasonably hope, for Heaven, I shall follow in their footsteps with points that you ought to be made acquainted with. But can any glad news be in the letter that perhaps first tells of the death of one so dear? Yes, indeed: for I wish to be not the messenger of his death, but the herald of his life. He is not to be called dead, whose memory will live so happily amongst us, and whom no one speaks of but as living in bliss. Hence I trust that if the letters of others have left any trace of sadness in your minds, I shall easily wipe it all away by mine, which informs you not of the death of the Father, but of his contempt for death, and of his life. If in the natural order we gather that life exists in anything, from the effects of life which we behold in it, so we may clearly infer, from the innumerable proofs of a virtue which truly produces life, that our dearest Father is in the enjoyment of life eternal. I pass over, then, the whole course of a somewhat protracted illness, during which he was a source of edification and an example to all, from his patience and from the exercise of those other virtues which are required in such a time of trial. I pass them over, because it might seem to some that in a disease which slowly carries a man off, unnoticed by others, there is not room for practising the same degree of patience as in other diseases. Add to which, the charity, care, and solicitude shown to him were, as I mentioned not long since in my letter to the Rev. Father Knott, such that, from the beginning of his sickness to the end, they placed under great obligation not only the sick man himself, who will certainly make the amplest return, but ourselves also. If we consider the gentle progress of the disease, and this extreme charity both of superiors and subjects, I may appear to some to have left small matter for patience to the sick man. Yet, in addition to the many sufferings which God from time to time permitted to fall on His faithful servant, the irksome weariness of a long illness, the sleepless nights, the loathing of food, and many such afflictions, furnish abundant matter for patience. Setting aside, then, particulars, in which he gave the greatest edification, I come to the last scene. Though warned of the approach of death, he suffered no disturbance of soul. With beaming countenance he gave thanks to God, by Whose favour he was about to end his life in the noviceship. For he understood, and often during his sickness used to avow, that to die when a novice ought to be reckoned a singular gift of grace: therefore with the greatest resignation he gladly prepared himself to accomplish the will of God. His Superiors, wishing that nothing should be omitted which could in any way increase his consolation, to the aid of the sacraments super-added the merit of taking his vows. After he had been fortified with these, it can scarcely be told with what joy and confidence he hastened on to his heavenly country, of which he always spoke as one who was sure of going thither, although from time to time he said that he had much fear of Purgatory. The devotion and filial confidence which he manifested towards his most holy Mother, I cannot describe. At the mention of her name he at once melted into tears and was filled with a wondrously intense delight; this I myself witnessed. Some affirm that he gently breathed his last at the moment when the *Maria Mater gratiæ* was being whispered to him by Father Rector, who repeated the usual prayers for the dying with the Community, myself among them, and that when he

came to the words *Et hora mortis suscipe*, he gave up his soul with the utmost sweetness into the hands of the most Blessed Virgin, surrounded by his brethren. Of those who stood near scarce three or four perceived the end. And thus our dearest Father quitted us. All united immediately in proclaiming his happiness, declaring that they would most gladly change places with him. Many, through devotion, pressed to have something of his scanty effects—a favour which was granted. I will adduce a single, though striking testimony to his virtue, and the edification he gave in life and at death—that of Rev. Father Rector, who, both in private and in public, and more than once by way of exhortation proclaimed his happiness and glory, speaking at length on his virtues, and asking each one what he had noticed in him. So far, then, regarding our most loving Father. If I have lingered over this matter longer than I intended, your Reverence will, I think, forgive me for wishing to say even more. Father Rector went so far as to order me to set down in writing what I knew of his life, which I have done.

I make an end, commending myself humbly to the prayers and Sacrifices of your Reverence.

Your Reverence's servant in Christ,

THOMAS STILLINGTON.

Messina, April 18, 1617.

The little that remains of the letter, with the postscript written partly by another, presents nothing of interest.

Scrittura Scholares, Nos. 1 and 7, vol. xxiii. Endorsed: "Letters patent of the Rev. Father Schondonck, of pious memory, regarding the students sent from St. Omer, 1610."

Giles Schondonck, S.J., Rector of the English College of St. Omer, to the kind reader—health in our Lord. Whereas these noble English youths—Robert Campion, Thomas Southwell, Edward Blackman, and Thomas Kerry, are sent by us to the English College, Rome; I hereby certify that up to this time they have studied Greek and Latin with remarkable proficiency, and leave behind them a great void in the College on account of their distinguished talents and virtue. Therefore I desire that all of whom they may request it in the Lord in their journey, will render them (together with Mr. William Benson and Mr. Peter Warnford, their fellow travellers) all needful counsel, assistance, and consolation, during this their journey, befitting excellent youths, who, for the sake of the Catholic religion, have abandoned country, parents, and all the other comforts of this life. From the English College of St. Omer, August 17, 1610.

GILES SCHONDONCK, S.J.,

Rector of the said College.

I especially recommend the learned and honoured Mr. Benson.

Scrittura, No. 2, vol. xxx. "English writers of the Society of Jesus."<sup>13</sup>

HOSKINS, ANTHONY, of Herefordshire, of remarkable piety and prudence; entered the Society in Spain in 1593; then laboured in

<sup>13</sup> The date of this MS. Catalogue is 1632.

England for some years with distinction ; after that he was appointed Vice-Prefect of the English Mission in Belgium in 1609. and finally held the same office in Spain, where he died, in the English College of Valladolid, at the age of forty-eight, in the year 1615, leaving behind him a great void among his *confrères*.

I. He wrote in English a work against taking the oath of allegiance in the form proposed to Catholics. Printed at St. Omer, 1611. 4to.

II. A translation of Thomas à Kempis into English. Very often printed at St. Omer.

III. A translation of the Epitome of Christian Perfection. St. Omer, 1612.

IV. A translation from the French into English, *Apologia Henrici IV. et Ludovici XIII. Regum Gallia, pro Societate Jesu facta Parisiis*. St. Omer, 1611. 4to.

CAMPION, EDMUND, a native of London ; a most distinguished martyr. His eulogy may be found either in Ribadeneira, or in John Pitseus *De Illustribus Angliæ Scriptoribus*.

I. He published *Chronologia Universalis*, apud Pitsæum.

II. *Rationes decem*., dedicated to the English Academies. A golden work, and very lately reprinted at the Plantinian Press, Antwerp, 1631, with new collections, as I hear, concerning the same Fr. Campion.

III. *De Imitatione Rhetorices*. One book. Paris, 1618. 16mo.

IV. *Orationes et Epistolæ*. Single vol. Paris, 1618. 16mo.

V. *Historia de Hibernia*, which Raphael Hollingshead afterwards inserted in his English Chronicles in folio. London, 1586.

VI. The Tragedy, Nectar and Ambrose, praised by Gregory Martin, apud Pitsæum. No other copy extant.

COFFIN, EDWARD,<sup>14</sup> a native of Yorkshire, pious and learned ; who was educated in the English College, Rome, 1885 ; entered the Society in England, 1598, where he was seized and thrown into chains by the heretics, and at length sent into banishment in 1603, from whence he was called to Rome, and was confessor at the English College for about twenty years. He died at St. Omer on his return to England in 1626.

I. He wrote in English a Confutatory Preface against William Barlow, pseudo-Bishop of Lincoln, which he prefixed to the posthumous work of Fr. Robert Parsons against the same. St. Omer, 1612.

II. Also in English upon the Celibacy of Priests, against Dr. Joseph Hall, pseudo-Dean of Worcester. St. Omer, 1619. 8vo.

III. Likewise in English, upon the death of Cardinal Bellarmine. St. Omer, 1623. 8vo.

IV. A translation from the Latin into English of Cardinal Bellarmine's work, *De Arte Bene Moriendi*. St. Omer, 1622. 8vo.

V. He also translated *Palinodia Marci Antonii de Dominio Episcoporum Spolatensium*. Published at Rome. Printed at St. Omer, 1623. 8vo.

DAWSON, EDWARD, a native of London. After completing his studies in Spain, he entered the Society in 1606 ; he laboured for many years in the English Mission, and suffered incarceration. At length he died at Ghent, about the year 1623, of the plague

<sup>14</sup> See Memoir, *Records S.J.* vol. i. p. 69, note.

contracted in attending the soldiers as camp missionary. He wrote:  
I. In English, a Practical Method of Meditation. St. Omer, 1614. 12mo.

II. An English translation from Ribadeneira of the Lives of many Saints. Douay, 1615.

BURTON, EDWARD, a native of London, a pious and strenuous missionary of the Society. Having made his studies partly in the English College, Rome, and partly at Valladolid, he entered the Society in 1609, at Louvain, and, after most admirably filling many offices in it, he died in the English vineyard about 1623 $\frac{3}{4}$ .

I. He translated from the French into English the Defeat of Henchar, Calvinist minister, by Fr. Francis de Véron, before his Excellency the Duke de Logaville. Douay, 1616.

WALSINGHAM, FRANCIS,<sup>15</sup> a native of Northumberland, who from a zealous heretic was converted to the true faith, and became a fervent Catholic. He studied at the English College, Rome, 1606, and in 1609 entered the Society of Jesus, and is still living in the English Mission. He wrote in English, in his own name, three most lucid books of Search into matters of Religion, and an account of his conversion to the Catholic faith. St. Omer, 1615. 4to. Also in English, Some reasons for embracing the Catholic faith. London, 1618. 16mo.

YOUNG, FRANCIS,<sup>16</sup> a native of Worcestershire, studied at Valladolid, and at the English College, Rome, 1598. He entered the Society of Jesus 1600, and was seized by the heretics in England, thrown into prison, and afterwards exiled. He still lives in the English mission.

He translated from the Latin into English Cardinal Bellarmine's book, *De ascensione mentis in Deum*. London, 1614. 8vo.

WARFORD, WILLIAM,<sup>17</sup> a native of Bristol, studied at the English College, Rome, 1583, and entered the Society 1594. He laboured usefully in the English Seminaries in Spain, and at length died at Valladolid, November 3, 1608. He wrote in English a Brief Instruction from the Sacred Scriptures and holy Fathers concerning the Mysteries of the Christian Faith.

WRIGHT, WILLIAM,<sup>18</sup> a native of Yorkshire, studied at the English College, Rome, 1581, and entered the Society in 1583. He made great proficiency in letters; for some years was Professor of Theology in Germany, and then crossed over to England, where he laboured for many years, and still survives. He wrote—

I. In English, a treatise against John White, a Calvinist minister. St. Omer, 1614 and 1619. 4to.

II. In English, a treatise against N. E., a minister of the same sect, concerning twelve spirits. St. Omer, 1622. 4to.

III. In English, a treatise against the same, proving upon the evidence of twenty-four of the principal heretics of the day that Roman Catholics can be saved. St. Omer, 1623. 4to.

<sup>15</sup> See his life, *Records S.J.* vol. ii. series iii. part ii.

<sup>16</sup> See his biography, *Records S.J.* vol. ii. series ii.

<sup>17</sup> See his biography, *Records S.J.* vol. iv. series xi. part i.

<sup>18</sup> See his biography, *Records S.J.* vol. ii. series iii. part ii.



IV. A translation from the Latin into English, the first volume of Father James Gordon's Controversies. St. Omer 1614 and 1618. 8vo.

V. Also of certain treatises of Father Martin Becanus. St. Omer, 1612. 8vo.

VI. Also of Father Becanus' work on Controversies. St. Omer, 1619. 8vo.

VII. Also of Father Lessius' treatises, on the choice of Faith and Religion. St. Omer, 1619 and 1621.

VIII. Also from the Spanish, the Book of Persecution of Christians in Japan. St. Omer, 1619. 8vo.

GARNETT, HENRY,<sup>19</sup> a native of Nottinghamshire, who entered the Society in 1595, and for about twenty-two years was Superior of the Society in England. He suffered a glorious death in London, May 3, 1606, for not revealing matter he had heard in confession. Much may be found regarding the celebrated miraculous straw in his life and eulogy, at the end of our martyrology. He wrote—

I. In English a treatise on Christian Renunciation. London, 1616. 8vo.

II. A treatise, in English, on Pilgrimages, Indulgences, &c., by way of Appendix to Canisius' Catechism, which he also partly translated. It was printed forty years ago in London. Afterwards at St. Omer, 1622. 8vo.

MORE, HENRY,<sup>20</sup> a native of Cambridgeshire, who after some years' study in Spain, was admitted to the Society in 1607. He laboured for a long time usefully in our Belgian Seminaries, and at this day is labouring for souls in the English mission.

He translated from the Spanish into English a Manual of Meditations of Father Thomas de Villacastin. St. Omer, 1618 and 1623.

HAWKINS, HENRY,<sup>21</sup> a native of Kent. After making his studies in the English College, Rome, abandoning a no mean paternal inheritance, he embraced a life of poverty in the Society in 1615, and is yet living in England.

He translated from the Latin into English, Synopsis de Apostasia Magistri Anthonii de Dominis. St. Omer, 1617.

LEACH, HUMPHREY,<sup>22</sup> a native of Salop, was before his conversion a graduate in the English Universities, where also he suffered much on account of a sermon he preached upon the Evangelical Counsels in the sense of the holy Fathers, and at length abdicating his preferments in the Church of England, he was converted to the Catholic faith in the English College, Rome, in 1609. After prosecuting his studies, he was admitted to the Society in 1618, and at length sent to the English harvest, where he died, after gathering in much fruit, about 1625.

He wrote in English, Dutiful Considerations addressed to King James concerning his Premonitory Epistle to Christian Princes.<sup>23</sup> St. Omer, 1609; also the Triumph of Truth, with an Appendix

<sup>19</sup> See his life, *Records S.J.* vol. iv. series ix.

<sup>20</sup> See his biography, *Records S.J.* vol. ii. series iv.

<sup>21</sup> See memoir, *Records S.J.* vol. iii. series vii.

<sup>22</sup> See biography, *Records S.J.* vol. ii. series ii.; see also vol. i. series i. p. 642, seq.

regarding his own conversion to the Catholic faith. Douay, 1609. 16mo.

CRESSWELL, JOSEPH, a native of London, a man of great natural parts and remarkable piety, and distinguished for his experience in business affairs. After studying philosophy for three years in the English College, Rome, he entered the Society in 1583, and in course of time became Rector of the same College. He was then for many years Vice-Prefect in Spain of the English mission, and performed many distinguished acts, and his influence with Philip II. and III., Kings of Spain, was so great, that he asked and obtained from them many favours for the good of Catholic affairs in England. At length, in the year 1614, passing from Rome into Belgium, he there governed the English mission as Vice-Prefect, and lastly became instructor of the Tertian Fathers at Ghent, where he died piously about the year 1623. He wrote—

I. In Latin, *De Vita Beata*.

II. In English, under the name of John Perne, the anti-Catholic Edict of Queen Elizabeth.

III. In Spanish, on the Martyrdom of Father Henry Walpole and other English Martyrs. Madrid, 1596. And afterwards in French at Arras, 1597. 8vo.

IV. A translation into English and Spanish of Silvian's book, *Quis Dives Salvus?* St. Omer, 1618.

V. In English, *Meditations on the Rosary*. St. Omer, 1620.

VI. In English, a treatise upon Preparation for the Sacrament of Penance, and its beneficial administration. Printed at Milan, in Spanish, 1614, in 4to.

VII. Also in English, against the anti-Catholic Edict promulgated in 1620. St. Omer, 1621. 4to.

FALKNER, JOHN,<sup>23</sup> a native of Dorsetshire, entered the Society in 1604, after some years study at the English College, Rome. He is now strenuously labouring in the English vineyard.

He wrote, in English, a *Refutation of the Errors of John Thrask*. St. Omer, 1618.

FLOYD, JOHN,<sup>24</sup> a native of Norfolk, was admitted to the Society in 1592. After commencing his studies in the English College, Rome, being sent upon the English Mission, he was seized and banished, and taught theology for many years in the English College, Louvain, and is now engaged writing at St. Omer's.

I. He wrote in Latin, *Synopsis Apostasiæ Marci Anthonii de Dominis*, under the name of Annosus Fidelis, etc. Antwerp, 1618.

II. *Detectio hypocrisis ejusdem de Dominis*. Antwerp, 1619.

III. *Censura decem librorum de Republica Ecclesiastica*, by the same de Dominis. Cologne, 1621. 8vo.

IV. In English, against William Crashaw, a Calvinist minister. St. Omer, 1602.<sup>25</sup>

V. In English, against Sir Edward Hobbs, Knight, upon *Purgatory*. St. Omer, 1613. 4to.

<sup>23</sup> See biography, *Records S.J.* vol. iii. series vii.

<sup>24</sup> See memoir, *Records S.J.* vol. iv. series ix. p. 237, note.

<sup>25</sup> William Crashaw, B.D., preacher in the Temple, London, was the father of Richard Crashaw, M.A., Cambridge, the celebrated poet, who became a Catholic soon after his expulsion from the University by the rebel Parliament in 1644. See Introduction.

VI. In English, God and the King, against Innovators. St. Omer, 1620.

VII. A translation of St. Augustine's Meditations. St. Omer, 1621.

VIII. A translation from the Spanish of Moulins the Carthusian, upon the Sacrifice of the Mass. St. Omer, 1613.

GERARD, JOHN,<sup>26</sup> *alias* THOMSON, of Derbyshire. Became a Jesuit in the English College, Rome, in the year 1588. He laboured long in England with much fruit. Being seized by the heretics, he was kept in close custody in the Tower of London, where he was twice tortured for several hours, and from whence he escaped, and, leaving England, first became Penitentiary at St. Peter's, Rome, afterwards Rector of the English Novitiate at Liege for eight years, and is now Father Confessor at the English College, Rome. He translated—

I. From Latin into English, Lanspergius' Exhortation of Jesus Christ to the Faithful Soul. London, 1598, and St. Omer, 1610.

II. A translation from the Italian into English of the Spiritual Combat. London, Rouen, Douay, &c.

GIBBONS, JOHN,<sup>27</sup> of Somersetshire (see Pitsens and Ribadeneira).

I. He wrote in Latin, a treatise on the Saints.

II. A Confutation of George Schon's (Professor of Heidelbergh) treatise attempting to prove that the Pope is Antichrist.

III. A treatise on Holy Communion in one kind. Treves, 1584.

IV. Concertatio Ecclesiæ Anglicanæ (the principal portion). Printed at Triers, 1583.

PERCY, JOHN,<sup>28</sup> *alias* FISHER, of Yorkshire, entered the Society at the Novitiate of Tournay, in 1594, after completing his studies in the English College, Rome. From Tournay he passed to England, where he laboured for a long time most usefully. He was, however, seized and sent into exile, and in 1613 was appointed Vice-Prefect in Belgium of the English mission, and soon after Professor of Holy Scripture at Louvain. He is now living in the English vineyard, surrounded by a numerous offspring gained by him to Christ. He wrote in English—

I. A Treatise on the Faith; a learned and remarkable work. London, 1600; published afterwards at St. Omer, 1614, with the addition of notes.

II. In English, a treatise against two ministers, Wootton and White, called Tractatus de fidei Defensionibus. St. Omer, 1612.

III. In English, a Challenge to Protestants to show a continual succession of their Protestantism from the time of Christ, as Catholics do of Catholicism. St. Omer, 1612.

SALISBURY, JOHN,<sup>29</sup> of South Wales, entered the Society in 1612. He laboured for a long time in England, and was Superior of his brethren in a certain District [North and South Wales]. After being appointed Procurator of the English Province to Rome, he died in England while preparing himself for his journey thither in 1625.

<sup>26</sup> See autobiography, *Condition of Catholics*, by Father Morris, S.J.

<sup>27</sup> See biography, *Records S.J.* vol. iv. series x. part i.

<sup>28</sup> See biography, *Records S.J.* vol. i. series i.

<sup>29</sup> See short notice, *Records S.J.* vol. iv. series x. part i.

He translated into Welsh, Cardinal Bellarmine's larger Catechism. St. Omer, 1618. Also other pious works.

SWEETMAN, JOHN,<sup>30</sup> *alias* NICHOLSON, of Northamptonshire, entered the Society in Portugal, 1606. He was a learned man and talented preacher. After fulfilling various offices in the English Continental Seminaries, he laboured upon the English mission, but being captured by the heretics, was sent into banishment. He was at length sent to Loreto, where he became English Penitentiary, and died there about 1623. He wrote—

I. In English, the Pilgrimage of St. Mary Magdalen to Paradise. St. Omer, 1617. 8vo.

II. In English, a Dialogue between Christ our Saviour and Sinful Man. St. Omer, 1618.

In English, the Paradise of Pleasure upon the Litanies of Loreto. St. Omer, 1620.

IV. In English, a translation from the Spanish of Molinus' treatise on Mental Prayer. St. Omer, 1617.

SWEET, JOHN,<sup>31</sup> of Devonshire, entered the English College, Rome, 1602, and became a convictor. In 1608, after making the Spiritual Exercises for twelve entire days at Naples, under a certain Discalced Carmelite, his confessor, he was impelled, as by Divine instinct, under direction of the same confessor, whom he instantly obeyed, to enter the Society of Jesus. He became a most useful missionary in England, and the spiritual parent of many children in Christ. Afflicted by an accumulation of corporal diseases, he retired to St. Omer, where he piously died, February 26 of the present year, 1632.

He wrote in English, the Discovery of the Apostacy of Master Anthony de Dominis. St. Omer, 1617. 4to.

FAUNT, ARTHUR LAURENCE,<sup>32</sup> See Ribadeneira and Pitseus. He wrote—

I. Of the Church of Christ upon Earth. In one book.

II. Against Antoine Sadeel, a Calvinist. Three books.

III. Upon the Controversies between Ecclesiastics and Seculars in Polonia. One book.

IV. Apology of the Theses upon the Invocation of Saints, against Daniel Toffan. One book.

V. Chronologia Thesium de oppugnatione Cœnæ Lutheranae et Calvinisticae, against the same. One book.

VI. Oratio de causis et remediis hæresiae habitæ in Synodo Petrocoviensi provinciali, De Christi Ecclesia, De Sti. Petri, et Romani Pontificis in Ecclesia Christi principatu, De Sanctorum invocatione et veneratione. De Cœnæ Lutheranae et Calvinisticae oppugnatione, &c. Posnaniae in Polonia, 1589—1590.

WORTHINGTON, LAURENCE,<sup>33</sup> of Lancashire, entered the Society about 1595, in Spain. He was twice Professor of Philosophy at Cordova, in Spain. Being afterwards seized in England and banished, he was for a time Professor of Theology at Louvain, and about 1620, Prefect of Studies at the English College, Rome.

<sup>30</sup> See biography, *Records S.J.* vol. iv. series xi. part i.

<sup>31</sup> See biography, *Records S.J.* vol. ii. series xi. part ii.

<sup>32</sup> See biography, *Records S.J.* vol. ii. series iii. part ii.

<sup>33</sup> See biography, *Records S.J.* vol. ii. series ii. part ii.



He is still alive [1632], and Professor of Holy Scripture in the Austrian Province.

He translated from Latin into English Costerus' Meditations upon the Life and Passion of Christ. Douay, 1616.

WALPOLE, MICHAEL,<sup>34</sup> of Norfolk, brother of Fr. Henry Walpole, the martyr, and of the two other Fathers of the Society [Christopher and Richard]. He entered the Society from the English College, Rome, in 1593. Among other offices he filled that of Superior of the English Mission, and was afterwards in Spain Vice-Prefect of the same mission, about the year 1616. A prudent and learned man. He died in the English College at Seville about 1620. He wrote—

I. In English, against George Downham, Calvinist minister, upon Antichrist. 2 vols. St. Omer, 1613.

II. In English, a treatise upon the Subjection of Princes to God and the Church. St. Omer, 1608. 4to.

III. In English, Warning to English Catholics regarding the Edict of King James against them. St. Omer, 1610. 4to.

IV. Translation from the Spanish into English of the Life of St. Ignatius, Founder of the Society of Jesus. St. Omer, 1617, 1622, and 1623.

V. Also from the Latin, of the books of Boetius upon the Consolation of Philosophy. London, 1609. In 8vo.

GIBBONS, RICHARD,<sup>35</sup> an Englishman, now nearly sixty years in the Society, is still alive, I believe, at Douay, where sometimes he teaches theology, and for several years has been Prefect of Studies. See Ribadeneira and Pitseus.

I. He has published the *Decachordum Christianum*, Marci, Cardinalis Vigerii.

II. He intends publishing a large work giving information on various subjects alphabetically arranged.

III. Also, additions to Cardinal Toletus' Cases of Conscience. In Latin. Also

IV. He has translated from the Spanish into Latin, Fr. L. De Ponte's Meditations. 2 books.

WALPOLE, RICHARD,<sup>36</sup> of Norfolk, brother of the above Michael, is named by Pitseus a distinguished theologian, and is deservedly ranked among the most learned men of the English College, Rome. He was at various times Prefect of Studies at the English College, at Rome, Valladolid, and Seville. He died prematurely at Valladolid in 1607, aged forty-two.

He wrote in English, an answer to the challenge of Matthew Sutcliffe, Calvinist minister. Antwerp, 1605. 8vo.

PARSONS, ROBERT, of Somersetshire. See his eulogy in Ribadeneira, &c.

I. He wrote in Latin, *Epistola de Persecutione Anglicana*, etc., printed in the *Concertatio Anglicana*, after the Ten Reasons of Fr. Campion. Treves, 1584.

II. *Responsa ad Edictum Reginæ Angliæ*, under the name of Philopater. Rome, Treves, and Paris.

<sup>34</sup> See biography, *Records S.J.* vol. ii. series iii. part i.

<sup>35</sup> See biography, *Records S.J.* vol. iv. series x. part i.

<sup>36</sup> See biography, *Records S.J.* vol. ii. series iii. part i.

- III. *Item*, Quæstiones duæ de Sacris alienis non adeundis. St. Omer, 1607.
- IV. In English, Reasons why Catholics should refuse to attend the churches of the heretics. Anonymous.<sup>37</sup> London, 1580.
- V. Censure of the books of Charke and Hanmer. London, 1581.
- VI. Defence of the Censure. London, 1582.
- VII. Christian Directory, or Book of Resolutions. Louvain, Douay, St. Omer.<sup>38</sup>
- VIII. Against the book of Sir Francis Hastings, Kt. Antwerp, 1599.
- IX. A Modest Warning to the same Sir Francis. Antwerp, 1600. 8vo.
- X. Detection of John Nicholls the Apostate. 1 vol. Louvain, 1592.
- XI. Upon pilgrimages. 1 vol. 12mo.
- XII. The Three Conversions of England.
- XIII. Against the first part of Foxe's Calendar. 1 vol. St. Omer, 8vo.
- XIV. In English (annexed to the last work), a Narrative of Conferences held between the Bishop of Evreux and Philip Plesseus, before the King of France.
- XV. In English, against the second part of Foxe's Calendar. St. Omer, 1604. 8vo.
- XVI. Of ten public disputations held at Oxford under Edward VI., King of England (annexed to the preceding vol. against Foxe).
- XVII. An Apology for the Archpriest; or, the Ecclesiastical Hierarchy established by Clement VIII. in England. St. Omer, 1601.
- XVIII. Discerning of divers Spirits, &c.
- XIX. Against Edward Coke, Attorney-General in England. St. Omer, 1606.
- XX. A Treastise on Mitigation, against Morton, a Calvinist minister. 1607. 4to.
- XXI. Defence of the last treatise. St. Omer, 1609. 4to.
- XXII. The opinion of a Catholic Englishman upon the Apology of King James for the oath of allegiance. St. Omer, 1608. 4to.
- XXIII. Against Barlow, pseudo-Bishop of Lincoln, regarding the same oath, published after Fr. Parsons' death. St. Omer, 1612.
- XXIV. In Spanish, Account of certain Martyrs in England. Madrid, 1590. 12mo.
- A catalogue states that Fr. Parsons wrote a Relation of Twelve Martyrs who suffered for the faith in England. Antwerp. 8vo. However it is not yet printed either in Latin or English, as there was some uncertainty about it, unless perhaps it corresponded either with the first or the last of this series.<sup>39</sup>

SOUTHWELL, ROBERT,<sup>40</sup> of Norfolk, for some time Prefect of Studies in the English College, Rome, about the year 1585. For

<sup>37</sup> Southwell, *Bib. Script. S.J.*, says that he published it under the name of John Haulett.

<sup>38</sup> Southwell, as above, adds: "Than which nothing in the English language appears more calculated to excite piety, or is, as to style, more elegant."

<sup>39</sup> Southwell, as above, states that he translated into English from the Spanish a relation of certain martyrs in England. Madrid, 1590. 8vo.

<sup>40</sup> See life, *Records S.J.* vol. i. series i.

further particulars regarding him, *vide* our Martyrology, art. Pitseus. He wrote—

I. In English, Consolation to Catholics in chains for Christ. London, St. Omer, &c.

II. Supplication to Queen Elizabeth for Catholics. London, 1593.

III. Rules for a Good Life, with an Epistle to his father. Often printed. Douay, St. Omer, &c.

IV. St. Peter's Complaint. In elegant verse. London, St. Omer, &c.

V. Tears of St. Mary Magdalen at the tomb of Christ. A free but terse style. London, Douay.

VI. The Triumph of Death. A free style. To the most illustrious Sævildian family. Often printed.

VII. Poemata Varia, de Mysteriis Vitæ Christi, and others. Often printed, and all in Pitseus.

CHAMBERS, SABINE,<sup>41</sup> entered the Society 1588, and was for some time Professor of Theology at Dole, in Burgundy; he was sent to England in 1609.

He wrote in English, the Garden of the Blessed Virgin. St. Omer, 1619. 8vo.

NORRIS, SYLVESTER,<sup>42</sup> of Somersetshire, studied in the English College, Rome, 1590; he afterwards took his degree of D.D.; entered the Society in 1605; and was for many years a distinguished cultivator of the English vineyard, where he died about 1630. He wrote—

I. In English, an Antidote of Controversies against Sectaries. A clever and learned work. St. Omer, 1618 and 1621.

II. In English, a Guide to Faith against the Sectaries. London, 1621. 4to.

III. Appendix to the said Antidote, upon Succession in the Catholic Church. London, 1621. 4to.

EVERARD, THOMAS,<sup>43</sup> of Suffolk, studied at Rheims, and entered the Society about 1593. He is still a most laborious missionary in England, though in weak health.

I. He translated into English from the Latin Fr. Penelli's Gerson. St. Omer, 1618.

II. Also Gerson's Meditations upon the Eucharist. St. Omer, 1622.

III. Fr. Arias' treatise on Perfection. St. Omer, 1617.

IV. Albertus Magnus' Paradise of the Soul. St. Omer, 1617.

V. A treatise by the same on Adhering to God. St. Omer, 1617.

VI. Meditations of Fr. William Androtus upon the Passion of Christ. St. Omer, 1606, 1614, 1618.

VII. Fr. Canisius' Manual on Praying well. St. Omer, 1622.

VIII. Compendium of Fr. Louis de Ponte's Meditations. St. Omer, 1623.

IX. Treatise on the Method of Living well. St. Omer, 1620.

X. The Practice of Christian Works, by St. Francis Borgia. St. Omer, 1620.

XI. From the French, Fr. Ignatius de Balsoms' Method of Meditating. St. Omer, 1618.

<sup>41</sup> See list, *Records S.J.* vol. i. pp. 132, 133.

<sup>42</sup> See biography, *Records S.J.* vol. iii. series vii. p. 301.

<sup>43</sup> See biography, *Records S.J.* vol. ii. series iv. part i. p. 399.

XII. A Dialogue upon Contrition and Attrition. Fourth edition. St. Omer.

XIII. Fr. Ribadeneira's Treatise De Principe Christiano. St. Omer, 1624.

FITZHERBERT, THOMAS,<sup>44</sup> of Staffordshire, abandoning England for the sake of religion in 1582, lived as a secular for several years—first in the Court of France, then of Spain, and lastly of Rome. At length, having embraced the priesthood, he entered the Novitiate of the Society, in Rome, in the year 1614, and now [1632] an octogenarian, governs the English College, for the fourteenth year of his Rectorship. He wrote—

I. In Latin, against Machiavelli's work, *An sit utilitas in scelere?* Rome, 1610.

II. In English, in two volumes, a Treatise concerning Policy and Religion. A most useful and erudite work. Douay. Two editions.

III. In English, a Defence of the Catholic Cause, with an Apology for himself. Antwerp and St. Omer, 1602.

IV. In English, a Supplement of Fr. Parsons' Discussion of Barlow. St. Omer, 1613.

V. In English, against Launcelot Andrewes, pseudo-Bishop of Ely, upon the oath of allegiance. St. Omer, 1613.

VI. In English, against Roger Widdrington, upon the same oath. St. Omer, 1614.

VII. In English, also against Collins, a minister, upon Cardinal Bellarmine's Apology. St. Omer, 1621.

MORE, THOMAS,<sup>45</sup> of Cambridgeshire, and a relative of Sir Thomas More, Chancellor of England and martyr. He was educated in the English College, Rome, and entered the Society in 1610, and at length died in the English Mission about the year 162.

I. He translated from the English into Latin Fr. William Warford's Short Instruction upon the principal Mysteries of our Faith. St. Omer, 1617.

II. A similar translation of Fr. John Floyd's Dialogue, God and the King. Cologne, 1620.

OWEN, THOMAS, of Hants, upon whose death the Sovereign Pontiff, Paul V., declared him to have been a man of distinguished prudence, and a solid religious. Among other employments in the Society, he was twice Professor of Philosophy at Tournay, and for some time Prefect of Studies and Spiritual Father at the same place. In Rome, he was first Father Confessor, then Minister, and lastly Rector of the English College; also Prefect of the English Mission. These offices he held for many years, and finally died in them, December 6, 1618, in his sixty-second year, and fortieth in religion.

I. He translated from the French into English, a Defence of the Fathers of the Society of Jesus, upon the murder of King Henry IV., of France. St. Omer, 1601.

II. A similar translation of an answer to a book called *Anti-Cotton*. St. Omer, 1611.

<sup>44</sup> See life, *Records S.J.* vol. ii. series iii. part i.

<sup>45</sup> See notice of him in *Records S.J.* vol. iv. series xii. p. 582.



III. Also of Cardinal Perron's Letter to Isaac Casaubon. St. Omer, 1612.

PRICE, THOMAS, of South Wales, entered the Society in the year 1600. He was captured in England and sent into banishment, and died in Spain.

He translated from the Latin into English, Tursellini's History of Loreto. St. Omer, 1608.

STEVENSON, THOMAS, . . . was sent a priest into England from the College of Rheims in 1583, where he was captured, and after undergoing various corporal sufferings in prison, was liberated, and resolving to carry out his long-cherished desire of entering the Society, he was admitted at Brunn, in Moravia, in 1585. He was a pious and learned man, especially in historical lore. After some years of missionary labour in England, he died at Watten about 1622.

He wrote in English, a Catechism for the instruction of the more ignorant. St. Omer, 1622.

TALBOT, THOMAS, of Lancashire, was educated at the English College, Rome, and entered the Society in 1598. He was the first Novice Master and Rector of the English Novitiate in Belgium. He is still [1632] living in England.

He translated from Italian into English, the Method of Mental Prayer, by John Albert Buronzi.

WORTHINGTON, THOMAS,<sup>46</sup> of Lancashire, D.D., and for many years President of the English College at Douay, was afterwards (1616) appointed by Pope Paul V. Apostolic Protonotary. He crossed over to England, where he was chosen Assistant to the Archpriest. At last, full of days and merits, he petitioned to be admitted to the Society, and piously died in it about the year 1616 [1626]. He wrote many works. I find the following named in Pitseus in 1612.

I. The Holy Bible, most accurately translated into English; illustrated by most learned notes, and of great service against present heresies. A long and most praiseworthy work. 2 vols. Douay, 1609, &c.

II. In Latin, Motives of Dr. Richard Bristow.

III. The Mysteries of the Rosary.

IV. Catalogue of Martyrs in England from 1570 to 1612; to this he adds a Preface upon the origin of the Seminaries.

A note in the margin connected with the Catalogue states—“The English Provincial is to be consulted as to its being published under the name of the Society, because during Worthington's life it was kept private.”

In the archivium of the English College, at Rome. Chronology of events from the year 1615 to the year 1630. Vol. viii. p. 204.

[FROM THE ITALIAN.]

Letter of the Auditor Sebastian Cellesi to the Grand Duke,—Most Serene Grand Duke,—The Earl Robert Dudley, Earl of Warwick, an English servant of your Highness, has claimed to succeed to

<sup>46</sup> See biography, *Records S.J.* vol. ii. series ii.

the title, degree, and preeminence of Duke of Northumberland, and to be empowered to use and enjoy the title, and to be of right styled Duke by others, and by order of your Highness it has been entrusted to me to call for the evidence and report thereon. The Earl proves that the grant was made to John Dudley his grandfather for himself and his heirs by order of primogeniture by Edward VI., King of England, under date of October 11th, the fifth of his reign, and by the writ issued in due form, this appears incontestable; and in other writings, as also in some books and histories, he is styled Duke of Northumberland. Also the Earl Robert now living has established and obtained three juridical sentences accordingly that he is the son of another Robert Dudley, Earl of Leicester, who was the legitimate son of the said John, Duke of Northumberland, with other brothers, and especially Ambrose, Earl of Warwick, who died without issue, and was uncle of this same Robert now living, and he has also juridically proved the legitimacy of his marriage with the Lady Elizabeth Southwell his wife, and the legitimate affiliation of Baron Cosmo, his eldest son, and of his other sons, who should succeed to all the property, honours, and claims which they inherit from their forefathers. The first judgment was given by the vicar of the Archbishop of Florence, the second by Mgr. the Nuncio, and the third by the Bishop of Fiesoli as Apostolic Delegate, and therefore the only difficulty consisted in the fact that the said John Dudley, the aforesaid Duke, was, for an alleged crime of rebellion against Queen Mary, under date of July 16 and 17, 1553, both condemned and deprived of all his honours, titles, and dignities, and stripped of all his property by a decree passed by the Council and Parliament of England, dated the 18th of the August subsequent to the alleged crime, which was his having proclaimed as Queen, Jane the daughter of the Duke of Suffolk, and of whom the said Duke John, was father-in-law; which Jane was the daughter of Frances, the first wife, who was daughter of Mary, the sister of Henry VIII., that with this end he also made her his daughter-in-law, and raised an army in her support. Nevertheless he has declared the above-mentioned sentence and privation to have been null and notoriously unjust, and upon a false charge, because it was passed by the Council which at that time was schismatical and excommunicated, and without jurisdiction until the reconciliation with the Apostolic See and with the Roman Church, Henry VIII. her father having been deprived of his kingdom by the Bull of Paul III. in the year 1538. Besides, in the beginning she was called Queen by a title schismatical, and condemned until the said reconciliation, and in the act of said reconciliation were annulled all the acts and provisions made previously against the Apostolic See from the twentieth year of the reign of Henry VIII., besides which, at the time when the said John Dudley proclaimed as Queen the said Jane, Queen Mary was not yet proclaimed, her proclamation dating July 19, 1553, and from the time that she was legitimately proclaimed he desisted, and in spite of the sentence and confiscation in the year 1570 the Earl Robert his father recovered by law much of the confiscated property from its possessors and occupants; and it follows that the said sentence and privation were null, and not held binding, and hence by decree of Mgr. Torello, delegate in Rome, he obtained from the auditor of the court that a declaration should be made that the said judgment issued by the said Council and Parliament against the said Duke John Dudley

was null, and to be cancelled, and that the said Duchy and title of Duke of Northumberland and the property of the said Duke John with all his claims and jurisdiction, honours, dignities, and pre-eminences belonged to the said Earl Robert, and after him to the Baron Cosmo, his elder son, and then to the other sons and descendants, and that they ought to be treated and accounted as such by an issue of a decree of the executive from the month of April of the year 1618, and the letters and executive decree were expedited by the Auditor of the Court under date of May 16, 1618, commanding, under penalty of 10,000 scudi, and of excommunication if needed, that the said Lord Earl Robert, and in succession the said Baron Cosmo, should be styled Dukes of Northumberland, &c., and afterwards execution was given by the same Bishop of Fiesoli, by the executive decrees to the said judgments accordingly, in virtue of a commission made to him by a brief by our Lord Pope Paul V. ; the said Earl Robert and his sons are declared to have been born of legitimate marriage, and consequently have to be restored and maintained with appropriate titles, jurisdiction, honours, possessions, and rentals belonging to the Lord Robert, his aged father, and to the Duke John his grandfather, and citations have been issued against the ministers of the Crown and other persons in England, and against all the holders and occupiers, who are taking advantage of the unsafe access to England ; some have been posted in the public places of Antwerp and Bruges in Flanders, being places near to England, and elsewhere, &c. The greatness of this family must be admitted from these and many other facts which histories attest, and that this title of duke belongs to it, and, according to the judgments aforesaid, it is due also now to the Earl Robert, and in succession to his sons, and I humbly pay homage to your highness. From my house, Nov. 6, 1619.

Your most Serene Highness'

Most humble subject and servant,  
SEBASTIAN CELLESI.

Report of the Auditor Cellesi to the most Serene Grand Duke, November 6, 1619, upon Robert Dudley, Earl of Warwick.

From the archivium of the English College at Rome.  
Chronology of events from the year 1615 to 1630. Vol. viii.  
p. 203.

[FROM THE LATIN.]

Ferdinand II., Emperor of the Romans, to Dudley, Duke of Northumberland, March 9, 1621.—Ferdinand II., by favour of the Divine clemency Emperor elect of the Romans, &c., to the illustrious our sincerely beloved Robert Dudley, Duke of Northumberland, Earl of Warwick, our imperial grace, and every favour of the imperial majesty to whose sublime dignity we have been raised by Divine Providence. Whereas we have learnt from trustworthy testimony, and from various authentic written documents, that you derive your origin from a family in the kingdom of England which has produced many men well tried for their singular prudence and authority in administering with dignity the highest offices of the State, and renowned at home and abroad, and conspicuous in the arts of peace and war, for which reasons they have been promoted in the kingdom by the favour of their Sovereign, through various

grades of honour, as histories and other records throughout bear witness, and amongst others, in past times, your paternal grandfather, John Dudley, Earl of Warwick, after abundantly proving his devotion to the King and his love of country by many arguments and deeds, no less fraught with glory than with danger, merited to be distinguished by the prerogative of the supreme ducal dignity, and for himself and heirs male to be styled Dukes of Northumberland, and to be raised to the name, title, state, grade, place, seat, preeminence, honour, authority, and dignity of Duke of Northumberland, and to be really invested with all these same ; but in course of time, when all was in commotion through intestine dissensions in the said kingdom of England, and zeal for the new opinions had banished the professors of the old religion, you, by a generous resolution, yielding in prudence to that storm, went into voluntary exile from your country, and having with profit traversed the various countries of the Christian world, with a great and noble spirit, looked upon as gain the loss of your estates ; and meanwhile, in the midst of so many lengthened trials and sorrows you never swerved the least from the footsteps of your ancestors, but from the time that you fixed your abode in Florence (waiting in hope for better days) were not only well known to the Grand Duke of Tuscany, our dearest prince and relative, for singular uprightness of life and manners, sagacious insight into business, rare and ingenious discoveries, but also the fame of your name reached the knowledge of the most Serene Prince the Lord Philip III. of Spain, our neighbour and dearest brother, to all which is added a special zeal for our service and that of the holy empire and our noble house, which from time to time you have fully and respectfully signified to us by letter, in which praiseworthy purpose we nothing doubt but that you will henceforth also persevere with firmness and constancy. Urged by these and other causes We have considered it our duty not to fail in approving by our testimony the preeminence, splendour, and glory of your family, and at the same time the desire of our benign and earnest will towards you and yours, not so much to enhance as to preserve the honour of the same, and its ancestral dignity (in which we are merely following the behests of our imperial office and of natural justice itself), that so your posterity, spurred on by the recollection of such glory, may, with so much the greater alacrity and fervour, aim at the same zeal for virtue ; wherefore, of our own certain knowledge, and with a mind firmly resolved, assisted by wise and mature counsel, and from the plenitude of our imperial power, by virtue of this our diploma, We declare that the above-named illustrious Robert Dudley, Earl of Warwick, as descendant of his paternal grandfather, John, Earl of Warwick, created Duke of Northumberland, and his heirs male throughout the whole holy Roman Empire, and our hereditary Kingdoms and States, shall be called, described, named, honoured, and reputed Duke of Northumberland, and shall use that title, and shall be empowered and have the right to be so addressed by others, as well in as out of Court, as well in writing and *viva voce*, also in spiritual and temporal, ecclesiastical and secular affairs, and other business actions whatsoever. Wherefore we command all and each of the Electors and other Princes, ecclesiastical and secular, Archbishops, Bishops, Dukes, &c., and in general all and each of our own subjects, and those of our holy Roman Empire, and our hereditary Kingdoms and States, and our beloved faithful, of whatever dignity, degree,



order, and condition they may be of, to acknowledge you, Robert Dudley, Earl of Warwick, and your heirs male in succession, Dukes of Northumberland, and to name, address, regard, and, as well in written as in verbal communication, to honour you by that title, and to check and prevent, according to their means, any attempt to the contrary being made by others. For this is the serious intention of our imperial mind and will, to which we in our clemency hope that all will render prompt submission, as they shall wish to avoid our deepest indignation and other penalties at our will. Which by these letters patent, &c., given at Vienna, March 9, 1621, &c., in the year of our reign of Rome second, Hungary third, Bohemia fourth.

FERDINAND.

Vice R.R. JOHN SWICARD, High Chancellor and Elector of Mentz.

Place of the Imperial O Seal.

Endorsed, "To His Holiness our Lord Pope Urban VIII."

Petition from John Manning, an English gentleman, representing that, having been compelled to fly from his home on account of the severity of the persecution, he came to Rome as a pilgrim (and still wears the habit), out of devotion to visit the holy places in the city, and being now ready to return, and not having received from home the remittance of money he expected, he humbly begs his Holiness to assist him, of his accustomed charity, with some viaticum for his journey.<sup>47</sup>

From the Archives of the English College in Rome. "The Jubilee of Urban VIII. for the English and Scotch, April 6, 1626."

[Copy.]

URBAN VIII., POPE.

To all the faithful of Christ to whom these presents shall come, health and apostolic benediction.

We who, though unworthy, hold on earth the place of our Lord and Saviour Jesus Christ, Who, by shedding His Most Precious Blood, has blotted out the sins of the whole world, do exercise the power of loosing imparted to Us by Him in the person of Blessed Peter for the salvation of the Lord's flock, more especially in the acceptable time of the year of Jubilee and pardon. Having therefore heard that the faithful of Christ, the Catholics of the kingdoms of England and Scotland, whether resident in the said kingdoms, or scattered abroad in divers parts, were unable to come to Rome to gain the advantages of last year's Jubilee, the former, for that they are not free to leave England or Scotland, the latter, as being exiles for the Catholic faith, despoiled of their goods, and hence unable to meet the cost and fatigues of so long a journey, and on account of other serious hindrances; in discharge of Our duty as Universal Pastor, and of Our fatherly love for all Christians, and of Our desire to forward the welfare of their souls, We, in virtue of the tenor of these presents, do hereby grant to the English and

<sup>47</sup> In the Pilgrim-Book is the following entry—"1626, June 23. Mr. John Manning, of Sussex. Stayed eight days as a favour, being unprovided with money. Other gentlemen are received only for three days."

Scotch Catholics aforesaid, of either sex, who are truly penitent and have confessed, all and singular Indulgences and pardons, even plenary, they had gained, or might have gained, if, in the past year of Jubilee, they had personally visited on the appointed days the four basilicas or churches of this holy city, or without the walls thereof, for the visiting of which the Jubilee and Indulgences aforesaid were granted, or had visited any one of them. Provided that in the places they may happen to be, they devoutly visit four churches, if so many there be, or else three, or two, or even one in places where there is but one, paying eight visits, and piously pouring forth prayers to God Almighty, with the due fulfilment of the other conditions set forth in the Letters of Indiction of the year of Jubilee. Those who live in England or Scotland, or in other parts, where, as it has come to Our knowledge, public churches are not allowed, may gain the said Jubilee by performing such works of piety as may be prescribed by a prudent confessor, account being duly taken of each one's condition, and of the several circumstances of time and place, and, failing a confessor, by reciting with truly penitent hearts the Rosary, fifteen decades, to wit, of the Rosary of the B.V.M. And of Our Apostolic authority, by the tenor of these presents, We grant, and allow them to choose for this purpose, confessors from among the clergy secular or regular, who, having diligently heard their confessions, and enjoined on them a wholesome penance, may absolve them from all sins, crimes, and offences whatsoever, though never so grievous or enormous, even though reserved to the Apostolic See, or contained in the Bull *In Cæna Domini*. Notwithstanding Constitutions, &c.

Given at Rome, &c., April 6, A.D. 1626, year 3rd.

“Letter of His Holiness Urban VIII., Pope, to Viscount Montague, April 17, 1625.”

URBAN VIII., POPE.

Beloved Son, health and Apostolic blessing.

The proofs of the sincere fidelity and devotedness you cherish towards Us and the Apostolic See deserves that We should, as far as in the Lord We may, graciously comply with your desires. Having, then, been informed by you of late that you have erected in your own house and fittingly adorned a private chapel in honour of the Blessed Sacrament and of the Blessed Virgin Mary, for the which you crave of Us the following Indults. Of Our desire to show you especial favour and absolving you hereby, and holding you to be absolved from every bond of excommunication and suspension incurred either by your own deed, or by judicial sentence, in case you should happen to have incurred any such censure, but solely with a view to the validity of these presents, We graciously assent to the humble petitions presented to Us in your behalf, and by the advice of Our venerable brethren the Cardinals of the Holy Roman Church, who are set over the Sacred Rites, and of Our Apostolic authority, by the tenor of these presents, do decree and declare that the aforesaid chapel of the Blessed Sacrament and of the Conception and Assumption into Heaven of the Virgin Mother of God, shall hereafter and for evermore be held by all to be a sacred place, and be named, as it ought to be named and known, by the title of the Most Holy Sacrament and of the Immaculate Conception and glorious Assumption of the same Blessed Virgin

Mary. And We further allow and grant by the tenor and authority of these presents, that in the aforesaid chapel may freely and lawfully be kept the feast of the Conception of this Most Blessed Virgin Mary, in the month of December, with its Octave according to the ordinary rubrics of the Roman Missal concerning Octaves, and that at Vespers and Lauds throughout the year a joint commemoration of the Conception and Assumption of the Blessed Virgin Mary may be made, and Masses, both proper and votive, be celebrated. And this notwithstanding Apostolic Constitutions or aught else to the contrary.

Given at Rome, &c., April 17, 1625, the second year of Our Pontificate.

P. THEATINO.

To our beloved son, Antony Mary Viscount Montague, English nobleman.

Declaration of trust as to four houses in the name of Earl of Shrewsbury. "A.D. 1637. The declaration of John Talbot, nephew and heir of George Talbot, signed with his own hand, to the effect that the George Talbot of whom mention is made below was a merely nominal owner."

By these presents, signed by mine own hand, I, John Talbot, Earl of Shrewsbury, in the county of Salop, &c., nephew and heir to the late Earl, George Talbot, do testify and declare that in the year 1613, about the 28th of June, or perhaps earlier, the Rev. Fr. Thomas Owen, Rector of the English College in Rome, and Prefect of the English Mission of the Jesuit Fathers, did, under power of attorney from my late uncle, the aforesaid George Talbot, purchase four houses situated in Rome, on the site of St. Edmund, belonging to the said English College in Rome, from Mr. James de Albone, of Lyons, in France, for a sum agreed upon between them, as appears from the deed of purchase and sale drawn up by J. Michael Angelo Cesio, Notary of His Eminence the Cardinal Vicar of Rome, under date of the same day and year to which, and by which, entire reference is hereby made. And as the aforesaid George Talbot, in the purchase of the premises, merely lent his name, in order that the truth may be known, I hereby testify and declare that the said premises, with all their appurtenances, wholly and solely belong to the aforesaid Mission of the English Fathers S.J., and were bought with the monies of the said mission, George Talbot having only lent them his name. This is my declaration, and I pledge the truth thereof. In proof of which I have signed these presents, this 9th day of December, 1637, at my house in London.

SHREWSBURY.

"Brief of Our Most Holy Lord Gregory XV. to the Most Noble the Prince of Wales, son of the King of Great Britain, afterwards King Charles I."

GREGORY XV., POPE.

Most noble Prince, health and the light of Divine grace. Great Britain being the fruitful mother of illustrious men, the fame of

whose exploits fills both hemispheres, not unfrequently attracts the Pontifical mind to the contemplation of its glories. From the earliest beginnings of the Church, so eager was the King of kings to claim it as His heritage, that the Roman eagles had scarcely been borne thither, when they were followed, as We are told, by the standard of the Cross. Of its Kings not a few had thoroughly learned the science of the saints. Holding forth to foreign nations, and to generations yet to come, an example of godliness, they preferred the Cross and the strait discipline of religious life to the lust of power, and hence, while in Heaven they have won the principality of everlasting bliss, they have left behind them here below the glorious record of their holiness. In these days, it is true, the Church of England has undergone a change, yet do We still see that the royal race of England continues to shine and prosper by its human virtues, which indeed were a consolation to Our charity and a glory of the Christian name, if only they could be supported and enhanced by orthodox truth. The greater, therefore, Our delight in the glory of your illustrious father and in your own kingly endowments, the more ardent is Our desire to open to you the gates of the heavenly kingdom, and to win for you the love of the universal Church, being further mindful that Pope Gregory the Great, of saintly memory, bestowed on the people living under the English crown the knowledge of the Gospel Law, and inspired them with loyalty to the Apostolic See, We, though far beneath him in saintliness and virtue, but yet sharers in his name and dignity, deem it incumbent upon Us to tread in his footsteps by striving for the welfare of those dominions, especially now that the purpose you have formed, most noble Prince, excites in Us the hope of no common happiness. As you are now going to Spain with a view to a matrimonial alliance with the House of Austria, it is Our peculiar wish to applaud your design, and to take this opportunity of declaring openly that you hold no small share in the solicitude of Our Pontificate. We can easily guess why you wish to wed a Catholic maiden ; those ancient germs of Christian piety which have borne such fruit in the souls of bygone Kings of Great Britain, may yet yield to God a goodly growth in your heart. For no one would seek such an alliance who cherished within him hatred to the Catholic religion, or who would seek to oppress the Roman See. Wherefore, We have commanded that fervent prayers be continually offered to the Fathers of lights, that it may please Him to bring you, the flower of the Christian world and the hope of Great Britain, to the enjoyment of that heritage bequeathed to you by your ancestors, who sustained the authority of the Roman Pontiff and put to flight the monsters of heresy. Remember the days of old, ask thy fathers, and they will show you the road to Heaven, by treading which the princes of this world may enter an unfailling kingdom. Consider, through the open gates of Heaven, those saintly Kings of England who, under angelic guidance, have paid due homage to the Lord of lords, and to the Prince of the Apostles in his Apostolic See. Their deeds and examples are as the voice of God calling upon you to follow the pattern of those whose throne you will inherit. Can it ever be that you will suffer heretics to brand as impious, and to doom to the dungeons of everlasting gloom, those to whom the Catholic faith bears witness that they are reigning with Christ, and are set far above all earthly pre-eminence ? They who have led you in safety to the Court of the Catholic King, now stretch forth their hands from their happy



dwelling to lead you back to the bosom of the Roman Church. For this indeed we implore God of His mercy, with unspeakable sighs for your salvation, extending to you the arms of Our Pontifical charity, we embrace you, most beloved son, pointing out to you the blessed hope of the heavenly kingdom. No greater consolation could fall to the lot of Christendom than that you restore your far-famed island to the obedience of the Prince of the Apostles, whose authority has for so many ages been held in Great Britain to be the bulwark of kingdoms and the mouthpiece of Divine truth. This will not be attended with much difficulty if you will but open your heart, which is so set on the welfare of that kingdom, to the Lord Who stands knocking at the door. So anxious is Our charity for the glory of your royal name, that we long to proclaim to the world yourself and your most illustrious father, the deliverers and restorers of the ancestral religion. Of Our trust in God, in Whose hands are the hearts of kings, and Who hath made the nations of the earth for health, We will not despair of so happy an issue, which no effort on Our part shall be wanting to bring about. Do you, on your part, behold in this letter the proof of the solicitude of Our Pontifical charity for your well-being. We shall never regret having written, if it but quicken a few sparks of Catholic piety in the heart of a prince whose continued happiness is the object of Our desires, and whom We would see adorned with the glory of every virtue.

Given at Rome, at St. Peter's, this 20th day of April, 1623, the third year of our Pontificate.

JOHN CIAMPOLI, Secretary.

## THE PILGRIM-BOOK

*Of the English Hospital of the Most Holy Trinity and  
St. Thomas of Canterbury, Rome.*

As stated in the Introduction, a complete copy of the Pilgrim-Book is given, commencing Deeember 30, 1580, when His Holiness Pope Gregory XIII. annexed it, with its revenues, to the English College, Rome, and confided it to the care of the English Province of the Society of Jesus.

This copy is prefaced by entries of a much earlier date, selected from an abbreviated list extracted by John Bowyer Nichols, in 1834, and published in his *Collectanea Topographica et Genealogica*, the earliest date being 1466.

Ex Arch. Coll. Angl. Romæ. "Liber acquittanciarum de Anglia et fratrum receptorum in Roma, 1446."

*Nomina receptorum in Roma de Diac. Cantuariensi,*

De parochia de Suttone "valens" in Comitatu Kantiaë.

Dominus Laurentius Goldryng.

Robertus Donyngbery et Isabella uxor ejus.

Robertus Parke et Benedicta uxor ejus.

Joannes Rotyng et Alicia uxor ejus.

Ricardus Atte Style et uxor ejus.

Joannes Fordman et Agneta uxor ejus.

Stephanus Gemot et Agneta uxor ejus.

Willelmus Holyard et Isabella uxor ejus.

Joannes Rede et Emota uxor ejus.

Joannes Hoschedowne et Clemens uxor ejus.

Robertus Lote, *or* Sote, et Margareta uxor ejus.

Haymond Elkok et Elizabeth uxor ejus.

Wilhelmus Had et Christina uxor ejus.

Joannes Lomkcrft.

Alicia Tiliatte.

Thomas Tiliatte et uxor ejus Joanna.

Thomas Turbut et Julian uxor ejus.

Stephanus Goldbryge et Joanna uxor ejus.

Wilhelmus Ab de Gate et Margeria uxor ejus.

Semain Dawsons et Agne uxor ejus.

Thomas Boneputte et Agneta uxor ejus.

Wilhelmus Parke.

Stephanus Donyngbury.

Robertus Kenyugale.

Domina Alexandria Dewerey.

Joannes Alby et Joanna uxor ejus.

Nicolaus Stadam.

The above is upon one page in a hand of the fifteenth century.

*Nomina fratrum receptorum in Roma de dioc. Eboracense.*

In primus Joannes Losthows, civis Eboracensis, frater Hospitalis Beatæ Thomæ martyris in Urbe Romana, qui misit ducatus auri de camera novem Kl. x. Ann. Dom. MCCCC<sup>mo</sup> in partem solutionis xl. solidorum sterlingorum Angliæ quos dictus Joannes transmisit hospitali prædicto in elymosinam, sed per cambium Londonis et Bononiæ. De dicta summa deficiunt pecuniæ in futurum, ut creditur, per eundem restituendæ. Receptæ fuerunt pecuniæ prædictæ in manus venerabilium virorum Domini Joannis Diconson, Domini Wilhelmi Typtone, Domini Joannis Wytton, presbyterorum dictæ diocesis anno ut supra die iii mensis Julii Romæ. Et dicta summa recepta est Romæ in xiii florenis de Reno et ii Bol[oniæ] antiquis, quibus computatis per bancharium inventum est deficere de summa sex nobilium ut præfertur.—Duc. ix. bl. x.

Robertus Clay et Agnes uxor ejus; Rycall de parochia de Recalle; in primis Joannis Hampsterley et Joanna uxor ejus; *Item*, Jno Hampsterley; *Item*, Joannes Hampsterley; *Item*, Thomas Hampsterley; *Item*, Robertus Hampsterley; *Item*, Wilhelmus Hampsterley; *Item*, Robertus Hampsterley; *Item*, Annynes [Agnes] Hampsterley; *Item*, Margaretta Hampsterley.—Solverunt x. duc.

Durham.—From the diocese of Durham: Norman, John, Mr.; Wynston, John; Forster, Richard; Midleton, John; Pruels, John; Byllingham, Richard.

Lincoln.—Diocese of Lincoln. Under this head occurs the University of Oxford—Parish of St. John Baptist; Merton College, Oxford. A list of sixteen names. St. John's Hall, three names.

Ely.—Diocese of Ely. Dryfield, Thomas, Cambridge, May 24, 1471.

Norwich.—Diocese of Norwich, 1492. Eleven names, ten being females, eight of them in company with the Prioress of Campsey.

London.—Diocese of London, fifty-four names; among them is Scott, Thomas, alderman; Wyfold, Nicholas, *id.*; Godard, W. brother, junior, Professor in Theology.

Worcester.—Diocese of Worcester, upwards of six hundred names, many of them men with their wives. The first is—Berkeley, James, Dom. Miles; Berkeley, Isabella, Dna., his wife; Berkeley, William, Dom., Miles, and the names of five of his sons and daughters.<sup>1</sup> After the last name in the list, viz., Leylond, Rich., Dom., follows the date, 1467.

<sup>1</sup> These noble pilgrims may have been James, the sixth Lord Berkeley, who was second son of Sir James Berkeley, Knight, and his wife Elizabeth, daughter and heir of Sir John Bluet, Knight. James, the sixth lord, married twice, his second wife, by whom alone he had issue, being Isabella, widow of Henry, son and heir of William, Lord Ferrers of Groby, and second daughter of Thomas Mowbray, created the first Duke of Norfolk, and Earl Marshal of England, September 29, 1396. William may represent the eldest son of James, who with three brothers, and three sisters, were James's issue. But the date in the Pilgrim-Book, 1467, if correct, raises a doubt, as the said James, the sixth lord, appears to have died in 1463. The Berkeley family of Spetchley Park, Worcester, is descended from Thomas Berkeley, the fourth son of the above James, the sixth lord, whose grandson, Rowland Berkeley, Esq., M.P. for Worcester (who died in 1611), purchased the Spetchley estate from Philip Sheldon, Esq. (See Burke's *Peerage*).

Lichfield, 1466.—Diocese of Lichfield, Lygh, Richard; Worth, Robert.

Hereford.—Diocese of Hereford. Rede, Richard, Doctorum, Doctor, Canon, and Dean of Hereford.

Chichester.—Diocese of Chichester. Rev. Father in Christ, Adam Moleyns, Bishop of Chichester, olim Camerarius, and Auditor, and always a protector of this Hospice.<sup>2</sup> Wynchilsey, Laurence, Dom., Prior of Michelham, a canon of the Order of St. Austin.

1504.

December 8. Vaughan, John, priest, and chaplain of Sir John Williams, Knight. Diocese of Bangor.

December 9. Halsey, Thomas, Mr., a student of Bonn. Diocese of Lincolnshire.

December 30. Williams, Rev. Mr., Rector of Witcombe, diocese of York, but living in Gloucestershire.

1505.

January 8. Theodoric, Dom, O.S.P., native of Cambridgeshire.

January 12. Fackenham, William de, Canon of the Order of St. Austin and Monastery of Hemiton, Norfolk, diocese of Norwich.

January 12. Oxford, William, Dom., Canon Regular. Remaining by licence at Hoo, diocese of Rochester.

February 13. Bend, John, Dom., Prepositus [Rector] of the College of St. John the Evangelist of Rusborough, diocese of Norwich; and Martin, Dom., priest, his chaplain, for three days. Their servant for eight days.

February 13. Johnes, Dom., parson, Vicar of St. Mary's de Stratton, county Norfolk.

February 13. Treyg[on]livel, John, Dom., Vicar of Exeter Cathedral. Legate, Thomas, Vicar of Sporse, county Norfolk, a native of Chinton, diocese of Bath; Layfield, William, priest

<sup>2</sup> Adam Moleyns, Archdeacon of Taunton, in 1440. Promoted to the see of Chichester in 1445. He had been Prebendary of London, Archdeacon and Deacon of Salisbury, and Prebendary of York. He was murdered at Portsmouth, January, 1450 (Leland, *De Script. Brit.* p. 454; *Le Neve*, i. 247). John Arundel, Archdeacon of Richmond, and physician to Henry VI., succeeded to the see of Chichester on the deprivation of Reginald Peacock in December, 1457. Died October 18, 1477, and was buried on the south side of the choir of Chichester. A short MS. in the Stonhurst collection, in the handwriting of the Dowager Lady Arundell of Wardour, states that: "The matriculation books of the University of Oxon not commencing till about the 6th of Elizabeth, and not in any way regular till the year 1574, and the register-book of Exeter College, into which Bishop Arundell was admitted, not beginning till long after his time, it is almost impossible to find out the place of his nativity; but in all probability he was a west countryman, and of the very ancient family of the Arundells of Lanherne, in Cornwall. He was Fellow of Exeter College, and in 1446, Proctor of the University, and after took his Doctor's degree in physic. He was Rector of Kybworth, in Leicestershire, Prebendary of York, Sarum, and Paul's, and Archdeacon of Richmond. In 1448, he was made a canon of Windsor; afterwards became Dean of Exeter. He was chaplain and first physician to King Henry VI., being always in great favour with that Prince. In 1459[7], he was promoted to be Bishop of Chichester. In 1471, he gave an estate called Binfield Sands for the support of a chantry in the cathedral."



- of Sarum; and Wais, William, priest of Hetley, in Suffolk (January 14th).
- February 14. Beningham, Nicholas, O.S.B., of the Norwich Monastery; Atkinson, William, priest of Norwich diocese; Heddon, John, *id.*; Fox, Richard, Dom., of Myddilsam, *id.*; Hayward, John, Dom., of Hockholt, same diocese.
- February 18. Fisher, Robert, and Tate, William, students of Bonn; Hangemer, Richard, and Guinn, David, priests, diocese of Bangor; Abron, Richard, Dom., Bangor.
- February 23. Houseman, John, Brother, a Carmelite, diocese of London; Osborne, Robert, Carmelite, of the London House.

Then follows a list of pilgrims *in forma pauperum*, 1504. Among others—

## 1504.

- November 25. Danson, John, a scholar, county Lancaster; Lambard, John, a scholar, diocese of Lincoln; Walton, Thomas, scholar, Heevilsal, Staffordshire; Madescome, George de Wylbey, scholar, diocese of Lincoln; Helwel, John, scholar of Granthorp, diocese of Lincoln; Barber, Thomas, scholastic, of Louth, Lincoln.

## 1505.

- January. Clifford, William, parish clerk of the Church of St. Nicholas, in Old Fish Street, London (Nov. 12); Pepin, of Great Horwood, Bucks, a little innocent of twelve years old, who because he arrived nearly half dead, remained until the beginning of May in the Hospice.
- January 30. Hugson, Richard, of Carlisle, scholastic; Vice, Henry de, born at Gonerb, Lincoln diocese, scholastic.
- March. Rawlin, John, a sailor, a native of Ludlow, wounded by robbers, and half dead; remained for thirty-six days, until he recovered, to the great burthen of the Hospice.
- March 8. Spring, Wm., a scholar of St. Giles', London; Payne, Henry, scholastic, diocese of Exon.; Benson, William, *id.*, diocese of Lincoln; Webster, Robert, *id.*, diocese of York.
- March 20. Recall, William, *id.*, of Vraton, diocese of York; Hardy, Thomas, *id.*, diocese of Lincoln.
- April 7. Farnish, Thomas, cleric, of the village of Southampton.
- April 29. Weymer, Humphrey, scholar, of Wurwell, Salop.

The total under this head was forty-eight.

The total pilgrims for the last six months was eighty-two.

Pilgrims under the head of "noble." Among others—

- May 4. Hopton, John, captain in the navy, of Salop; Green, Thomas, Dom., Rector of Woodmonstorne, diocese of Winchester; Argolk, priest, of Lambeth, London.
- May 11. Clerke, Richard, Brother, Carmelite, of the London House; Whight, Richard, Brother, O.P.; Smith Robert, *id.*
- June 14. Sheppard, John, captain of the ship *St. Anne*; Skinner, Thomas, Mr., Bury St. Edmund's; Wilson, William, Augustinian, Canon of the Abbey of Dale, near Derby.

June 19. Shroggs, Robert, Brother, O.P., Canterbury ; Backster, Richard, Brother O.P., Worcester ; Waring, Nicholas, naval captain.

July 29. Davis, Richard, D., priest, of Marshall, county Pembroke.

September 15. Rich, Richard, D., hermit of Grantham, county Lincoln.

October 17. Harpsfield, Nicholas, student of Bonn.

November 15. Dore, William, Brother, Order of Friars Minor, London.

January 30. Mortimer, John, King's messenger ; Duran, Robert, Friars Minor, London ; House, John, *id.*

March 9. Wingfield, Robert, Dom., nobilis of Suffolk, and hostiarius of the King's chamber.

March 10. Wingfield, Richard, his brother.

[A list of twelve priests of Norfolk and Suffolk.]

March 25. Allen, William, Vicar of Briston, diocese of Norwich ; Bromley, Richard, Order of Cistercians, of Vallecruise, diocese Llandaff.

April 4. Thomas, David ap, priest of Llandaff.

Total under the head of noble, 15.

*Poor Pilgrims from May 4, 1505, to May 4, 1506.*

1505.

(Among others) May 7. Grant, Robert, scholar, Oxford. [A list of ten sailors from the ship *Anne Clerk*.]

May 12. Wright, William, parish clerk of Lynn, was in the hospice for sixteen days.

July 14. Spence, Thomas, scholar, of the city of Lincoln.

August 24. Hoggs, John, a scholar of Camelford, in Cornwall.

October 16. Five sailors of the Royal Navy.

December 17. Three sailors of the ship *Thomas*, of London.

1506.

February 19. Ten sailors of the ship *Margaret*, of Southampton.

March 22. Skeller, Thomas, scholar, Oxford, remained for fourteen days.

March 23. Wydought, Thomas, Premonstratensian, Canon of Langdon.

March 25. Topcliff, Thomas, of the College, Fodringham.

April 1. Coke, John, scholar, of Bexley, Kent.

April 2. Grome, William, scholar, of Barklely-upon-Humber, diocese of Lincoln ; Dey, Henry, scholar, Skrebroke, county Lincoln ; [List of twelve Welshmen from the diocese of St. Asaph].

April 5. London, Maurice, a sick Welshman, remained for sixteen days, and being unable to speak any other language, the Hospice was burdened with a Welsh interpreter to wait upon him ; Mather, John, scholar, of Crewkerne, diocese of Bath.

April 12. Johnson, Henry, a Welsh hermit.

Total of pauper pilgrims for the year, 147.

Total of pilgrims for the year, 202.

*Names of Noble Pilgrims from May 4, 1506, to May 4, 1507.*

1506.

May 14. Standish, Henry, Br., D.D., Provincial of the Minorites in England, diocese of Coventry ; Draper, Thomas, Br., D.D., of the same Order, diocese of Hereford ; Warner, John, Br., D.D., of the same Order, Prior of St. Francis, Bedford.

- May 19. Gardiner, William, Br., Carmelite, of Newcastle.  
 May 20. Holen, John, Br., Friar Minor.  
 June 12. Evans, John, Dom., Rector of St. Mary Axe, London.  
 June 17. Breynford, John, Dom., monk of Bury St. Edmund's monastery; Jury, Robert, Dom., Vicar of Thruston, in Suffolk.  
 June 27. Key, Richard, Br., of the Order of St. Austin, of the Augustinian monastery, London.  
 July 16. Ephane, Thomas, Choir Vicar of the Church of Me. [? Menevia]; Daniel, Hugh, Sir, Kt. of St. John of Jerusalem, came from Rhodes and passed on to England.  
 July 21. Derian, William, Br., London Carmelite.  
 September 21. Bushe, William, Dom., Carmelite.  
 September 24. Chambers, John, M.D. and A.D., Durham.  
 September 25. Coton, John, Dom., priest, London.  
 October. Mör., Robert, Carmelite, of London.  
 October 28. Barker, Robert, Dom., Vicar of Tidering, Norfolk; Knight, William, Dom., D.L., London; Ifish [Yfish], Thomas, Mr., Norfolk.  
 October 29. Stanley, John, Br., of the Friars of St. Austin, London.

## 1507.

- February 16. Roberts, Henry, Dom., Beret, William, Dom., Jackson, Richard, Mr., of Urthnesham [? Earsham]; Date, Richard, Dom., Rector of Coton; Basse, William, Dom., all priests of the diocese of Norwich.  
 February 18. Grantham, Thomas, merchant; Kynebery, William, Br., of the Order of St. Dominic, Rector of Suelonds.  
 February 19. Bramford, Robert, Dom., Canon of the Order of St. Austin, Vicar of Rishmer, diocese of Norwich.  
 March 14. Fisher, Christopher, Dom., Rector of Towcester.  
 March 15. Dussing, Robert, Mr., Rector of the parish church of Wickham; Croche, Peter, Dom., professed Canon of Taunton, diocese of Bath, residing in Suffolk.  
 March 28. Conwey, John, Abbot of the Monastery of the Blessed Virgin in the Island of Bassay [? Anglesey], diocese of Bangor.  
 March 30. Ashley, Thomas, priest, diocese of Durham.  
 April 3. Two London merchants.  
 April 16. Guttrie, William, priest, diocese of Llandaff, came from Bath.  
 April 20. Stint, Mr., student, diocese of Lincoln; Flemyng, David, Rector of Oster-hanger and S. Petri ppe. Calisiā.  
 April 22. Wode, William, a Cistercian monk, of Thame; Taylor, Robert, Cistercian monk, of Stanlake; Roger, William, Dom., Rector of Kingsdown, diocese of Canterbury or Rochester.  
 May 1. Partrich, James, monk of the Order of St. Bernardine de Ruley [? Rowley].  
 Total of pilgrims under the head of noble for the year, 49.

*List of Poor Pilgrims from May 4, 1506, to May 4, 1507.*

## 1506.

- May 5. [Among others], Wurseley, Nicholas, scholar, of the parish of Eggle, Lancashire.  
 May 14. Brown, Robert, scholar, of Southam, in county of Devon, and remained thirty days on account of sickness; Morynge, Thomas, scholar, of diocese of Winchester; Morel, Robert, scholar, of Lancaster.

- May 24. Hart, Edmund, scholar, of Hemyslay, diocese of York.  
May 29. Wright, William, scholar, of Byland Abbey, diocese of York.  
June 12. Hamand, Henry, scholar, of Godalming, diocese of Chichester.  
June 17. Cramyngton, Robert, servant to the Prior of Gisborne Abbey, who died at Jerusalem, with his master, Richard Gilford, Knight of the Garter; Marton, Michael, a scholar, of York; three from Shepton-Mallet, one of whom was a cloth cutter.  
July 16. Edwards, Henry, scholar of Ramsbury, Lincoln; Smith, Thomas, scholar, of Ramsay.  
August 13. Arper, William, a scholar, of Broome, diocese of York.  
September 19. Smyth, John, scholar, of Cherton, in Norfolk; Cocks, Thomas, Br. of the Order of Preachers, London.  
October 23. Holden, Lionel, a monk of Malmesbury.

1507.

- February 14. Brekestrete, William, a clerk, diocese of Norwich; [a list of twenty poor Welsh pilgrims].  
Total of poor pilgrims for the year, 156.  
Total pilgrims for the year, 205.



## THE PILGRIM-BOOK.<sup>1</sup>

ON December 29, A.D. 1580, which day is consecrated to St. Thomas of Canterbury the Martyr, the English College, Rome, took possession of the English hospice in the same city, together with its property, by virtue of a Bull of His Holiness Pope Gregory XIII., with the obligation attached of receiving and entertaining Englishmen visiting Rome out of devotion, according to the statutes of the said hospital, which ordain that poor pilgrims shall be retained for eight days, but the higher class and rich for three days.

1580, December 29.

Arundel, Thomas, the illustrious Mr. [Dom.], an Englishman, of the diocese of . . ., was this day admitted as the first guest, and remained with us for three days.<sup>2</sup>

<sup>1</sup> From the archives of the English College, Rome. MS. 282.

<sup>2</sup> By the kindness of Lord Arundell of Wardour, we have been furnished with the following interesting particulars relative to this, the first guest of the English Jesuits, at the ancient national hospice in Rome. Thomas Arundell, afterwards Sir Thomas, and later on the first Lord Arundell of Wardour, left England about the age of twenty, with permission to travel, and with an autograph letter of recommendation from Queen Elizabeth to the Emperor Rudolph II. This letter, a copy of which is subjoined, printed for the first time *in extenso*, is taken from a copy apparently procured by Sir Thomas Arundell from the Imperial Archives, endorsed, "Elizabeth, to the Emperor, in my Lord Arundell's behalfe, August 6, 1596, Eliz. xxxix., writt. Feb., 1579, Eliz. xxii." But a letter, believed to be the original, is preserved in the muniment room of Wardour Castle:—"Elizabetha Dei gratia Angliæ, Ffranciæ, et Hyberniz, Regina, fidei Defensor, etc., Serenissimo et Potentissimo Principi ac Dno. Rudolpho Divina favente clementia Romanorum Imperatori semper Augusto fratri consanguineo et amico nrõ charissimo salutem et rerum prosperarum felicissima incrementa. Serenissime Principe frater et consanguinee noster perdilectus. Adolescens in melioribus literis probe institutus ad rerum usum colligendum et nobilium et provinciarum mores perdiscendos in Germaniam hoc tempore aliasq. nonnullas Europæ Regiones proficiscitur. Ideoque suppliciter a nobis discedens petiit ut se Imperatoriæ tuæ magestati literis nrīs comendaremus. Quod nos pro nostra in optimæ spei adolescentem et nobis sanguinis propinquitate conjunctum charitati fecimus perlibenter. Orantes summopere Mtem. tuam ut Thomam hunc non solum in Imperio clementer protegas et principali favore juves verum etiam literis (si Italiam regnumve Neapolitanum petere volet) de meliori nota comendari velis. Hoc ut nobis pergratum erit sic nos vicissim Imperatoriam tuam Mtem. sororiis omnibus officiis demereri studebimus. Quam Deus opt. max. in omn. florente felicitate diutissime conservet. Dat. ex palatio nrõ. Westmonasterii die decimo Februarii Anno Dmi.

1581.

Hornig, Thomas, and Johnson, Francis, Englishmen, of the diocese of Norwich, were admitted to the hospice January 1st, by command of his Holiness, that they might be instructed for a time in the Catholic faith, but they remained in the College until March 31.

Mather, Richard, of the diocese of Chester, was received to the hospice January 3, and tarried nine days.

More, Thomas, diocese of Durham, was received January 3, and stayed ten days.

Sanders, Thomas, and Lombard, George, both of the diocese of Exeter, arrived on February 2, and stayed twelve days.

Cusin, Robert, diocese of Bath and Wells, on February 14, and stayed ten days.

MDLXXIX. Regni vero nr̃i. vicessimo secundo. Stis. Anglo. Vera. Ser. bona soror et consanguinea.—ELIZABETH R."

In the margin—"Nr̃e. Charissime. Is qui has profert Thomas Arundelius consanguineus."

It appears from a letter discovered in 1862 by Count Macdonnell in the Imperial Archives, Venice, that Rudolph II. subsequently gave Thomas Arundell a letter of introduction to the Doge of Venice. The following is a copy of this letter, which is given for the first time in print.

"A.D. 1580. Letter of recommendation of the Emperor Rudolph II. to the Doge of Venice in favour of Thomas Arundell, afterwards the first Lord Arundell of Wardour." From the original on the file of letters of Emperors and House of Austria from 1536 to 1811, in the State Archives, Venice,—

"Rudolphus Secundus, Divina favente clementia electus Romanorum Imperator, semper Augustus, etc.

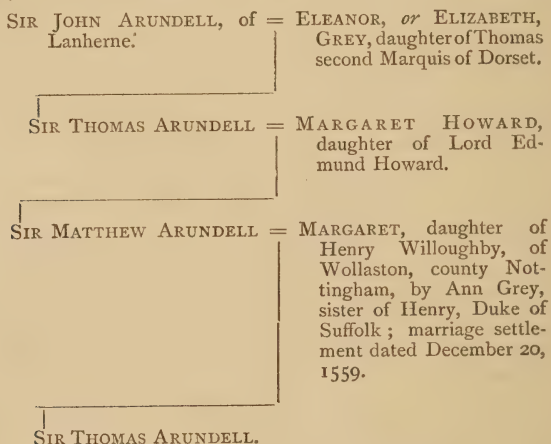
"Illus. Dux, amice charissime. Præsentium exhibitor Illu. syncere nobis dilectus Thomas Arundelius a Serenissima Principe Domina Elizabetha, Regina Angliæ, Franciæ, et Hybernæ, sorore et consanguinea nostra charissima tanquam Serti. suæ sanguinis propinquitate conjunctus, singulari nobis studio commendatus est. Quo fit, ut cum idem Thomas Arundelius quem præter natalium splendorem in melioribus literis probe institutum esse cognovimus ad rerum usum colligendum ad diversarum Provinciarum mores perdiscendos in Italiam hoc tempore atque inde ad alias etiam Europæ regiones iter facere decreverit. Nos prætermittere noluerimus quin eundem Dilectioni vestræ diligenter commendaremus. Benevole postulantes ut præfatum Arundelium Dilectm. vestram ac Illu. istud Dominium Venetum hac occasione invisurum, una cum suis quos secum habiturus est, suo favore omnique humanitate prosequi, seque talem exhibere velit, uti et ipsius adolescentis præclaræ qualitates merentur et Dilectionem Vestram nostri quoque intuitu facturam esse confidimus. Erit hoc nobis in primis gratum, mutuis benevolentiæ nostræ bonæque vicinitatis studiis per occasionem compensandum. Datum in Arce nostra Regia Pragæ die decima tertia mensis Maii Anno Domini millesimo quingentesimo octuagesimo, Regnorum nostrorum Romani quinto, Hungarici octavo, et Bohemiæ itidem quinto,—RUDOLPHUS."

A tergo—Illus. Nicolao de Ponte, Duci Venetiarum amico nostro charissimo.

This letter shows that Thomas Arundell was travelling in Italy in 1580, the year of his visit to the hospice. Queen Elizabeth's reference to Thomas Arundell as "adolescentem nobis sanguinis propinquitate conjunctum," may have reference to the marriage of his grandfather Sir Thomas Arundell with Margaret Howard, sister of Queen Catherine Howard, but more probably to his relationship through the Greys—Sir Thomas Arundell's (the grandfather) mother having been Lady Eleanor

Aldred, Samuel [Solomon],<sup>3</sup> diocese of London, on March 10, stayed eleven days.  
 Jackson, Henry and Edward, brothers, of the diocese of Lichfield and Coventry, on May 3, and remained fifteen days.  
 More, Thomas, diocese of Durham. Returned again after three months to the hospice, and received three meals; for his wife a gold crown<sup>4</sup> was given, which supported her for eight days.  
 Davison, Richard, diocese of . . ., on March 14, and remained eight days.

(or Elizabeth) Grey, daughter of the Marquis of Dorset, whose son married the sister of Henry VIII. (Mary, Queen Dowager of France), and was created Duke of Suffolk. But the connection must have been closer still if (as in the pedigree in Sir Richard Colt Hoare's, Wiltshire) Sir Thomas Arundell's mother, Margaret Willoughby, was a sister of the Duke of Suffolk.



In *Records S.J.* vol. v. p. 826, note, some reference is made to the daring bravery of Sir Thomas Arundell, "the Valiant," as he was sur-named, at the siege and battle of Gran, where he was "the first man of mark to charge and enter upon the enemy's ordnance, and shortly after took the Turkish standard with his own hand, and was created a Count of the holy Roman Empire, 1595." In his Apologetic Epistle to Lord Burleigh, he says that, "Being arrived at the camp at the very instant of that great and only battle between us and the Turks," he presented himself as a volunteer in front of the armies, "unknown unto any, and uncommanded of any," and "by means of his plume of feathers and armour embossed with gold and silver, a thing there altogether unknown," he was "presently marked of all men's eyes." Sir Thomas Arundell was created Baron Arundell of Wardour, May 4, 1605.

If the Thomas Arundel mentioned as the first guest at the hospice, should be identified with the above, a fact which seems indisputable, the testimony afforded in our volumes of *Records* will bear witness that the friendship of the family with the Order, which commenced at that early date, has subsisted to the present day.

<sup>3</sup> He is the notorious agent of Walsingham named in Cardinal Sega's report above.

<sup>4</sup> About 4s. 6d. of our money.

Cragg, Humphrey, of the diocese of Stafford. Received on May 4, and remained eight days.  
 Pormott, Thomas, of the diocese of Lincoln. *Id.*  
 Markham, Alexander, of the diocese of Chester. *Id.*  
 Woodward, Philip, of the diocese of Norwich. *Id.*  
 Sherson, Martin, of the diocese of York. *Id.*  
 Thornell, Edmund, of the diocese of Wilts. *Id.*  
 Hardesty, William, of the diocese of York. *Id.*  
 Osborne, Edward, diocese of Lincoln, on May 14th, and remained fifteen days.  
 Westmoreland, the illustrious Earl of,<sup>5</sup> diocese of Durham, with three servants, on May 23, and stayed . . .  
 Holliwell [Holovellus], Nicholas, diocese of Lichfield and Coventry, on May 25. Remained three days.  
 Oven [Ovunnus], John, diocese of York, on May 26. Stayed twelve days.  
 Garth, Thomas, diocese of Durham, on June 11. One day.  
 Brushford, John, diocese of Exeter, June 14. Eight days.  
 Green, John, diocese of Lichfield. *Id.*  
 Mummorton [Mummortensis], Griffith, diocese of Wells, June 22. Seven days.  
 Bullock, George, Lichfield and Coventry, on July 2. Ten days.  
 Lowe, John, London, November 14. Eight days.  
 Vavasour, Thomas, of the diocese of York,<sup>6</sup> on November 14. Remained eight days.  
 Vavasour, James, of the diocese of York. *Id.*  
 Coffin, Roger, of the diocese of Worcester. *Id.*  
 Bennett, Thomas, of the diocese of St. Asaph. *Id.*  
 Bishop, James, of the diocese of Worcester. *Id.*  
 Wiggs [Wiggins], William, diocese of London, on October 3. Stayed fourteen days.<sup>7</sup>  
 Raynes, George [Raneus], diocese of York, on same day. Ten days.

<sup>5</sup> The last of the Nevilles, Earls of Westmoreland, attainted for the northern rebellion in 1569. Note by Nichols in *Collectanea Topographica et Genealogica*, vol. v. Extracts from Pilgrim-Book.

<sup>6</sup> Thomas Vavasour may have been the famous knight who so distinguished himself, with others of the nobility, by raising forces and equipping vessels to defend Queen Elizabeth against the Spanish Armada, that the Queen, in reward of this zeal, and out of particular regard for one of her maids of honour, who was a Vavasour, and acknowledged by her Majesty as her kinswoman, would never suffer the chapel at Hazlewood to be molested, where the Roman Catholic rites still continue to be celebrated (Burke's *Peerage and Baronetage*, "Vavasour of Hazlewood").

<sup>7</sup> Wiggs. For some account of this priest see *Troubles*, series ii. pp. 236, seq. He was a B.A. of St. John's College, Oxford, and was ordained at Rheims on his return from Rome in 1582, and left that College for England February 16, 1583. In 1585 he was in the Tower of London with Leonard Hide and Thomas Alfield, and the three priests were indicted together. Alfield earned the martyr's crown, and the others were reprieved. In *Dom. Eliz.* vol. cxcv. n. 74, printed in *Records S.J.* vol. i. pp. 478, seq., is a list of prisoners in London prisons. "In Newgate: Wiggess, Hurrans, Hyde, bad fellows." He was subsequently transferred to Wisbeach Castle. In *Dom. Eliz.* vol. cxcix. n. 91, we find William Wiggess' character: "a priest, a most traitorous seducer of the Queen's Majesty's subjects from the truth, and from their true obedience. He is a desperate man, and told the Commissioners that he had said Mass, and would say Mass, and that he hoped to say Mass in Paul's."



1582.

... , Roger, of Lichfield and Coventry, on January 10. Remained . . .

Aufeld, Robert, diocese of . . . *Id.*

Bassett, R., diocese of York, February 24. Eight days.

Stoker, George. *Id.*

Pitts, John, Diocese of Winchester, October 3, 1581 (*sic*). Remained eight days.

Stanney, Thomas, diocese of Salisbury (*sic*) Chichester. *Id.*

Collins, Richard, diocese of York, on October 5, 1581 (*sic*). Eight days.

Wright, William. *Id.*

Sherwood, John, diocese of London. *Id.*

Mundane, John, of York, on October 9. Eight days.

Chandler [Chanslerus], diocese of Chester, October 22. Ten days.

Born [Bornus], Gilbert, diocese of Bath, on October 13 (*sic*). Ten days.

A certain Englishman, of the diocese of York, a pauper, received as an alms eight gulei, for he was not then admitted to the hospice, being unknown.

Green, Richard, Englishman, were admitted, November 2. Eleven days.

Shirley, Ralph.<sup>8</sup> *Id.*

Barwis, *or* Barnes [Barnis]. *Id.*

Oldcorn, Edward,<sup>9</sup> Englishman, received April 14, 1582, remained . . .

Powell, William, *Id.*

Chaddock, William, *Id.*

Richards, John, *Id.*

Almund, Oliver, *Id.*

Arrowsmith, Edmund, *Id.*

Fledker, Peter, *Id.*

Thwing, Ingram, diocese of York, servant to Mr. Charles Bassett, and Busbridge, Thomas, were received the same day. Eight days.

— Nicholas, diocese of Oxford, on April 12. Ten days.

<sup>8</sup> In the notice of Ralph Shirley (Diary, No. 85, p. 151, above), it is stated that the student was probably of the Shirley family mentioned in the last volume of *Records S.J.*, and may have been a son of John Shirley, Esq., and his wife Jane Lovett. On subsequently referring to Mr. Evelyn Philip Shirley's *Stemmata Shirleiana* we find that it was so, and that Ralph was the second son. The learned author (see second edition, 1873, p. 79), states upon the authority of Sir Thomas Shirley, that Ralph was intended for the Church, but died without taking Orders, adding from Nichols' *Collectanea Topogr. et Geneal.* that his name occurs among those of the pilgrims who were received at the English College [Hospice], at Rome in the year 1582; but he was not aware of the fact that Ralph passed from the Hospice to the College after the usual stay, having been admitted to the scholar's gown, nor of his premature death in the following month of August, and was hence led into a very natural error of confounding him with another Ralph Shirley of Stratton, Staffordshire (probably an uncle of the student), who was living in the 36th of Elizabeth (1594), when Sir George Shirley, the student Ralph's eldest brother, granted him an annuity of £9 out of the manor of Sileby, in Leicestershire. This is not a solitary instance of the rectifying of family pedigrees by the opening of the English College Diary.

<sup>9</sup> The martyr S.J. See his life in *Records S.J.* vol. iv. series vi.

Two other Englishmen, one of the diocese of . . . ; the other of the diocese of Salisbury, were admitted the same day. Eight days.

Whittington, John, diocese of . . . , on September 27, 1582. Twelve days.

Harrison, John, a pauper, Englishman.

P. . . Catonus [? Eaton], a priest, of Rheims. Admitted October 3, 1582. Ten days.

Phillipps, Peter, English, diocese of . . . , on October 20. Twelve days.

Pole, Geoffrey, Sir, with his son and servant, were received same day. Ten days.<sup>10</sup>

Hyde, Leonard, P., a priest of the diocese of [Sarum]. Same day. Fifteen days.

Hubert, William, and Underwood, Benjamin, two strangers, received July 20, but were not admitted. November 22, 1582.

Morton, Nicholas, Mr., on November 10, 1582. Four days.

Leigh, *or* Lee, Richard, a priest.

Sayers, Robert, Englishman. Admitted October 28. Eight days.

Calverley, Edmund, *Id.*

Jones, Robert, *Id.*

Wage, Andrew, *Id.*

Edwards, Richard, *Id.*

Kellison, Matthew, *Id.*

Owen, Laurence, *Id.*

Trevellyan, John, diocese of Exeter, on December 5, 1582. Eight days.

1583.

Green, John, diocese of London, on February 27. Eight days.

Aldred, Solomon, of London, March 11. *Id.*

Adeton<sup>11</sup> [Adeitonus], Christopher, diocese of London, March 15. *Id.*

Morris, Richard, Gloucestershire, on March 24. Nine days.

Bradshaw, Robert, Staffordshire. *Id.*

Nicholson, William, diocese of Chester, March 31. Thirteen days.

Simpson, Richard, priest, diocese of Chester, April 2. Eleven days.

Buck, John, diocese of London. *Id.*

Reynold, John, diocese of London, on April 3. Ten days.

Goodwin, William, diocese of London. Remained in the city at the expense of the Hospice, with his wife, for twelve days.

They arrived on March 18.

<sup>10</sup> Pole. Sir Geoffrey Pole was probably one of the sons of the Countess of Salisbury, who, with her two sons, Lord Montague and himself, were condemned to death by the brutal King Henry VIII. The Countess was butchered at Cowdray in 1541, under circumstances of the most savage atrocity, briefly referred to in *Records S.J.* vol. iii. p. 790. Lord Montague was also executed, but Sir Geoffrey Pole falling sick was reprieved. His estates were confiscated, and he lived upon his wife's property, who was an heiress, daughter of Sir Edward Paginham (descended from the Kings of Ireland). He had many children. One of them, probably the boy who is named in the Pilgrim-Book, may have been Geoffrey, whose exploits in Lancashire are referred to in *Records S.J.* vol. iii. as above, Addenda. Among others, he made a luckless priest-hunter, who was in search of him, eat his own warrant, upon a threat of instant death, and a vow never more to molest Catholics. His sister became an Augustinian nun at Louvain. His daughter became a nun in 1622, and in 1639 was chosen Superior at Bruges, where she died November 4, 1640.

<sup>11</sup> Nichols calls him Alderton.

More, Thomas, of the diocese of Durham. Remained in the city, with his wife, at the expense of the Hospice for nine days.  
Walpole, Henry,<sup>12</sup> of the diocese of Norwich. Received April 15, for eight days.

Lovelace, Thomas, of the diocese of Canterbury. *Id.*

Floyd, John, of the diocese of Bangor. *Id.*

Tancred, Charles, of the diocese of York. *Id.*

Shington, Richard,<sup>13</sup> of the diocese of Chester. *Id.*

Owen, William, of the diocese of Bangor. *Id.*

Yonger, [Young], James,<sup>14</sup> of the diocese of Durham. *Id.*

Brinckley, Stephen,<sup>15</sup> diocese of . . ., September 17. Ten days.

Bagshaw, Christopher, priest, diocese of Lichfield. Received September 21, and remained for eight days.

Staverton, William, diocese of Salisbury. *Id.*

Warcopp, Thomas, diocese of Carlisle. *Id.*

Bawdwin, William, diocese of Exeter. *Id.*

Harrison, John, diocese of Peterborough. *Id.*

Potter, George, diocese of Canterbury. *Id.*

Kennett, Samuel, diocese of Canterbury. *Id.*

Lesley, William, diocese of Winchester. *Id.*

Roberts, John, diocese of Peterborough. *Id.*

Bustard, George, diocese of Hereford. *Id.*

Bayley, Christopher,<sup>16</sup> diocese of Durham. *Id.*

Warford, William, diocese of Gloucester. *Id.*

Dudley, Richard, diocese of Carlisle. *Id.*

Johnson, William, diocese of York. *Id.*

Fixer, John, diocese of Winchester. *Id.*

Fowler, Francis, diocese of Bath, on September 26, for nine days.

Morgan, Polidore, priest, of the diocese of London. Arrived at the Hospice September 28. Stayed eight days.

<sup>12</sup> Walpole. This was the martyred Fr. Henry Walpole, S.J. See Diary, p. 157, No. 108.

<sup>13</sup> Nichols says, "Shingletonus" (or Singleton). It was probably Fr. Richard Singleton, S.J., mentioned in *Records S.J.* vol. v. Addenda.

<sup>14</sup> This was the notorious apostate and dangerous spy, whose name figures so conspicuously among the State Papers in the Public Record Office. Extracts from some of his advertisements and examinations, historically interesting, will be found in the Introduction. In one of them he offers in undisguised terms to "displace," or in other words to murder, Fr. Robert Parsons, "the only man England need fear."

<sup>15</sup> This was the friend of Fr. Robert Parsons and George Gilbert, being one of the Catholic Association established by the latter. See life of Gilbert, *Records S.J.* vol. iii. series viii. In the winter of 1581 the famous book, *The Christian Directory*, or, *Book of Resolutions*, was printed by Fr. Parsons at Rouen. The printer first employed there was George Flinton, who devoted himself for some time to the production of English books. On his death Stephen Brinckley, who in June, 1583, had been set free from the Tower, and had afterwards been to Rome with Fr. Parsons, was able to take his place and resume his own most useful work as an English Catholic printer (*Records S.J.* vol. iii. series vii. p. 29, citing *Troubles*, series ii. p. 15). Before his imprisonment in the Tower, Brinckley had assisted Fr. Parsons in setting up a private press at a house called Green Street, East Ham, Essex, near London, but it had soon to be broken up and removed elsewhere. In *Dom. Eliz.* vol. clix. n. 36, March, 1583, we find: "Tower prisoners which are to pay their own dyete." Among others, "Stephen Brinckley and William Carter, printers and disseminators of Catholic books." Carter suffered death at Tyburn for the Catholic religion January 11, 1584.

<sup>16</sup> The martyr. See Diary, p. 160, No. 117, above.

Warner, Vincent, diocese of London, September 28. Eight days.  
 Fitzharbour, Thomas [Fitzherbert]. *Id.*  
 Brakenbury, William, and Griffiths, Hugh, of Peterborough,  
 November 4. The former remained twelve days, the other  
 being sick stayed longer.  
 Langley, Robert, Herefordshire, November 7, in order to be in-  
 structed in the Catholic faith. Remained fourteen days.  
 Ferr, Richard, Herefordshire, November 23. In the Hospice eight  
 days. He afterwards served in the refectory for a month.  
 Wenceslaus, Tristram, diocese of Exeter, November 25. Eight days.  
 Trevellyan, John.<sup>17</sup> *Id.*  
 Trevellyan, George, his son. *Id.*  
 Baker, John. *Id.*  
 Yate, Thomas. *Id.*

1584.

Cecil, John,<sup>18</sup> diocese of Worcester, April 24. Eight days.  
 Gosson, Stephen, diocese of Canterbury, April 25, 1584. *Id.*  
 Blount, Richard,<sup>19</sup> diocese of Lincoln. *Id.*  
 Wolsley, Humphrey, diocese of Lichfield. *Id.*  
 Bolland, James, diocese of York. *Id.*  
 Barcroft, Thomas, diocese of Chester. *Id.*  
 Buxton, Christopher, diocese of Lichfield. *Id.*  
 Verstigan, Richard,<sup>20</sup> diocese of London. *Id.*  
 Whitworth, Henry, of Cheshire, August 23. Eight days. He died  
 September 13, 1584, and was buried in our church, 14th of the  
 same month.  
 Tyrell, Anthony P.,<sup>21</sup> priest, of London, September 7. Twenty-four  
 days.  
 Ballard, John, priest, of London. *Id.*  
 Long, John, priest, of Bath. *Id.*  
 Ingram, John,<sup>22</sup> diocese of Hereford, September 7. For eight days.  
 Hawksworth, Thomas, diocese of York. *Id.*  
 Fleck, William, diocese of Norwich, October 1. For eight days.  
 Gifford, George, diocese of Lichfield. *Id.*  
 Foster, George, diocese of Durham. *Id.*

<sup>17</sup> Nichols copies it as "Trevethan." This was probably the father  
 of John Trevelyan (if not the party himself), the recusant named in  
 the report of the Justices of Cornwall to Charles I. *Dom. Chas. I.*  
 vol. cxviii. n. 35, 1628. "The greatest of that faction in the West.  
 A close reserved man, and weighs his words before he lets them fall, so  
 that they conjecture there is much more in his heart than on his tongue.  
 A bold spirit." The Justices inclose a letter from the Bishop of Exeter,  
 relating dangerous speeches of the said John Trevelyan. Amongst others  
 he called Queen Elizabeth "Queen Tebb," applied an unmentionable  
 epithet to her character, and declared that "our Bible was composed of  
 lies and tales" (*Records S.J.* vol. iv. series xi. pt. ii, p. 666).

<sup>18</sup> He afterwards became a spy of Cecil, Lord Treasurer, and is  
 frequently mentioned in the State Paper Calendars, P.R.O., under the  
 name of John Snowden.

<sup>19</sup> Fr. Richard Blount, the first Provincial of the English Province S.J.  
 See Diary, p. 163, n. 127.

<sup>20</sup> "This was the well known author of *The Restitution of decayed*  
*Intelligences*" (Note by Nichols, *Collectanea*, as above). For some account  
 of this celebrated man, see *Records S.J.* vol. iii. series vii. p. 473, note.

<sup>21</sup> The unhappy fallen priest. See Morris' *Troubles*, series ii.

<sup>22</sup> The martyred priest. See Diary, p. 167, No. 147.



- Duke, Edmund,<sup>22</sup> diocese of Rochester, October 1. Eight days.  
 Copley, Anthony, diocese of Winchester. *Id.*  
 Floyd, Richard, diocese of St. Asaph. *Id.*  
 Clayton, Francis, diocese of Lichfield. *Id.*  
 Gray, Robert, diocese of Durham. *Id.*  
 Maire, Anthony, diocese of London. *Id.*  
 Price, John, diocese of Huntingdon. *Id.*  
 Persons, George, diocese of . . . *Id.*  
 Newsham, George, diocese of York, October 14. Eight days.  
 Duck, John, diocese of Dorchester, October 14. For twenty days.  
 Garter, Bernard, diocese of Peterborough, December 3. Eight days.  
 Dobb, Philip. *Id.*  
 A certain English pauper, lately liberated from the Turks, received  
 an alms of two gulei on December 2.  
 Rowe, Christopher, diocese of Exeter, December 9. Eight days.  
 Brown, John, diocese of Worcester, December 14. . . . days.  
 The most Reverend Dom. Owen [Lewis], Archdeacon of Cambray,  
 and his two servants, were received on December 9. Remained  
 eight days.<sup>24</sup>  
 Briggs, John, diocese of Oxon, December 22. Eight days.  
 Coulson, John, diocese of Durham, December 26. *Id.*  
 Radford, John, diocese of Lichfield, December 20. Four days.

## 1585.

- Busbridge, Thomas, diocese of Canterbury, January 20. For five  
 days, and likewise received from Father Rector two gold  
 crowns to relieve his indigence.  
 Trevellyan, John, diocese of Cornwall. *Id.*  
 Osborne, Edward, an English priest, on February 6th received ten  
 gulei as an alms, and divers articles of clothing, for he was not  
 admitted to the Hospice.  
 Lamb, Henry, an English pilgrim, a stranger, not admitted, but  
 received an alms of five gulei from Father Rector, February 12.  
 Paget, the most illustrious Lord, with two servants,<sup>25</sup> February 22.  
 Remained until March 19.  
 Bayley, Reverend Mr., with his servant, March 1. Remained until  
 July 15. Both of them of Yorkshire.  
 Tempest, Robert, priest, came with them. Stayed eight days.  
 Staple, Alexander, London. As there was no room in the Hospice,  
 received thirty gulei, on March 30, for the keep, &c.  
 Pickford, Robert, Cornwall. *Id.*  
 Bruce [Brusens], Norwich. Received his meals in the College, for  
 there was no spare bed in the Hospice.

<sup>23</sup> Diary, p. 166, No. 136.

<sup>24</sup> Afterwards Bishop of Cassano. Frequently mentioned in the Introduction, and in Cardinal Sega's report.

<sup>25</sup> Thomas, third Lord Paget, then under attainder; he died an exile at Brussels, 1589, note by Nichols, *Collectanea*, &c., above. This noble exile and confessor for the faith is referred to in the Annual Letters of the English College, p. 115 above. In *Dom. Eliz.* vol. clxxii., n. 76, August 17, 1584, is an original and very curious and interesting paper: "Inventory of all the goods and chattels belonging to the Lord Paget of Bewdesert, which are in the county of Stafford, and now in the charge and custody of Thomas Gresley, Esq., sheriff, appraised by Francis Aston and others with certain 'horse fleshe,' viewed and appraised in Bromley Park." The inventory extends over five pages, and the sum total, including the horses, is £711 4s. 2d.

Griffiths, James, Landaff. *Id.*  
 Stratford, Arthur, Worcestershire, April 16. Eight days.  
 Nelson, John, Cheshire. *Id.*  
 Palmer, Oliver, *alias* Polidore Plasden, martyr, London.<sup>26</sup> *Id.*  
 Weston, Edward, London. *Id.*  
 Bishop, William, *or* James, Lichfield. *Id.*  
 Walpole, Richard, Norwich.<sup>27</sup> *Id.*  
 Tedder, William.<sup>28</sup> *Id.*

Sixtus V., Pontifex Max.

Orton, Henry,<sup>29</sup> London, sent into banishment. Received with his servant and remained twelve days.  
 Middleton, John, and Southby, Ralph, diocese of York, May 15. Remained eighteen days. Ralph, indeed, afterwards lived longer in the city, at the expense of the College, and the alms of others.  
 Symonds, Anthony, an Englishman, being unknown, was not admitted, but received an alms of three gulei, May 16.  
 Hill, James, Bath, with his servant, June 16. Ten days.  
 Martin, John, Cheshire, June 19. Eight days.  
 Harding, Henry, Staffordshire. *Id.*  
 Lamb, Henry, an English pilgrim, received an alms of two gulei, June 20.  
 Clarke, . . . an unknown English pilgrim, not admitted, but received from the Father Rector an alms of six gulei.  
 Harding, Henry, Yorkshire, July 4, received an alms from Rev. Father Rector of five gulei. He had no letter of introduction.  
 Morris, Richard, Gloucestershire, June 30. Eight days.  
 Cowden [Cowdenus], John, Herts. *Id.*  
 Brown, William, diocese of Norwich, with his servant, July 13. Eight days.  
 Jackson, Robert, diocese of Durham, not admitted, being unknown to all. Received an alms of five gulei, July 24.  
 Stockton, Thomas, diocese of London, taken prisoner by the Turks and maimed, admitted August 12. Received food and clothing by the kindness and charity of many, for eight days.  
 Bewter, Esdras, of London, August 20. Eight days.  
 Williams, Edward, unknown, and without testimonials, not admitted, but because a pauper, received his meals for three days in the College, with two gulei, August 24.  
 Millington, Thomas, of London, and Edward and John, his sons, September 7. Nine days.  
 Gore, John, a priest, diocese of York, September 12. Eight days.  
 Busbridge, Thomas, September 15, received from Rev. Father Rector an alms of two gulei.  
 Trevelyan, John. *Id.*

<sup>26</sup> The martyr. See Diary, p. 169, No. 143.

<sup>27</sup> Brother of Father Henry the martyr. See Diary, p. 168, No. 142.

<sup>28</sup> Tedder is omitted in the transcripts. Nichols gives him as William Tedder, priest, now an exile for the faith of the Lord Christ, of the diocese of Worcester, remained until July 30. Above this is inserted, he afterwards fell, and took to himself a wife." Nichols adds a note, "Tedder and Anthony Tirrell above, were two Seminary priests who recanted at Paul's Cross, in December, 1588."

<sup>29</sup> He had been condemned to death, with the celebrated Jesuit Edmund Campion, at Westminster, November 20, 1581. Note by Nichols above.

- Clarke, Edward, of Bath, September 16. Nine days.  
 Chipper, James, diocese of Bath, September 19. Seven days.  
 Gage, Daniel, diocese of Salisbury. *Id.*  
 Wales, Thomas, diocese of Canterbury. *Id.*  
 Foster, Christopher, diocese of Canterbury, October 4. Eight days.  
     Received also an alms of six gulei from Rev. Father Rector.  
 Foster, John, diocese of Durham. *Id.*  
 Daggs [Dagues], John, Norwich, October 8. Five days, and  
     received an alms of three gulei.  
 Morley, the Most Rev. Dom. Charles, with his servant, October 15.  
     Three days.  
 Allen, William, Rev. Dom., Lancashire, admitted November 4, and  
     remained until he received the Cardinal's Hat, August 7, 1587,  
     xix sc. per month.  
 More, William, priest. *Id.*  
 Hesketh, Thomas.<sup>30</sup> *Id.*  
 Byars, John, of Durham, servant of Rev. Dom. Allen. *Id.*  
 Smurthwhet, Cuthbert, Yorkshire, November 18. Received an alms  
     of four gulei from Rev. Father Rector.  
 Jackson, Robert, Durham, November 20. Received a similar alms.  
 Birkett, Hugh. *Id.*  
 Yellows, William, Devonshire, same day. An alms of two gulei.  
 Osborne, Edward, a priest, November 21. Received an alms of  
     fifteen gulei, with shoes, &c., and other needful clothing.<sup>31</sup>  
 Wenceslaus, Tristram, Exeter, December 10. Eight days.  
 Schauve, Francis, Cheshire, priest, exile for the faith, received  
     December 10, and remained ten days; was also supplied with  
     hat, soutane, and cloak.  
 Griffiths, John, Bangor. *Id.*  
 Hughes, Lewis, Llandaff. *Id.*  
 Harley, Thomas, Worcester. *Id.*  
 Vivian, John, Exeter.<sup>32</sup> *Id.*  
 Sittle [or Little], John, diocese of Canterbury, a laic, came with the  
     last, and stayed the same time.  
 Pocum, Edward, Exeter, a poor man, received an alms of two gulei.

## 1586.

- Oven [Ouvinus], Francis, Oxfordshire, admitted February 20.  
     Eight days.  
 Meredith, Jonas [Dom.], Bristol, a priest, formerly an alumnus of  
     this College, now sent into exile, admitted April 1. Nine  
     days; received likewise an alms of three crowns for neces-  
     sities.

<sup>30</sup> Probably Sir Thomas Hesketh, of Rufford, kt., son of Sir Robert Hesketh and his wife Grace Towneley.

<sup>31</sup> Frequent mention is made of this Douay priest in the Douay Diary.

<sup>32</sup> Lewis Hughes and John Vivian are included in a list of twenty-four priests, of whom nine were subsequently martyrs for the faith, a portion of a number of seventy-two sent into exile from England in 1585. The twenty-four were retained at the English College, Rheims, and placed at the disposal of the President of the College (See Douay Diary, cited in *Records S.J.* vol. vi. series xi. pt. ii. p. 516). Thomas Harley is probably the party referred to in the Report of the High Sheriff of Hereford to the Privy Council, *Dom. James I.* vol. xiv. n. 40, 1605 (*Records*, as above, series x. pt. i. p. 371). "Dr. Harly, a civil lawyer, remaining in Hereford, is exceedingly hott for the Jesuites."

<sup>33</sup> Meredith. See Diary, p. 131, No. 4.

- Whalley, Robert, Dom., diocese of Chichester, a priest, on April 2. Nine days.
- Barker, William, of Yorkshire. Came with the last, and remained eight days.
- Bell, Henry, of Notts. *Id.*
- Britton, Matthew, of Yorkshire. *Id.*
- Buckland, Ralph, of Bath. *Id.*
- Smith, Richard, of Lincoln. *Id.*
- Preston, Roland, of Lichfield. *Id.*
- Sykes, Edmund, of Yorkshire.<sup>34</sup> Priest and exile. April 15. For nine days. Received also an alms of two crowns on leaving.
- Ingles [Inglesius], Robert, of Norwich. *Id.*
- Hartley, William, of Notts.<sup>35</sup> *Id.*
- Morton, Robert, diocese of York, April 29. Nine days.
- Osborn, Edward, priest, again returning to Rome, received an alms of five gulei, with cloak, shoes, &c., June 1, 1586.
- Holliwell, Laurence, on same day. Eight days.
- Gerard, John, Dom.,<sup>36</sup> Derbyshire, on August 5. Eight days.
- Holland, Richard, London, August 9. Eight days.
- White, Eustasius (martyr),<sup>37</sup> Lincoln, October 13. Remained eight days.
- Tempest, Robert, Durham. *Id.*
- Picard, Ralph, Cheshire. *Id.*
- Coffin, Thomas, Worcestershire. *Id.*
- Rainer, William, Lincolnshire. *Id.*
- Francis, Gerard, London. *Id.*
- Warmington, William, Dom., Dorset,<sup>38</sup> priest. For eleven days.
- Rempass, David, Dom., Cornwall. October 11.
- Skinner, Anthony, Dom., a laic, Warwickshire, October 11. For eleven days.
- Morton, Nicholas, Doctor, Yorkshire, December 9. For eleven days.
- Morton, Robert.<sup>39</sup> *Id.*
- More, Thomas, diocese of Durham. Remained in the city at the expense of the Hospice for eight days, and received by way of alms, shoes, clothes, and a cloak.

1587.

- Sliford, or Stiford, Dom., of Cheshire, remained in the city at the expense of the Hospice from February 28 until April 8.
- Goodwin, William, London, May 8. Eleven days.
- Lamb, John, London, May 12. Eight days.
- Jones, Elias, London, June 10. *Id.*
- Aston, Roger, D., Lancashire, June 27. *Id.*

<sup>34</sup>, <sup>35</sup>, <sup>38</sup> Sykes, Hartley, and Warmington are included in the list of twenty-four exiles retained at Rheims, part of the seventy-two priests banished in 1585, and referred to above. Edmund Sykes suffered death for the Catholic faith at York March 23, 1587 (or 8); William Hartley was hanged near the theatre, London, October 5, 1588 (See Challoner's *Memoirs*).

<sup>36</sup> Fr. John Gerard, son of Sir Thomas Gerard, Kt. See Morris's *Condition of Catholics*.

<sup>37</sup> The martyr priest, who suffered death for the Catholic faith at Tyburn December 10, 1591 (See Challoner's *Memoirs*).

<sup>39</sup> Who was afterwards hanged in Lincoln's Inn Fields, August 28, 1588 (See Challoner's *Memoirs*).



Laurey, William, Yorkshire, July 3. Eight days.  
 Smurthwhet, Cuthbert, Worcestershire, August 25. *Id.*  
 Lawrence, George, London, August 28. . . . days.  
 Smith, William, Cheshire, October 3. Twelve days.  
 Aliff, Richard, Winchester. *Id.*  
 Nelson, William, priest, Lancashire. Admitted November 12.  
 Eight days.  
 Gerard, Gilbert. *Id.*  
 Cole, Edward, London. *Id.*  
 Snigo, Octavian, London. *Id.*  
 Banks, Richard.<sup>40</sup> *Id.*  
 More, Thomas.<sup>41</sup> *Id.*  
 Thwing, Edward,<sup>42</sup> Yorkshire. *Id.*  
 Clarke, Anthony. *Id.*  
 Manger [Manguerius], Thomas, Winchester. *Id.*  
 Tichborne, Thomas.<sup>43</sup> *Id.*  
 Norton, Benjamin. *Id.*  
 Sheldon, William, Lichfield. *Id.*  
 Smith, George, Durham. *Id.*  
 Knight, Christ, Carlisle. *Id.*  
 Jenks, Rowland, Lichfield. *Id.*  
 Webb, Edward, London, came to the College March 14. Remains  
 for eight days in the city at the expense of the College.<sup>44</sup>

1588.

Blount, Francis, Dom., diocese of Dorchester, March 25. For  
 nine days. Received an alms of five gold crowns.  
 Bearblock, John, Dom., April 13. For eight days.  
 Chambers, Richard, diocese of Chichester, May 9. Five days.  
 Nicholson, William, Rev. Dom., an English priest, diocese of  
 Carlisle, June 17. For five days.  
 Coffin, Edward, diocese of Exeter, July 17. Eight days.  
 Shane, Francis, *or* Shay, Cheshire, priest, October 13. Twelve  
 days.  
 Yemans, William, priest, Bath. *Id.*  
 Godsall, John. *Id.*  
 Cripps, Edward, Dom., Canterbury, October 19. Seventeen days.  
 A monk from Ghent was admitted October 29. Remained four days.  
 Deacon, John, Rev., Peterborough, priest, October 29. Remained  
 thirteen days.  
 Gore, John, Rev., of Yorkshire, priest, November 16. Twelve days.  
 Griffyths, Thomas, Bangor, priest, November 16. Seventeen days.  
 Daniel, Thomas, Dom., Suffolk, November 26. Nine days.  
 Waterson, Edward, of London, November 29. Thirteen days.

<sup>40</sup> Afterwards of the Society of Jesus, and Superior of the London District (See *Records S.J.* vol. i.). He was a son of Deputy Banks of London.

<sup>41</sup> Probably the great-grandson of the famous Sir Thomas More (and, of course, a different person from Thomas More of Durham relieved above). He and his next brother Henry both resigned their inheritance at Barnborough, county York, to their younger brother Cresacre More, and became priests (See Hunter's *South Yorkshire*, note by Nichols above. See also the More pedigree and family, *Records S.J.* vol. v.).

<sup>42</sup> Thwing, Edward, the martyr. See Diary, p. 175, No. 162.

<sup>43</sup> Tichborne, the martyr. See Diary p. 176, No. 167.

<sup>44</sup> Nichols ends his extracts from the Pilgrim-Book at this point.

Long, John, of Gloucestershire. Same day. Nine days.  
Valentine, Edmund, Canterbury, December 7. Eight days.  
Floyd, Lewis, Bangor, December 12. *Id.*

1589.

Griffyths, Maurice, Bangor, February 2. Ten days.  
Standen, Anthony, Sir, Surrey. February 7. Eleven days in the Hospice ; but twenty-one in the College.  
Hughes, Lewis, Rev., priest, Llandaff, March 16. Nine days.  
Edwards, Thomas, Salisbury, March 28. For eight days.  
Smith, Edmund, Lancashire. *Id.*  
Morton, David, Dom., Yorkshire, April 13. Eight days.  
Bleeck, Thomas, Herefordshire, May 3. *Id.*  
Barksdale, Ralph, Salisbury. *Id.*  
Allott, Robert, Staffordshire, May 27. *Id.*  
Burrell, William, Durham, June 5. Seven days.  
Burrell, Ralph, Durham, July 6. Eight days.  
Jones, Paul, London, August 20. *Id.*  
Hagthorpe, George, Durham, September 2. Seven days.  
Merrick, Owen, Llandaff, September 4. Five days.  
Thatcher, John, Dom., Sussex,<sup>45</sup> September 27. Seven days.  
Martin, Anthony, Dorset, September 22. Eight days.  
Pugh, Henry, Bangor. *Id.*  
Doyle, John, Canterbury. *Id.*  
Medcalf, Anthony, Durham. *Id.*  
Redman, John, Lancashire. *Id.*  
Lampton, Joseph, Yorkshire. *Id.*  
Clarke, William, Staffordshire. *Id.*  
Percy, John, Yorkshire. *Id.*  
Shelley, John,<sup>46</sup> Sussex, October 2. Eight days.  
White, Arthur, London, October 4. *Id.*  
Peckham, George, Dom., Bucks, October 5. Three days.  
Green, Richard, Dom., priest, London, October 29. Eight days.  
Hill, Robert, Northumberland. *Id.*  
Throckmorton, Clement, . . . November 3. *Id.*  
Price, Adler [Adlerus], Dom., Huntington, November 27. Three days.  
Rouse, Richard, Hunts, December 27. Eight days.  
Yate, John, Salop. *Id.*

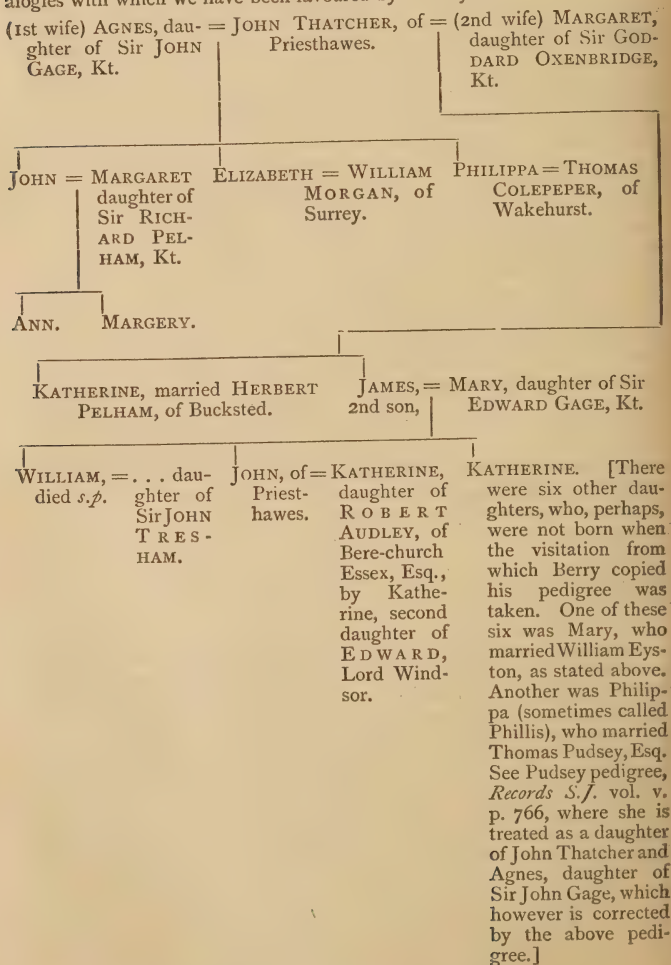
<sup>46</sup> Shelley. This was probably John Shelley, Esq., of the old Hampshire family. See his biography in *Records S.J.* vol. v. pp. 784, seq., "Shelley family." Four of his sons become priests (two of them being Jesuits), and two of his daughters entered convents. He himself entered the Society as a lay-brother, and died at Liege, October 27, 1622.

<sup>45</sup> John Thatcher, Esq., was of the old and now extinct family of that name of Priesthawes, in the parish of Westham, Sussex, of which Charles J. Eyston, Esq., of Hendred House, Wantage, is one of the co-heirs in consequence of William Eyston, of Hendred, marrying in 1610 Mary, daughter of James Thatcher, of Priesthawes. Mary was one of seven sisters who became co-heirs to their father in consequence of their two brothers, John and William, having died *s.p.* This John Thatcher died September 3, 1649, and was buried in the south transept of Westham Church, where a monument erected to him states that "he was the last of the once noble family, who were allied by marriage with the families of Challoner, Lewknor, Oxenbridge, Sackville, Pelham, Colepeper, Stapley, Thresham, and Audley. They were originally of the Broyle in Bingmer,

1590.

Tempest, Edward, Durham, May 8. Eight days.  
 Thules, John,<sup>47</sup> Lancashire. *Id.*  
 Walpole, Michael, Norwich.

and then of Priesthawes in Westham." William Thatcher, the other brother, was buried in the Eyston chantry of East Hendred parish church, where there is a Latin inscription of six lines to his memory on a marble slab. He died April 20, 1620. It is difficult to identify the pilgrim of 1589, there being three John Thatchers, father, son, or grandson, then living—as appears by the following pedigree from Berry's Sussex genealogies with which we have been favoured by Mr. Eyston.



<sup>47</sup> The martyred priest. See Diary, p. 181, No. 184.

Gooderick, Thomas,<sup>48</sup> Leicestershire, May 12. Eight Days.  
 Harley, Thomas, Rev., Worcestershire, May 17. Seven days.  
 Montford, Francis, Norfolk, July 20. Eight days.  
 Dulac, David, London, August 13. Fifteen days.  
 Dulac, Jerome. *Id.*

Pope Sixtus V. died.

Throuburgh, James, September 4. Eight days.

Pope Urban VII.

Bearblock, John, Dom, Canterbury, September 25. Three days.  
 Sackeverell, John, Derbyshire, October 2. Eight days.  
 Richards, George, Yorkshire, October 8. *Id.*  
 Floyd, Griffith, Carnarvonshire. *Id.*  
 Mayo, Edward, Wiltshire. *Id.*  
 Norris, Silvester, Somersetshire. *Id.*  
 Clitheroe, Henry, Yorkshire. *Id.*  
 Sidgreaves, John, Lancashire. *Id.*  
 Sheldon, Richard, Staffordshire. *Id.*  
 Martin, Thomas, Dorset. *Id.*  
 Walpole, Edward,<sup>49</sup> Mr., diocese of Norwich, October 20. Three days.  
 Gardiner, Bernard,<sup>50</sup> Mr. *Id.*  
 Watson, George, Yorkshire. October 22. Four days.  
 Floyd, John, Norwich, October 28. Eight days.  
 Becks, Robert, Cheshire. *Id.*  
 Woodward, Philip, Rev., and his brother Thomas, Norwich, October 29. *Id.*  
 Smith, Thomas, Canterbury, October 29. Four days.  
 Cotton, John, Mr., Winchester, November 28. Six days.  
 Baron, or Baronk [Barunicus], Francis, Yorkshire, November 28. Nine days.  
 Hardesty, Rev. Father, priest, Yorkshire. December 2. Eight days, and was fully clothed.

<sup>48</sup> He was probably from North Creeke, co. Norfolk. See Jessopp's *One Generation of a Norfolk House* (Burns and Oates). Dr. Jessopp names several of the family, to whom we may add a Mr. Goodrick, who was High Sheriff of Yorkshire in 1591 (*Records S.J.* vol. iii. 755, addenda), and another Mr. Goodricke, of the same county, mentioned in the examination of the martyr, Nicholas Postgate (*Records S.J.* vol. v. p. 759). Thomas Goodrick will be found in the Diary, p. 182, No. 186. He died in the College, probably soon after taking the College oath, March 20, 1591.

<sup>49</sup> Edward Walpole was first cousin to the martyred Fr. Henry Walpole. See Diary, p. 182, No. 189.

<sup>50</sup> Bernard Gardiner was second son of Thomas Gardiner, Esq., of Coxford Abbey, and his wife Anne, third daughter of William Calibut, Esq., of Coxford. Bernard Gardiner twice entered the Society of Jesus, and was dismissed on both occasions from the noviceship, the first entry was in 1591, and the second in 1597. On December 21, 1596, we find: "The Rev. Mr. Bernard Gardiner, of the diocese of Norwich, visiting the Hospice and remaining for eight days" (see page 568). He had probably been ordained subsequently to his first dismissal in 1591. In Stonyhurst MSS. Fr. C. Grene's *Collec. C.* p. 206, his entry is recorded at St. Andrew's Novitiate, Rome, thus: "1597, P. Bernardinus, æt. 34; ex. Coll. Angli. Dimissus ex Novitiatu 1598." The reader is referred to Dr. Jessopp's *One Generation of a Norfolk House*, for full information regarding Gardiner and his family.



Skidmore [Scudamore], John, Mr., Herefordshire, December 25.  
Eight days.

Clinton, Guido, Mr. *Id.*

Gregory XIII. Pope.

1591.

Lascelles, Roger, Yorkshire, February 13. Eight days.

Garlick, George, Derbyshire, March 8. *Id.*

Rayner, George, Yorkshire, April 10. *Id.*

Bennett, Edward, St. Asaph, June 28. *Id.*

Sicklemore, Humphrey, London. *Id.*

Bayley, Andrew, Yorkshire. *Id.*

Blundell, William, Lancashire. *Id.*

Batty, Reginald. *Id.*

Talbott, Thomas. *Id.*

Trollop, Cuthbert, Durham, July 10. *Id.*

Blenkinsopp, Francis, Carlisle. *Id.*

Gale, John,<sup>51</sup> Canterbury, August . . . *Id.*

Berrington, John, Herefordshire, August 29. *Id.*

Holker, George, Cheshire, September 7. *Id.*

Hatton, Thomas, Salop, September 20. *Id.*

Holdsworth [Halsworthus], Daniel, Rev. Dr., Salop, September 22.

Five days.

A certain Savoyard was the same day received. *Id.*

Stanley, William, the illustrious, Sir, with two servants, October 5.

Four days.

Innocent IX. Pope.

Crake, Ralph, and a servant, Yorkshire, November 22. Eight days.

Johns, *or* Jones, Elijah, London, November 21. *Id.*

Pringle, Edward, Durham, November 21. Five days.

Innocent IX. died December 30.

1592.

Clement VIII. Pope.

Clarke, Robert, Canterbury, February 1. Eight days.

Beckwith, Arthur, Yorkshire, February 21. *Id.*

Robinson, Francis. *Id.*

Jackson, John. *Id.*

Burton, John. *Id.*

Dorrington, Andrew, Lichfield. *Id.*

Foster, Francis, *Id.*

Whalley, George, Cheshire. *Id.*

<sup>51</sup> This man was a Government spy, who found access to the English Hospice, lived upon his victims there for the usual eight days, during which time, and the week he subsequently passed in Cardinal Allen's household, he was busy in his nefarious work. The following extract from the State Papers, Public Record Office, confirms the Pilgrim-Book (*Dom. Eliz.* vol. ccxlii. n. 29, May 28, 1592).—"Declaration by John Gale, who had travelled for five years: 'Went from Naples to Rome, was entertained eight days in the English College, Rome, where were eighty young English priests, some of whom were to be transferred to Rheims, and thence in couples to England. A new Cardinal was appointed to lie in France for the league. Cardinal Allen at Rome would have had the writer serve him; was in the Cardinal palace seven days; fled thence in company of two friars, who went on a pilgrimage to Loreto.'" Gale calls himself an Englishman and a Lutheran.

Paris, Geoffrey, Chichester. February 21. Eight days.  
 Walpole, Christopher, Norwich. *Id.*  
 Leigh, Henry (*nobilis*), Cheshire, April 4. *Id.*  
 Leigh, Edward, Cheshire. *Id.*  
 Yemans, Richard, Bangor, May 11. *Id.*  
 Courtney, Henry, London, May 24. *Id.*  
 Dacre,<sup>52</sup> the illustrious, Francis, Baron, with his servant, May 28. *Id.*  
 Williams, Edward, Oxford, May 28. Thirty days.  
 Griffyth, Mark, Llandaff, August 30. Before he had completed eight days he fell sick, and remained for forty-six days.  
 Harrington, John, Norwich. Arrived at the College with his wife, with letters of recommendation, and they were supported in the city for fifteen days at the expense of the College.  
 Hawkesworth, Robert, Yorkshire, September 27. Eight days.  
 Button, Richard, Staffordshire, November 2. *Id.*  
 Griffyths, Maurice, Bangor, was admitted for eight days, having first obtained leave of the Cardinal Protector, in consequence of his being within six years of his last entertainment. November 4.  
 Askew, Henry, London, November 5. Five days.  
 Wright, John, Rev. Mr., Yorkshire, with his servant, December 3. Nine days.  
 Taylor, Robert, Mr., Yorkshire. *Id.*  
 Whitty, Francis, Mr., Norwich. *Id.*  
 Fowler, Francis, and a certain Flemish. *Id.*  
 Legg, William, Mr., priest, Wiltshire, December 18. Eight days.  
 Rauford, *or* Ranford, Richard, Mr., Lichfield, December 19. Nine days.  
 Bawdwin, Nicholas, Exeter, December 19. Eight days.  
 Tregian, Francis,<sup>53</sup> Exeter, December 19. *Id.*  
 Wenceslaus, Tristram, Exeter, December 19. Nine days.  
 Markland, Alexander, priest, Lancashire, December 23. Twelve days.  
 Dethick, Dr. . . . Mr., Norwich, December 27. *Id.*

1593.

Markham, Robert, Yorkshire, January 3. Eight days.  
 Chambers, Robert, Yorkshire, February 17. *Id.*  
 Sheppard, Robert, Yorkshire. *Id.*  
 Benson, Robert, Norwich. *Id.*  
 Lowbridge, Gaspar, London. *Id.*  
 Pitts, Henry, Canterbury. *Id.*  
 Bisley, Richard, Cheshire. *Id.*  
 Anden [Andenus], John, Mr., Chichester. March 4. Four days.

<sup>52</sup> According to Burke's *Peerage*, Francis Dacre was son of Richard Lennard, thirteenth Lord Dacre, and his first wife Elizabeth, daughter and co-heiress of Sir Arthur Throckmorton, of Pauler's Perry, co. Northampton, succeeded his father, who died August 18, 1630, as the fourteenth baron. Francis died in 1662, which renders the identity doubtful. The noble visitor to the Hospice may have been his father.

<sup>53</sup> Francis Tregian was the eldest son of that generous and long-suffering confessor for his faith, Francis Tregian, Esq., who was incarcerated by Elizabeth for twenty-eight years, and eventually died at Lisbon, September 25, 1608. After lying in the grave for seventeen years, his body was found wholly incorrupt, and as one alive. For the history and a touching narrative of his imprisonment, the reader is referred to *Troubles*, by Father Morris, series i. His daughter Mary married Thomas Yate, Esq., of Berkshire.

- Champney, Anthony, Yorkshire, March 4. Eight days.  
 Millington, Edward, London, March 6. *Id.*  
 Owen, John, Bangor, March 9. *Id.*  
 Hill, Thomas, Bath, March 23. *Id.*  
 Radolph, Alphonsus de, London, March 30. Three days.  
 Coffin, Christopher, Worcestershire, April 17. Ten days.  
 Mellon, Laurence, Irish, a soldier in the service of Sir William Stanley, coming to Rome out of devotion, and being in want, dined and supped twice, and received an alms of two gulei, April 30.  
 Newsham, George, Yorkshire, May 10. Seven days.  
 Marsh, Walter, London, March [May] 14. Eight days.  
 Coffin, William, Douay. *Id.*  
 Penkeville, Mark, Cornwall. *Id.*  
 Asquith, George, London. *Id.*  
 Barnaby, Francis, Yorkshire. *Id.*  
 Cornforth, Thomas, Durham. *Id.*  
 Whitford, Hugh, Cheshire. *Id.*  
 Goldsmith, William, Norwich, June 3. Eight days, and received an alms of twenty gulei.  
 Fisher, Robert, Carlisle, June 27. Fifteen days.  
 Briscoe, Thomas, Cheshire, July 28. Forty-three days, and received an alms of twenty gulei.  
 Starteven, Richard, Cheshire, August 27. Eight days.  
 Lodge, Milo, Yorkshire, August 30. *Id.*  
 Berridge, John, Lichfield. *Id.*  
 Pole, Gervase, and his brother John. *Id.*  
 Colford, Gabriel, Mr., London, August 30. Nine days.  
 Phythian, John, Mr., Lincolnshire. *Id.*  
 Mush, John, Rev. Mr., Yorkshire, August 30. Nineteen days.  
 Petit, Cyriac,<sup>54</sup> Canterbury, September 10. He fell ill before the expiration of eight days, and remained for thirty-three days.  
 Byfield, William, London.  
 Bannister, George, Worcestershire, October 2. Eight days.  
 Constable, Henry, Sir [Dom.], Yorkshire, October 3. Ten days.  
 Hassall, Walter, Lichfield, October 27. Eight days.  
 Heylen, Griffith, St. Asaph. *Id.*  
 Satterford, John, Lincolnshire, October 30. *Id.*  
 Hill, Thomas, Mr., Lichfield, November 20. *Id.*  
 Hinton, Walter, St. Asaph, November 28. *Id.*  
 Gifford, William, Rev., Winchester, November 30. *Id.*  
 Bryerton, Peter, St. Asaph, December 20. *Id.*

1594.

- Ellis, Griffith, Mr., St. Asaph, January 16. Eight days.  
 Pitts, Robert, Canterbury, April 25. . . .  
 Naylor, William, Gloucestershire. *Id.*  
 Brookes, William, Winchester. *Id.*  
 Talbot, George, Cheshire. *Id.*  
 Tucker, Mr., tradesman, March 19. Eight days.  
 Tiley, John. *Id.*  
 Legg, William, Winchester, March 24. *Id.*

<sup>54</sup> Cyriac Pettit, of Boughton-under-the-Blean, Kent, Esq. His daughter and heiress Anne married Sir Thomas Hawkins, Kt., of Nash Court. Their second son was Fr. Henry Hawkins. See *Records S.J.* vol. iii. series vii. p. 491 and pedigree.

Dobson, Gabriel, priest, Durham. April 9. Eight days.  
 Golding, Richard, Yorkshire. *Id.*  
 Pullen, Joseph, Mr., Yorkshire, May 20. Six days.  
 Warford, William, Bristol. *Id.*  
 Griffiths, Richard, St. Asaph. *Id.*  
 Ellis, William, Yorkshire, July 1. Eight days.  
 Grimston, Francis. *Id.*  
 Saunders, Erasmus, Norfolk. *Id.*  
 Hughes, Humphrey, St. Asaph. *Id.*  
 Isham, Francis, Bath. *Id.*  
 Griffiths, Richard, Bangor. *Id.*  
 Curtis, Henry, Winchester, August 1. *Id.*  
 Holmes, Matthew, Dorsetshire. *Id.*  
 Bykes, Ralph, Devonshire, August 12. *Id.*  
 Cornwallis, Thomas,<sup>55</sup> Norfolk, August 13. *Id.*  
 Udall, John,<sup>56</sup> Winchester, August 12. *Id.*  
 Selam, Laurence, Durham, September 26. *Id.*  
 Scudamore, John, priest, Herefordshire, September 29. Twenty-seven days.  
 Isham, Christopher, Winchester, September 29. Twenty days.  
 Mather, Thomas, Cheshire, October 4. Eight days.  
 Whyarton, Samuel, Yorkshire, November 5. Ten days.  
 North, Thomas, Norfolk, November 21. Ten days, being sick.  
 Hodgson, Thomas, Yorkshire, November 30, and remained until the Epiphany.  
 Martin, John, Cheshire, December 1. Eight days.  
 Throgmorton, Thomas<sup>57</sup> (*nobilis*), with his servant, December 9. Six days.  
 Forster, John, Durham, December 9. Eight days.  
 Price, Adler, Huntingdon, December 16. Being sick, he remained until the Purification of the Blessed Virgin.

1595.

Bestbick, Nicholas, Yorkshire, January 30. Nine weeks.  
 Floyd, Charles, Menevia, June 27. . . .  
 Wilson, John, priest, Lincolnshire, September 21. Ten days.  
 Smith, Richard, Peterborough, October 7. Eight days.  
 Percy, Henry, Irish, of English parents, October 12. . . .  
 Draycott, Philip, Derbyshire. *Id.*  
 Lascelles, John, Yorkshire. *Id.*  
 Hyde, or Gyde, Ralph . . . *Id.*

<sup>55</sup> Probably Sir Thomas Cornwallis, Kt., of Brome. See a letter from him to Burleigh in Diary, p. 209, No. 293, above.

<sup>56</sup> Udall, or Uvedale, as the family is now called, were of Wickham, Hants, and much connected with the Poundes, Cottons, and other Catholic families. A Mrs. Udall is mentioned in the list of killed in the calamitous fall of Hunsdon House, Blackfriars (1623), and was buried at Ely House (St. Etheldreda's), Holborn, with Mrs. Webb (daughter of Lady Blackstone), another of the victims. Some of the family retired to Antwerp, and in 1686, the daughter of James Udall, of that city, was professed a nun (O.S.B.) at Brussels (See *Records S.J.* vol. i. pp. 84, seq., and vol. iii. series viii. p. 577, note).

<sup>57</sup> This may have been Thomas, son of Sir Robert, Kt., and his first wife Muriel, daughter of Thomas, Lord Berkeley. Thomas married Margaret, daughter and co-heir of William Whorwood, Esq., Attorney-General to King Henry VIII. "His life was one continual scene of difficulty owing to his religious opinions, his estates being frequently under sequestration and his person often imprisoned" (See Burke's *Peerage*).



Blount, Cuthbert, Durham, November [? October] 31. . . .  
 Corbett, George, Salop. *Id.*  
 Deacon [Diconus], Edward, Winchester, *Id.*  
 White, Thomas . . . November 7. Eight days.  
 Cecil, John, Mr., priest, November 11. . . .  
 Blick, Thomas, Worcestershire, November 20. Eight days.  
 Garrett [Gerard], Mr., diocese of Chester. *Id.*  
 Flint, Thomas . . .  
 Foxlonge, William . . . November 25. . . .  
 Tipson, Henry, Leicestershire, December 10. Nine days.  
 Potter, Christopher, Devonshire, December 23. Eight days.

## 1596.

Cosens, Robert, Devonshire, January 2. Eight days.  
 Barrett, Richard, Rev. Dr., President of the English College,  
 Douay, with his relative, a boy, and a servant, Warwickshire,  
 March 12. . . .  
 Vincent, Nicholas, Lincolnshire, Vespers of SS. Trinity. Eight days.  
 Ellerker, Thomas, Cumberland. *Id.*  
 Day, William, Hants, June 15. *Id.*  
 Clarke, Francis, Norwich, October 22. Five days.  
 Barker, Maurus, Lincolnshire, *Id.*  
 Fairclough, Alex., London. *Id.*  
 Dickes, George, Salop. *Id.*  
 Isham, William, Bath. *Id.*  
 Curtis, Thomas, Winchester, October 23. Eight days.  
 Kirkham, Henry, Lancashire. *Id.*  
 Thunder, Henry, Canterbury. *Id.*  
 Sewell, Edward, Durham. *Id.*  
 Barnes, Stephen, Salisbury. *Id.*  
 Todder, John, Yorkshire. *Id.*  
 Standish, James Rev. Mr. Lancashire, December 20. Nine days.  
 Gardiner, Bernard, Rev. Mr., diocese of Norwich, December 21.  
 Eight days.  
 Middleton, John, Rev. Mr., Yorkshire, December 28. *Id.*

## 1597.

Bennett, John, priest, St. Asaph, March 27. Eight Days.  
 Nortington, John, Lancashire. *Id.*  
 Aray, Martin, Rev. Mr., Carlisle. Fifteen days.  
 Medcalfe, William, priest, Lancashire. Remained as an alumnus.  
 Ormerod, Peter, Lancashire, March 30. Eight days.  
 Nutter, Elizeus. *Id.*  
 Almond, John.<sup>58</sup> *Id.*  
 Marley, John, Durham. *Id.*  
 Wilson, John. *Id.*  
 Coniers, George, Yorkshire. *Id.*  
 Middleton, Robert.<sup>59</sup> *Id.*  
 Leek, William, Lichfield, April 29. *Id.*  
 Thomas, John, Llandaff, June 24. Nine days. He was admitted  
 by way of charity, although he had no letter of recommen-  
 dation.  
 Delahey, Esdras, a boy, of London, July 7. Twenty days.

<sup>58</sup> The martyred priest. See Diary, p. 201, No. 265, above.

<sup>59</sup> The martyred priest. See Diary, p. 202, No. 268, above.

Coulton, Henry, Mr., Winchester, July 25. Nine days.  
 Marwood, Nicholas, remained here for two days, and on account  
 of the departure of another gentlemen of his diocese . . .<sup>60</sup>  
 Chinnal, Thomas, Penzance, Cornwall . . . Eight days.  
 Singleton, Thomas, Truro, Cornwall . . . Nine days.  
 Budd, Nicholas, Oakhampton, Devon, October 17. Eight days.  
 Hyde, Humphrey, Buckland, Berks. *Id.*  
 Holland, John, Clarley, co. Lichfield, *Id.*  
 Douldfrith, Francis, of Exer, Winchester. *Id.*  
 Rand, Thomas, of Beruntam [Birmingham], co. Warwick. *Id.*  
 Harward, John, of Eushelme [Rusholme], Worcestershire. *Id.*

1598.

Gravener, Joseph, Mr., gentleman, Tewkesbury, Gloucestershire,  
 January 11. Nine days.  
 Walden, Jarvis, gentleman, of Ripley, Yorkshire. *Id.*  
 Thornell, Rev. Dr., February 21. Ten days.  
 Thinge [? Thwing], Ingram, Mr., February 20. Fifty-eight days.  
 Sell, Michael, Littleborough, Essex, March 26. Seventy-two days.  
 Tichborne, Henry,<sup>61</sup> Salisbury, March 25. Forty-eight days.  
 Heburne, Richard, Oxfordshire, April 29. Three days.  
 Birbeck, John, Westmoreland, April 18. Nine days.  
 Chambers, Richard, Yorkshire, July 3. Eight days.  
 Crook, Thomas, Essex, July 9. *Id.*  
 Crook, William, London. *Id.*  
 Smallman, Samuel, Salop, August 13. Twelve days.  
 Yeaton, *or* Heaton, Francis . . . October 7. . . .  
 Bayley, Henry, Yorkshire, . . .  
 Young, Francis, Worcestershire, November 18. Nine days.  
 Greaves, John, Somersetshire. *Id.*  
 Caldwell, Robert, Worcestershire. *Id.*  
 Leuson, Edward, Lichfield, November 21. Fifteen days.  
 Alabaster, William, Norfolk, November 21. Eight days.  
 Cornwallis, Richard.<sup>62</sup> *Id.*  
 Heigham, Richard, Essex, November 21. Fifteen days.  
 Bishop, William, priest, November 10. Five days.  
 Charnock, Robert. *Id.*

1599.

Price, Jerome, Hunts, January 24. Twenty-two days.  
 Clarke, Anthony, priest, Yorkshire, April 22. Nine days.  
 Wandless, John, London, June 6. Seven days.  
 Wilson, John, Staffordshire, June 2. Eight days.  
 Addcott, Thomas, a poor man, received July 4. Eight days. He  
 was clothed, and on his departure given new shoes and twenty  
 gulei from Fr. Rector.

<sup>60</sup> Unfinished 'entry.

<sup>61</sup> This was probably Sir Henry Tichborne, who was knighted in 1623, the fourth son of Sir Benjamin de Tichborne and his wife Amphilis, daughter of Richard Weston, Esq., of Roxwell, Essex, one of the Justices of the Court of Common Pleas. Sir Henry founded a branch of the family in Ireland, and his grandson Henry Tichborne was created a baronet, and afterwards a peer in 1715, as Baron Ferrard of Ferrard, co. Louth. The title died with him (See Burke's *Peerage*).

<sup>62</sup> Son of Henry Cornwallis, Esq., and his wife, Ann Calibut. Diary, p. 208, No. 293, above.

- Ascan, Bowtnor Edward, Cheshire, August 2. Eight days. He would scarcely receive wholesome advice from the Fathers; however he remained eight days, and on his leaving Fr. Rector gave him twenty gulei and whatever other necessities he required.
- Walker, Robert, Durham, October 10. Remained as a probationer for the College.
- Nott, Thomas, London. Remained fifteen days, and on leaving received clothes, shoes, and three crowns.
- More, Christopher, Yorkshire, October 25. Ten days.
- Aston, Richard, Northamptonshire, October 25. Scholar's gown.
- Freeman, Michael, Yorkshire. *Id.*
- Wilson, John. *Id.*
- Copley, John, Suffolk, October 26. *Id.*
- Silesdon, Henry. *Id.*
- Tempest, Robert, D.D., October 29. Ten days.
- Heburne, Richard, Oxfordshire, November 2. Six days.
- Percy, William, D.D., Yorkshire, November 8. Ten days.
- Harrison, Henry, Gloucestershire, November 9. Eight days.
- Naylor, William, Gloucestershire, November 10. Seven days.
- Chamberlain, George, November 9. . . . Admitted to the scholar's gown.
- Webb, Edmond, Oxfordshire. *Id.*
- Elson, Henry, Chichester, November 11. *Id.*
- Strangeways, Nicholas, Canterbury. *Id.*
- Bradshaw, Alexander,<sup>63</sup> Worcestershire, November 14. Admitted to the College for the purpose of instruction in the Catholic faith. He was received to the scholar's habit.

## 1600.

- Cottington, Edward, Somersetshire,<sup>64</sup> January 3. Admitted to the scholar's gown.
- Scott, Richard, Canterbury, January 10. Fifteen days. Admitted to make the Spiritual Exercises.
- Williamson, Anthony, Sussex, January 17. Thirty-one days. Received sick in order to recover his health.
- Webb, Joseph, Dorsetshire, January 28. Nine days.
- Goodwin, William, London, January 28. Twenty-one days.
- Smallman, Samuel, Salop, February 3. Thirty-eight days.
- Sweet, John, Devonshire, February 4. Seven days.
- Evret [Everard], Thomas, Wiltshire, February 4. Admitted to the scholar's gown.
- Skinner, William, Yorkshire, February 9. Ten days.

<sup>63</sup> Bradshaw, Alexander, a member of the Haigh Hall, Wigan, family. His father was a native of Lancashire, M.A. and Principal of the Collegiate Grammar School, Worcester, where Alexander was educated, and thence went to Christ Church, Cambridge, and after that for a time to Oxford, and then to the Inner Temple, London. His mother was daughter of Goothlake Edwardes, Esq. He was converted to the Catholic faith by Fr. Robert Parsons' famous reply to Chark and Hammer. Although the Pilgrim-Book states that he was admitted to the scholar's gown in the College, yet no entry of the fact appears in the Diary. See his autobiographical account in *Records S.J.* vol. i. series i. pp. 228, seq. and note.

<sup>64</sup> See Diary, p. 214, No. 306, and the reference there given. The holy youth died at St. Omer about the end of 1602. He had been previously admitted to the Society of Jesus.

- Dodsworth, Thomas, Yorkshire, March 18. Admitted to the scholars.
- Tempest, Robert, D.D., March 18. Thirty-one days. In order to prepare himself for the English Mission.
- Ardern, Thomas, Northamptonshire, March 24. Eleven days. Received an alms of three ducats on leaving the Hospice.
- Ansley, Henry, priest, Oxfordshire, March 26. Nine days.
- Hinton, James, Bedfordshire, March 27. Ten days.
- Fernsley, Walter, Essex, April 2. *Id.*
- Fernsley, Andrew, his son, April 2. Entered the College.
- Thornell, Rev. Dr., Salisbury, April 6. Eight days.
- Barksdale, Ralph. *Id.*
- Hardy, James, Norwich, April 3 to 12. He dined and supped daily in the College, preparing himself in the interim for his general confession, in order to visit the churches. On leaving he received three gulei.
- Bird, Thomas, Middlesex, April 20. Eight days.
- Hall, Thomas, London, April 23. Five days.
- Williamson, Thomas, Flintshire, April 29. Eight days.
- Johnson, Edward, Lincolnshire. *Id.*
- Harrison, J., Denbighshire. *Id.*
- Thornell, Henry, Salisbury, May 10. Eight days.
- Dingley, John, Dorsetshire.
- Yeaton, *or* Heaton, Francis, Devonshire, May 10. Scholar's gown.
- Crosse, Arthur, Somersetshire, May 17. Eight days. On leaving received an alms of four crowns.
- Bostorke, *or* Bostock, William, servant of Mr. Fitzherbert. May 30. Nine days. He was afterwards fed for eight days more.
- Isaac, Thomas, Devonshire, May 27. Five days. He was admitted for religious instruction.
- Sweet, William, Dorsetshire, June 14. Nine days. On leaving he was supplied with shoes and clothing.
- Weekes, Thomas, London, June 14. Twelve days. On leaving received three crowns.
- Roper, Francis, Mr., Canterbury, June 22. Eleven days.
- Muse, Richard, Hants, July 7. Nine days. On leaving received two crowns.
- Goodyear, Richard, Yorkshire, July 20. Twenty-six days. On leaving received six gulei.
- Clabell, Giles, Gloucestershire, July 26. Three days.
- Dymock, John, Mr., Lincolnshire, July 29. Ten days. He afterwards received his dinner for two months. On leaving, an alms of two crowns, and clothes worth sixteen gulei were given him.
- Richards, Francis, Berkshire, August 17. Eight days. Also an alms of four crowns on leaving.
- Richards, Thomas, . . . August 20. Two days. Received an alms of two crowns.
- Langworth, John, Devonshire, August 28. Six days.
- Hill, Thomas, Warwickshire, September 20. Eleven days. On leaving he received twelve gulei.
- Wrath, William, Wales, September 21. He died in the College on the ninth day.
- Higgins, Thomas, London, September 26. Nine days. He was afterwards fed for four days, and received three silver crowns and clothes on leaving.



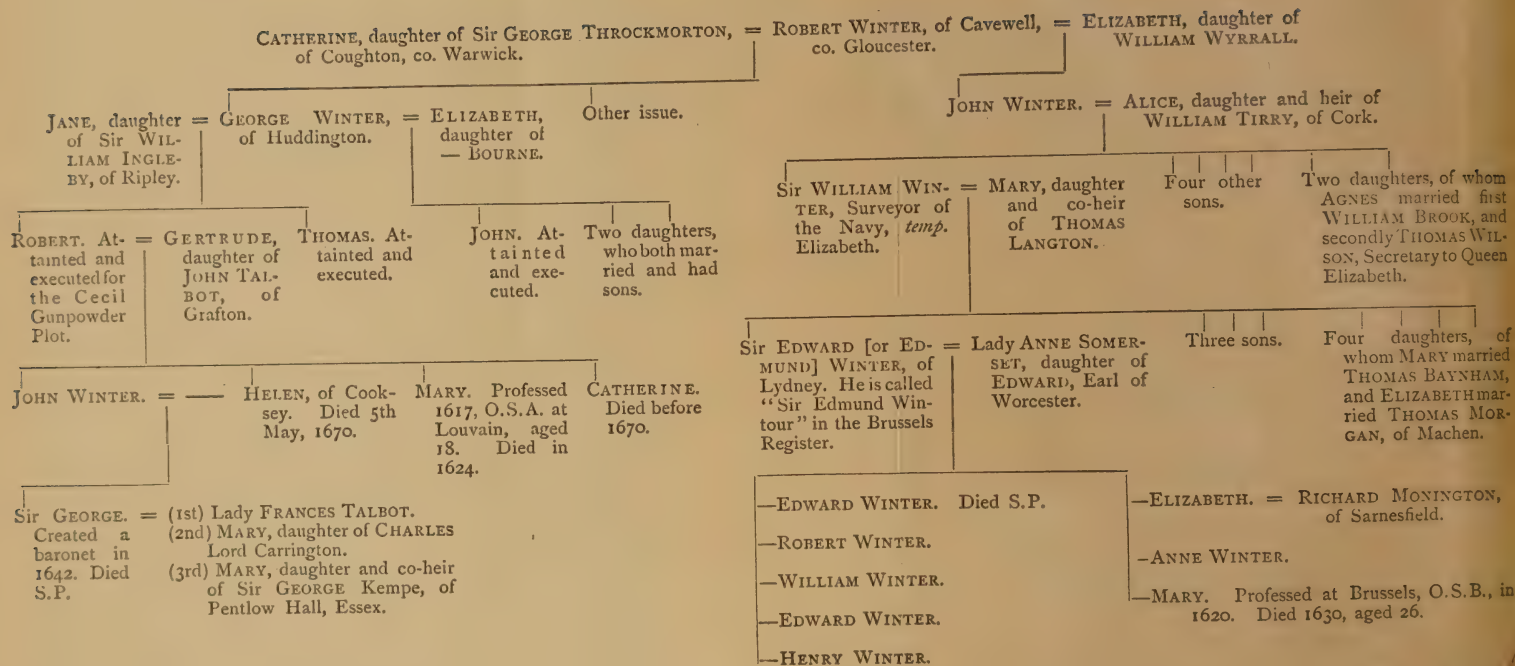
- Lewis, John, Wales, October 7. Four days. He had previously been fed for four days. On leaving received clothes and shoes, and six gulei.
- Adams, William, Lincolnshire, September 29. Admitted to the scholar's gown.
- Butler, Henry, Suffolk. *Id.*
- Smith, Thomas, Staffordshire. *Id.*
- Russell, Charles, Norfolk. *Id.*
- Clement, Thomas, Somersetshire, October 3. Admitted to the scholar's gown.
- Carrington, John, Leicestershire. *Id.*
- Bassett, Thomas, Bucks. *Id.*
- Robinson, Thomas, Derbyshire. *Id.*
- Smith, Father, S.J., October 1, He was afterwards appointed Confessor of the College.
- Nash, Philip, Cambridgeshire, October 6. Eight days. Also received clothes.
- Hewitson, Philip, Derbyshire, October 2. Four days.
- Hipwell, Robert, a Lieutenant-General [Vice-Dux], Lincolnshire. October 7. Four days.
- Shyers, Ambrose, Yorkshire, October 8. Eight days. Also shoes and clothes and two crowns on leaving.
- Persons, Richard, Somersetshire, October 8. Eight days.
- James, Mark, of the Isle of Wight, October 10. Until November 1. Also clothes and three crowns.
- Blount, Cuthbert, Yorkshire, October 10. Eight days. Received shoes and clothes.
- Sadler, Mr., priest, Berks, October 3. Eleven days. Afterwards dined for six days.
- Pound, Henry,<sup>65</sup> October 5. Eleven days. Afterwards dined until October 28.
- James, Mr., Staffordshire, October 18. Until November 1.
- Whittington, John, Lincolnshire, October 25. Scholar's gown.
- Hungerford, Mr., Gloucestershire, October 3. Until October 28.
- Curzon, Mr. . . .
- They were both of them received into the College for eleven days during the time they remained abroad.
- Fr. Floyd, Griffin, S.J., was admitted November 25, having been appointed Teacher of Logic.
- Davis, William, priest, Herefordshire, November 29, having been appointed Prefect of the Choir.
- Kennett, Samuel, priest, Kent, November 30. Eight days.
- Porter, Launcelot, Mr., Cumberland, November 30. Eight days.
- Lorter, Cott. *Id.*
- Worthington, Rev. Dr., President of Douay College, with his servant, November 8.
- Anderton, Hugh, Lancashire, November 8. Scholar's gown.
- Middleton, Mr., priest, Westmoreland, December 12. Seven days.

1601.

Williams, Thomas, Monmouthshire, February 14. Eight days.

<sup>65</sup> Henry Pounce, nephew of Thomas Pounce, of Belmont, Esq. S.J. See *Life of Thomas Pounce, Records S.J.* vol. iii. series viii. p. 622, and the spirited defence made by Henry Pounce when arrested by a spy and pursuivants in the streets of London.

## WINTER PEDIGREE.





Winter, Dom., Worcestershire,<sup>66</sup> February 24. Thirteen days.  
Taylor, John, Salop. Dined for ten days. On leaving received six gulei.

Vincent, William, Derbyshire, April 29. Eight days.

Millward, Jerome, *alias* Pain, Northampton, May 5. Ten days.

He was brother of John Pain, priest and martyr.<sup>67</sup>

Waterson, Richard, London, May 16. *Id.*

Brookes, Samuel, Lincolnshire, June 29. Fifteen days.

Woodruffe, Robert, *alias* North, Derby, July 13. On the 15th of July he began the Spiritual Exercises, and was afterwards admitted among the scholars.<sup>68</sup>

Jennings, John, Herefordshire, July 24. Fourteen days. On leaving he was clothed, and received four scudi.

Ithell, John, Leicestershire, July 29. Twelve days.

<sup>66</sup> This was probably Robert Winter, *or* Wintour, who suffered death in the Gunpowder Plot, 1605. His grandson, Sir George Wintour, Kt., of Huddington, county Worcester, settled his estates of Huddington, Cooksey, &c., upon the Shrewsbury family, by his will dated March 13, 1657. By the same will he bequeaths "Five hundred pounds to our Blessed Ladye's of Loretto; three hundred pounds to her chapell of Sichem, and four hundred to her chapell hall in Henault, nine miles from Bruxelles." He died soon after (See *Records S.J.* vol. v. p. 848, note.) The annexed pedigree of the two branches of this interesting family of Huddington and Lydney, derived from the *Harl. MSS.* 1041, p. 48, and MS. 1566; also the *Louvain Chronicle* has been kindly furnished to us by an antiquarian friend.

<sup>67</sup> The Rev. John Paine suffered death upon the gallows at Chelmsford for his priestly character on April 2, 1582. He resided chiefly at Lady Petre's in Essex, and was betrayed by the traitor George Elliot, a discharged servant of that lady. See the account of an eye-witness in Challoner's *Memoirs*.

<sup>68</sup> Woodruffe (See Diary, p. 219, No. 320, above). He was probably a nephew of the priest Robert Woodruff, *or* Woodroffe, (Diary, p. 135, No. 26), of whom mention is made in the learned paper read by the Rev. T. E. Gibson, author of *Lydiat Hall and its Associations*, before the Historic Society of Lancashire and Cheshire, March 20 and April 17, 1879, "A Century of Recusancy illustrated from the Records of the Blundells of Crosby. 'In the year 1590 he [Richard Blundell, Esq., of Crosby], had given Robert Woodroffe, a seminary priest, an asylum in his house; but the priest's steps had been closely watched, and he was apprehended, in company with Mr. Blundell and his son. They were first taken before the Earl of Derby, at his house, New Park, for examination, and were sent thence to Chester. Soon after they were transferred to Lancaster, and at the assizes there were tried and convicted. A copy of the indictment is still preserved at Crosby.' . . . From the hardships of his imprisonment Mr. Richard Blundell, who was then in advancing years, contracted a grievous sickness, of which he died in gaol at Lancaster on March 19, 1591-2." In the Diary, p. 228, No. 347, James Hargreaves, a student, states that he was converted to the Catholic faith by a priest named Woodruffe, then in Framlingham prison; this was about 1602, and would probably be the same party, and he may have been included in the number of priests banished from various prisons upon the accession of James I. in 1603. The Rev. Mr. Gibson says that the priest Robert Woodroffe, senior, was son of Janet Woodroffe, of a highly respectable family of Bankstop, or Bank Hall, near Burnley, which descended from Isabella Woodroffe, the heiress (who married in 1606 Nicholas Towneley, of Royale) through females, to the Inglebys of Lawkland, in Clapham, and then to Richard Shireburne, of Stonyhurst. It afterwards passed by sale to the family of Hargreaves, whose representatives now possess it. In 1586 the curates and churchwardens of Burnley presented Janet Woodroffe for harbouring Robert Woodroffe, seminary priest (*Lydiat Hall*, by Gibson, p. 239).



- Owen, John, Monmouthshire, October 14. Seven days.  
 Allwood, Israel, Essex, October 13. . .  
 Kemp, Charles, diocese of Norwich,<sup>69</sup> October 6. Seven days.  
     Admitted among the scholars.  
 Milford, John, Durham. *Id.*  
 Benson, Christopher, diocese of Chester, October 6. *Id.*  
 More, Thomas, diocese of Cambridge, October 6. *Id.*  
 Gwynne, William, Llandaff, October 13. Three days. Afterwards  
     admitted to the scholar's gown.  
 Amian, John, Chester, October 13. *Id.*  
 Butler, John, Chester, October 13. *Id.*  
 Ashton, George, Northamptonshire, October 13. *Id.*  
 Parkinson, Richard, Chester, October 13. *Id.*  
 Stanley, William, Sir, the illustrious, and his servant, Chester,  
     November 26. Seven days.  
 Fitzherbert, Thomas, Sir, [Dom.], the illustrious, Derbyshire, No-  
     vember 26. *Id.*  
 Edmunds, Edward, his servant, Devonshire, November 26. *Id.*  
 Brumick, Samuel, *alias* Anthony, returned again, Lincolnshire,  
     December 5. Sixteen days. Received an alms of clothes and  
     twelve gulei.  
 Lilly, John, Warwickshire, December 23. Eight days. He after-  
     wards received care for the recovery of his health.

1602.

- Neville, Edward, Cheshire, January 14. Eleven days.  
 Allen, John, London, January 23. Thirteen days. Received  
     twenty gulei.  
 Tusser, Thomas, Essex, January 31. Twelve days. He received  
     twenty gulei.  
 Alborough, William, Devonshire, March 4. Sixteen days.  
 Floyd, Hugh, St. Asaph, March 5. Eleven days. He also received  
     an alms of ten scudi, because he was about to be sent as a  
     scholar to Douay.  
 Ireland, Thomas, Cheshire,<sup>70</sup> March 11. Fifteen days. He received

<sup>69</sup> This was Charles Yelverton, *alias* Kempe, who afterwards became a Jesuit (See *Records S.J.* vol. i. p. 141, seq; also vol. v. p. 842, note). He died at Brussels in 1612.

<sup>70</sup> The pilgrim Thomas Ireland we find thus mentioned in p. 36, *Lydiat Hall and its Associations*, by the Rev. T. E. Gibson. "The following notice from the Douay Diary, under dates December 11, 1601, probably refers to Thomas Ireland, brother of Laurence Ireland, who is styled 'Chirurgion.' 'Thomas Ireland, of the county of Lancaster, came to be reconciled to the Church; he remained till the 7th of January, having meanwhile received the sacraments with great devotion. Entered on the Roman pilgrimage in the habit of a pilgrim.' This Thomas married Margaret, daughter of Robert Molyneux, of Melling, and seems to have resided in the neighbourhood. His name is appended to the Lancashire address on the accession of King James." In a recent letter we have received from the learned Author of the above work, he has reason for thinking that Thomas was not a Lydiat Ireland, but of the Cheshire branch, for which see Ormerod. He adds that: "Sir Thomas Ireland, of Bewsey, came from this branch. It is clear that Thomas was a medical man, and in the burial register of Warrington is an entry, '1613, Sept. 4. Mr. Thomas Ireland, ye Chirurgion;' who is, no doubt the same, and had apparently been settled at Warrington, where he would have the countenance of his relative, Thomas Ireland, afterwards knighted by James I., who visited him at Bewsey."

on leaving twenty scudi, to be repaid, if he were able to do so, to our Fathers in England.

Whittington, John, Lincolnshire, March 13. Five days. Also an alms of twenty gulei, and letter of credit for another twenty at Loreto, where he had likewise received twenty before. Also clothes.

Smallman, Samuel, Salop, March 2. Eight days.

Bisley, Richard, Rev. . . . March 16. *Id.*

Fettiplace, John, . . . March 16. Fourteen days. He was then admitted to the scholar's gown.

Fennell, John, Sussex, March 20. Eight days. He afterwards undertook the care of the sick, pending some other provision for him.

Twist, Robert, Canterbury, March 20. Nine days. Also three gulei, cloak, shoes, &c.

Parker, Richard, Rev., Lincolnshire. April 5 until October 18.

Archer, Giles, Rev., Oxfordshire. *Id.*

Drewe, William, Cornwall, April 27. Fourteen days.

Elstead, Daniel, Canterbury. *Id.* Also an alms of ten gulei by Fr. Minister.

Walker, Francis, Derbyshire, May 23. Four days. Then admitted to the scholar's gown.

Alford, Robert, Surrey. *Id.*

Maynard, Stephen, Norfolk, May 23. Twelve days. Also twenty gulei and shoes on leaving.

Warford, Thomas, Warwickshire, May 28. Nine days. Also ten gulei, clothes, and shoes.

Butler, Alexander, Northampton, June 26. Five days. He was lent six scudi.

Tucker, John, Hants, June 26. Nine days. Received alms three gulei, and clothes.

Salkeld, Edward, a gentleman, Cumberland, June 29. Seven days.

On leaving he received two and a half gold crowns, cloak, &c., to the value of three and a half crowns.<sup>71</sup>

Reginald, John, Herefordshire, July 28. Nine days.

Waring, Richard, Yorkshire. *Id.*

<sup>71</sup> Edward Salkeld was brother to George Salkeld, some time of Corby Castle, in Cumberland, Esq., lineally descended from Sir Robert Salkeld, Knight, Lord Warden of Carlisle, in the time of Richard III. A curious account is given by Wood, *Athen. Oxon.*, of John Salkeld, the fourth son of Edward. He was born at Corby Castle, and after a very brief stay at Oxford, was taken by his father to Spain, who "entered him among the Jesuits in the University of Coimbria, where, as also at Cordova and Alcalá, he continued among them for many years in the condition of a Jesuit, and was assistant in the studies of the famous Jesuit, Francis Suarez, who was his fellow-student several years, and Michael Vasquez." He was then sent to Portugal for six years philosophy, and then to the English Mission, where he was seized, taken before King James I., who had heard of his learning, and after several disputes, being convinced by James' "solid arguments," he turned Protestant, and was recommended to the Bishop of London for maintenance. The King gave him the Vicarage of Wellington, Somersetshire. In 1635 he was transferred to Church-Taunton, Devon, which he lost in the time of the Civil wars. The unhappy apostate died at Uffculme, Devon, in February, 1658, aged eighty-four and upwards. He had taken his degree of B.A., and was a man of profound learning (See Dodd's *Church History*, vol. iii. pp. 319, seq., citing A. Wood's *Athen. Oxon.*).

- George, a boy so named, London, July 22. Seven days. On leaving received twelve gulei.
- Collins, Peter, Yorkshire, August 8. Thirty-four days. Received four scudi on leaving.
- Halfyard, Walter, Devon, . . . Fed for nine days, but did not sleep in the Hospice. He received an alms besides.
- Webb, Edward, Suffolk, September 28. Admitted among the alumni of the College.
- Savage, William, *vere* Caldwell,<sup>72</sup> Staffordshire. *Id.*
- Knott, Edward, Northumberland. *Id.*
- Williamson, Edward, Lancashire. *Id.*
- Green, Robert, London, September 30. The scholar's gown.
- Van Brunckhurst, Michael, London. Came to the College September 1; he was not admitted to the Hospice, but dined sometimes.
- Rumley, Thomas, Middlesex, October 4. Three days. Received old shoes.
- Morton, George, Canterbury, October 4. Slept one night, and received six gulei.
- White, Henry, Hants, September . . . Twelve days. He was afterwards admitted to the scholar's gown.
- Sweet, John, and Alborough, William, his servant, Devonshire, October 20. The former was received into the College. The servant remained four days.
- Constable, Paul, Durham, October 21. Four days.
- Sherwood, Richard, Rev., and Brussett, John, his servant, . . . October 20. . . .
- Crosse, Francis, Somersetshire, October 10. Eight days. Received a cloak on leaving.
- Brownwick, Robert, Warwickshire, October 5. Eight days. He was afterwards admitted to the College for a month, during which time he was employed in the house.
- Dawes, Udal, Somersetshire, December 24. Ten days.

## 1603.

- Porter, Thomas, Somersetshire, January 26. Admitted for dinner only. On the octave day he fell sick and was sent to the Hospital of the Holy Ghost. He remained there for some days, and was then admitted to the English College Hospice for four days, and received an alms of five gulei.
- Cary, Francis . . . January 12 until March 5.
- Edwards, William. . . . January 12, remained eight days, and was then admitted to the College as a scholar.
- Chartan, Richard, Yorkshire, January 25. For ten days, dinner only. He received shoes, clothes, and five gulei on leaving.
- Chickens, John, Oxfordshire, January 28. Sixteen days.
- Smith, John, London, January 28. Ten days.
- Ellet, Robert, Durham, January 28. Three days.
- Hopton, Richard, *vere* Yate, John . . . [Gloucestershire], March 1. Eight days. He was then admitted to the College as a scholar.
- Legge, Dr. . . . March 19. Eight days.
- Chickens, John, Oxfordshire, March 19. Sixteen days.
- Price, Jerome, Hunts, April 10. Eight days.
- Perceval, William, Somersetshire, April 12. Seventeen days. Received, on leaving, six gold crowns.

<sup>72</sup> William Caldwell, S.J. See Diary, p. 224.

- Digby, John (*nobilis*), Stafford, April 23. Fifteen days.  
 Smith, John, Yorkshire, April 29. Twelve days. Received twelve gulei on leaving.  
 Gilman, James, Yorkshire, April 29. Nine days. Received twelve gulei.  
 Barston, William, Yorkshire, April 29. Nine days.  
 Digby, Simon (*nobilis*), Stafford, April 23. Eight days.  
 Jackson, John, London, April 26. Eight days. At the request of Cardinal Borghese, he afterwards remained for the whole of July, while he was transacting his business with the Pope. He was then admitted to the College as a convict for one year, having first obtained a year's pension from His Holiness.  
 Redman, William, Yorkshire, May 31. Ten days.  
 Mayne, Johnson (*nobilis*), with a servant, . . . June 4. Four days.  
 Harward, Thomas, Warwickshire, June 23. Nine days. He received an alms of nine gulei.  
 Burrell, Ralph, Durham, August 1. Five days. Received ten gulei.  
 Gore, Robert, London, August 1. One month. Received clothes on leaving.  
 Musgrave, John, Cheshire. Was admitted for dinner for eight days; he slept out, there being no room in the Hospice. He received six gulei on leaving.  
 Harrison, William, Rev. Dr., Staffordshire, August 21. Eighteen days.  
 Worthington, James, Lancashire, August 21. Eight days. Afterwards admitted to the scholar's gown.  
 Johnson, Henry, London. *Id.*  
 Haydock, Richard, D.D., with a servant, Lancashire, August 27. Ten days.  
 Fennell, John. *Id.*  
 Low, Thomas, Lancashire, August 27. Admitted to the scholar's gown.  
 Blundeston, Robert and John, brothers, Notts, September 4. Ten days. Received on leaving clothes and six gold crowns.  
 Brown, Philip (*nobilis*), Kent, October 2. . . . days.  
 Felton, John [Grose], Norfolk, October 2. After eight days, was admitted to the scholar's gown.  
 Beswick, Hugh, North Wales, Denbighshire, October 2. Eight days.  
 Harris, Charles, priest, Northamptonshire, October 6. Remained nineteen days. On leaving received clothes and ten gulei.  
 Hargreaves, James,<sup>73</sup> Lancashire. Oct. 2. Admitted to the scholar's gown.  
 Kensington, John. *Id.*  
 Richardson, Richard, Warwickshire. *Id.*

<sup>73</sup> James Hargreaves is mentioned in the Diary, p. 228, n. 347, where he appears not to have progressed beyond the minor orders. The Rev. T. E. Gibson has kindly supplied the following extract regarding him from the MSS. of the late Dr. Goss, Bishop of Liverpool, now in Mr. Gibson's possession. "English College, Valladolid, Diary. Hargreaves, James, of Lancashire, was admitted on October 5, 1608; ordained priest there, June, 1609; entered the Society at Louvain 1612, and was dismissed from it a few years afterwards." A short note upon the Hargreaves family will be given under the name of William Hart, *vere* Hargreaves, below. James Hargreaves describes himself in the Diary, p. 228, No. 347, as born at Bruntome, which is queried for Broughton. It may be intended for Burnley, the family having been formerly of that neighbourhood.



- Bedley, Richard, Devonshire, October 23. Eight days.  
 Austin, Nathaniel. *Id.*  
 Bassett, Robert, Sir, Kt., Devonshire, November 1. Five days.  
 Harris, Charles, priest, Northamptonshire, November 10. Returned to the College.  
 Webb, —, M.D. . . . November 12. . . .  
 Caldwell, Robert, Worcestershire, November 13. Eight days, and then admitted to the scholar's gown.  
 Dean, William, Devonshire. Was received to dine, and on leaving obtained money and clothes.  
 Barber, Henry, . . . Fed for four days and received clothes and money.  
 Sivan, Edward, . . . *Id.*  
 Dryland, Rev., Mr., priest, November 29. Until December 26.  
 Lecke, Edward (*nobilis*), and his servant, . . . November 29. Eleven days.  
 Vincent, John, priest, . . . December 2. Ten days. Received clothes and ten scudi on leaving.  
 Antrobus, Ralph, . . . December 3. Received shoes, &c.  
 Nelson, Thomas, London, December 11. Nine days.  
 Percy, Luke, Somersetshire, December 27. Twelve days. Received shoes and clothes on leaving.

## 1604.

- Antrobus, Ralph, Cheshire, and Morris, Hugh, Merionethshire, January 4. Three days. They had been confined in the Inquisition, the former for a month, the latter for seven weeks. During their confinement they had received food from the College. On leaving the Hospice they each received clothes and ten gulei.  
 Hay, de la, William, . . . January 15. Three days.  
 Stote, John, . . . January 10. Eight days.  
 Chancellor, John, Sir, the illustrious, Cheshire, May 8. Sixteen days. On his way home to Naples.  
 Godfrey, Francis, Staffordshire, May 8. Eight days, and then admitted to the scholar's gown.  
 Blake, Edward. *Id.*  
 Morris, William, Wales, May 29. Eight days. He had been arrested and taken to Rome, and was confined in the Inquisition for seven months, and there abjured heresy.  
 Buller, Augustine, London, June 1. Eight days.  
 Barrett, Rev. Mr., priest, Cornwall, June 3. *Id.*  
 Freeme, Arthur (*nobilis*), Devonshire, and his servant. *Id.*  
 Meredith, Mr., priest, Wales, June 12. Eighteen days. On leaving received clothes.  
 Herbert, John, a distinguished noble, Wales, June 14. Sixteen days.  
 Hort, Thomas, . . . July 5. Seven days. He afterwards returned to the College, and received shoes and dinner.  
 Knell, Thomas, . . . Received food for six days, and afterwards clothes, shoes, and two gulei.  
 Prighe, William. The same for nine days, and clothes and six gulei.  
 Daners, Richard, an English gentleman, July 23. Nine days. On leaving he received five gulei.  
 Trill, Henry, . . . September 15. Five days. Received besides clothes and shoes.

- Rogers, William, . . . September 20. Three days. He then left for England with Fr. Carrington, and received clothes and shoes.
- Walker, Henry, . . . September 24. Eight days. Received besides five gulei and clothes.
- Whitbread, . . . (*nobilis*) Essex, September 30. Thirteen days. On leaving he was lent twelve gold crowns and other necessaries, value eight gulei.
- Tompkins, Humphrey, . . . September 30. Fifteen days. He was labouring under fever. Received six gold crowns and other necessaries.
- Hodd, John, . . . Received food for three days, and four gulei.
- Freese, Robert, . . . *Id.*
- Overey, Richard, a cook, October 8. Eight days, and three gulei.
- Lint, Richard, October 16. Ten days.
- Kemp, . . . (*nobilis*), October 18. Five days.
- Brincklow, John, . . . October 19. Admitted to the scholar's gown.
- Conway, Thomas, . . . *Id.*
- Rogers, John, . . . October 20. *Id.*
- Dingley, George, . . . *Id.*
- Worthington, William, . . . *Id.*
- Langhorn, Rev. Mr., afterwards admitted to the College gown, October 22. Twenty days
- Hume, Robert, a Scotchman. Received food for eight days.
- Winney, Edward, Flintshire, October 28. Nine days.
- Smith, John, London, November 8. Three days.
- French, Peter, Cornwall. *Id.*
- Hawkins, John, . . . November 8. Received food for some days, and clothes and money on leaving.
- Johnson, John, . . . November 11. Eight days. On leaving he was given an alms.
- Edwards, John, Devonshire, November 11. Nine days. Received a cloak.
- Holcroft, William (*nobilis*), London, November 12. Eight days, also a cloak and money.
- Leary, John, . . . November 21. Eight days. He was afterwards admitted to the scholar's gown.
- Edwards, Lawrence, London, November 24. Six days, with clothes, shoes, and money.
- Brown, Thomas, Devon. *Id.*
- Selby, William, London, November 26. Eight days, with clothes, &c.
- Altham, Edward, a soldier, London, November 28. *Id.*
- Shelley, Owen, . . . December 13. Eight days. Was afterwards admitted to scholar's gown.
- Stretfield, Robert, Canterbury, December 14. Eight days.

1605.

- Persons, Matthew, Essex, September 7 . . .
- Smith, Anthony, Essex, September 24. Till the 30th.
- Adams, Thomas, . . . Received food from 20th to 28th, and some silver on leaving.
- Carlisle, Richard, Yorkshire. . . . Admitted to the scholar's gown.
- Audley, Richard, Staffordshire. *Id.*
- Plunkett, John, London. *Id.*
- A certain Englishman for some days received food, and slept twice.
- Bedford, Robert, Middlesex, October 1. After some days he was admitted to the scholar's gown.

- Bedford, William, Essex. *Id.*  
 Gaunt, James, Lancashire. *Id.*  
 Stanton, William, Lancashire. *Id.*  
 Berington, Robert, Herefordshire. *Id.*  
 Alacambe, Edward, London. *Id.*  
 Shelley, Thomas, Sussex. *Id.*  
 Fitzjames, Rev. Mr., priest, Sussex, October 1. Ten days.  
 Edwards, Thomas, Mr. *Id.*  
 Edwards, Thomas, a hermit, South Wales, September 27. Seven days. He afterwards received food in the College for some days.  
 Jackson, Arthur, Oxfordshire, October 16. Until the 25th. He was afterwards admitted to the College as socius to Fr. Rector.  
 Tunstall, Peter, Middlesex, October 16. Until the 25th.  
 Roper, Thomas, Mr. (*nobilis*) . . . October 2. Remained until October 14.  
 Porter, Henry (*prætor*<sup>74</sup>), Chichester, October 2. Until the 18th.  
 Harrison, Richard, London, October 15. Twelve days, and then admitted to the scholar's gown.  
 Wharton, John (*Prætor Bachio*<sup>75</sup>) October 15 . . .  
 Irleson, Mr., priest, Yorkshire, October 28. Until December.  
 Falkner, John, his servant. *Id.*  
 Prickett, Augustine, Oxfordshire, December 10. Till the 19th. Also received old shoes.  
 Tilney, Anthony, . . . December 21. After some days joined the scholars.

1606.

- Lenton, John, Berkshire, January 20. Till the 30th. With clothes and money. And for some days after, received food.  
 Gifford, Francis, Wales, January 27. Till February 8. With food and money.  
 Williams, Thomas, Staffordshire, January 30. Until February 8. Received also clothes and money.  
 Road, Humphrey, Notts. *Id.*  
 Suderdon, John, Surrey, February 15. Fed for some days.  
 Standen, William, Lord Viscount, with his servant. . . . Until the 12th.  
 Persons, Jonas (*nobilis*), Gloucestershire, March 10. Until the 19th.  
 Southwell, Robert (*nobilis*), Norfolk. *Id.*  
 Cantrell, Ralph (*nobilis*). *Id.*  
 Nephoe, William, Lincolnshire, March 20. Until the 29th.  
 Powell, James, London. *Id.*  
 Copley, Anthony, Mr. (*nobilis*)<sup>76</sup> . . . January 24. Until April 3.

<sup>74</sup>, <sup>75</sup> As the Latin word "Prætor" may represent various offices, it is difficult to say what was the position of these pilgrims.

<sup>76</sup> This visitor may have been the person thus elegantly described by Topcliffe, the priest-hunter, in a letter he presumed to address to Queen Elizabeth as "Most gracious Sovereinyne," announcing to her Majesty the welcome news that he had Fr. Robert Southwell, the martyr, "of my knowledge ye Jhezuwt in my stronge Chamber in Westm. Church yearde" . . . "Yoinge [young] Anto. Coplaye, the most desperate youth that liveth, and some others be most familiar with Southwell. Coplaye did shoot at a gentleman the last summer, and killed an ox with a musket, and in Horsham Church threw his dagger at the Parish Clerk, and stuck it in a seat in the Church."

- Brown, Christopher, Salop, May 13. Until the 21st.  
 Munsen, John, London, May 11. Until the 18th.  
 Hesketh, Henry, Lancashire, June 14. Until the 16th. He returned July 18, until the 25th.  
 Young, Robert, Norfolk, June 25. Until July 17. Received an alms of two crowns.  
 Spencer, Nicholas, . . . Received an alms and remained as a servant.  
 Anderton, Henry, Lancashire, August 7. Until the 19th.  
 Ansley, Richard, . . . August 13. Same day.  
 Wyse, Edward, Durham, August 26. Till September 5.  
 Venner, Robert, Devonshire. *Id.*  
 Lee, Richard, Lincolnshire, August 31. Left October 10. Received also clothes, &c., on leaving.  
 Thompson, Thomas, *or* William, Lancashire. *Id.*  
 Brownrick, William, Worcestershire. *Id.*  
 Presson, Jerome, London. *Id.*  
 Fennell, John, Durham, September 30. After some days he was admitted to the scholar's gown.  
 Singleton, John, Wales. *Id.*  
 Anderson, William, Norfolk. *Id.*  
 Penkington, Francis, Lancashire. *Id.*  
 Kenersley, Edward, Staffordshire. *Id.*  
 Whittingham, Paul, Lancashire. *Id.*  
 Wilson, Robert, Suffolk. *Id.*  
 Hopson, John, London. *Id.*  
 Bentley, Edward, London. *Id.*  
 Somerville, Francis, Devonshire. *Id.*  
 Mansell, Ignatius, Wales. *Id.*  
 Robinson, Christopher, Cumberland. *Id.*  
 Norris, Rev. Mr., priest, . . . October 9. Until October 19.  
 Singleton, Mr., priest. *Id.*  
 Webb, Mr., priest. *Id.*  
 Sutton, Mr., priest. *Id.*  
 Wade, Mr., priest. *Id.*  
 Burton, Edward, . . . October 10. After some days he was admitted to the scholar's gown.  
 Baker, Thomas. *Id.*  
 More, Mr., . . . October 15. *Id.*  
 Lee, Henry. *Id.*  
 Nelson, Mr. *Id.*  
 Smith, Richard, . . . October 10. Until November 13.  
 Garways [*? Gervase*], Rev. Mr., priest, . . . November 20. Till December 6.  
 Smith, Richard, . . . November 24. Till December 20.  
 Nash, Richard, . . . December 22. Till January 1.  
 Mallard, Thomas, . . . December 23. *Id.* He received two gulei.

1607.

- Sherwin [*? Sherwood*], Rev. Mr., . . . January 7. Until the 10th.  
 Butler, John, . . . February 5. Till the 8th.  
 Phillipps, Edward, . . . March 2. Till April 17. Received clothes, &c.  
 Finch, Thomas, Rev., priest, . . . March 16. Till the 26th.  
 Smith, Richard,<sup>77</sup> Rev., priest, . . . March 17. *Id.*

<sup>77</sup> This was the martyred priest mentioned in the Diary, p. 198, No. 254.



- Ratcliffe, Richard, Rev. Mr. . . . April 4. Till the 8th.  
 Coniers, Henry, Mr. *Id.*  
 Newbold, William, . . . April 14. Till the 17th. Received an  
 alms of six gulei.  
 Smith, Richard, Rev. Returning to the hospice, made the Spiritual  
 Exercises. Till the 29th.  
 Sweet, John, Devonshire, April 28. Admitted to the scholar's  
 gown.  
 Donely, Thomas, Cambridge, April 28. Remained eight days.  
 Sicklemore, John, Rev., priest, May 4. Sent into exile for the  
 Catholic faith, with the three following. Remained sixteen  
 days. On leaving all received clothes and shoes.  
 Rookwood, William, Suffolk.  
 Sparry, George, Worcestershire.  
 Brooke, Edward, Staffordshire.  
 Stafferton, Francis, Rev., priest, . . . May 10. Nine days. An  
 exile for the faith, and his companion, viz. :  
 Mallory, Christopher, Yorkshire.  
 Piquerin, Francis, Lancashire, May 18. Three days. He had been  
 in the Hospital of SS. Trinity for three days previously, and  
 had received his food from this hospice. On leaving he received  
 six gulei.  
 Walker, Henry, . . . May 20. Went at once to the scholars.  
 Thornell, Rev. Dr., Salisbury, May 23. Until the 31st.  
 Neville, Henry, Yorkshire, May 28. Eight days.  
 Bilson, John, Derbyshire, June 18. Eight days. Received clothes  
 and money on leaving.  
 Shortley, Henry, Yorkshire. *Id.*  
 Williams, Thomas, Bristol, June 26. Four days. Also clothes  
 and money.  
 Williams, Thomas, Warwickshire, June 26. Seven days. Was  
 received among the servants.  
 Hughes, David, and his wife, Wales, July 4. Were fed outside for  
 eight days.  
 Atkinson, Peter, Yorkshire, July 16. Four days. Also alms in  
 clothes and money.  
 Weldon, Thomas, Yorkshire, July 22. Nine days. Received  
 clothes and money.  
 Fenwick, George, Yorkshire, July 22. Till August 3. *Id.*  
 Clayton, Nicholas, Yorkshire, August 9. Eight days. He returned  
 again, and for some days was fed at the College. Also received  
 alms.  
 Leigh, Thomas, Essex, August 14. Four days. Received alms.  
 Boyden, Edmund, London, August 17. Till the 31st. Also  
 received alms.  
 Pottinger, Henry, Hants, August 18. Twenty-one days. Also  
 alms in money.  
 Bennell, Thomas, London, August 26. Three days. Received  
 alms.  
 Pasghion, Edward (*nobilis*), Wilts, September 3. Eight days.  
 Selby, William, London. Returning before the expiration of the  
 six years allowed to pilgrims, he was not admitted to the  
 hospice, but was occasionally fed outside, and received clothes  
 and shoes, &c.  
 Whittington, William, Lancashire, September 30. After a few  
 days he was admitted to the scholar's gown.  
 Matchell [Machellus], Launcelot, Cumberland. *Id.*

Galloway, John, and his son, John, London, October 6. Eight days.  
Muttelberg, John, Rev. (an exile for the Catholic faith), Somersetshire. *Id.*

Cloford, Thomas, London, October 11. After one or two days he was admitted to the scholar's gown.

Burgess, John. *Id.*

Taylor, Henry, Staffordshire. *Id.*

Brown, John, Suffolk. *Id.*

Sherrington, Thomas, Somersetshire. *Id.*

Cantlett, Anthony, Gloucestershire. *Id.*

Greenfield, Ralph, Yorkshire. *Id.*

Atkinson, John, Suffolk, October 18. Two days. Received clothes and money on leaving.

Frank, Edward, London. *Id.*

Holt, Nicholas, Staffordshire, October 18. Eight days. He was afterwards kept in the College to write, but after a day or two he was seized with fever, and died November 21.

Young, Edward, Norfolk, October 28. Nine days.

Bruning, Robert, Essex, November 2. After some days joined the scholars.

Boswell, John, Rev., priest (an exile for the Catholic faith), Canterbury, November 6. Six days.

Sanders, Paschal, Cornwall, November 8. Ten days. Received clothes.

A certain Spanish youth, returning from England, arrived in Rome, November 11. Thirteen days.

Mead, Thomas, Norfolk, November 19. Seven days. Also received money and clothes.

Perrault, Christopher, Mr., a Spaniard, December 10. Until April 18. He was labouring under fever.

Whittington, John, Staffordshire, December 17. Received food for some weeks and was fully clothed.

Cumming, Francis, . . . *Id.*

Parke, Thomas, . . . *Id.*

Tudor, Moses, Mr., Norfolk, December 14. Eight days.

1608.

Floyd, Robert, Wales, January 4. Twelve days.

Wood, Basil. *Id.*

Price, John (companion to the two above), Wales, January 8. Eight days. Also clothes and money.

Williams, George, Wales, January 21. Received food and clothes.

Aston, Cornelius, Hants. *Id.*

Spred, Alexander, Scotland, February 3. *Id.*

Hollywood, Thomas, Middlesex, February 14. Twelve days. Received clothes and shoes.

Hobson, Michael, London, . . . Twenty days. After the eighth day he was taken sick.

Kitchen, John, Mr., London, March 19. Six days.

Mapes, Leonard, Mr., Norfolk, March 28. Ten days.

Adams, William, Cumberland, March 30. Fifteen days.

The Prefect of the Pilgrims was Rev. P. Felton.

The Vice-Prefect of the Pilgrims was Paul Whittington.

Williamson, Augustin, Mr., Yorkshire, of high family, August 21. Four days.

Lacey, Arthur, Mr. *Id.*

- Davis, William, Rev., Herefordshire, April 26. Seven days.  
 Cranwige, Richard, . . . April 19. Being no room in the hospice, he was supported outside for eight days, and received alms in money.  
 James, Philip, Mr., Norfolk, May 3. After six days he received the scholar's gown.  
 Cripps, Nicholas, Mr., Chichester, May 24. Six days.  
 Berry, Nicholas, Mr., Devon. *Id.*  
 Rooke, Richard, . . . June 1. Eight days. Also clothes and shoes.  
 Darby, John, Lincolnshire, June 9. Eight days.  
 Barrett, Francis, Surrey. *Id.*  
 Bush, Elias, Berkshire, June 14. Eight days. Also clothes, &c.  
 Mason, Thomas, London. *Id.*  
 Owen, Lewis (*nobilis*—his parents were Welsh), June 20. Eight days. Also two scudi on leaving.  
 Gillman, Thomas (*nobilis miles*), Dom., Cambridgeshire, June 21. Five days.  
 Pester, Thomas (*nobilis*), Somersetshire, June 21. Eight days, and an alms of six gulei.  
 Clarke, Francis, Rev. Mr., Norfolk, June 24. Eight days.  
 Sankey, Thomas, Mr., Lancashire, July 3. . . . days.  
 Ford, Thomas, Mr. . . . Of high family indeed, but reduced to misery, July 3. Eight days.  
 Reginald, Richard, . . . July 4. Ten days, and clothes and money.  
 Dudley, John (*nobilis*), Herts, July 17. Six days, and received a scudo.  
 Cranwige, Richard (*vide* above), July 18. Received four gulei on leaving Rome.  
 Kitchen, Thomas, Oxford, July 20. Ten days.  
 Fitter, William, Kent. *Id.*  
 Leeke, Henry, Lincolnshire. *Id.*  
 Pille, John, Staffordshire, July 20. Received alms.  
 Norton, Thomas, Yorkshire, August 2. Six days, and alms in money.  
 Withy, William, Somersetshire, August 7. Eight days, and alms in money and clothes.  
 Smith, Edward, Lancashire, August 18. Nine days and alms.  
 Dawson, John, Lancashire, August 20.  
 Massey, John, Leicestershire, August 20. Six days and received six gulei.  
 Antrobus, John, Herts, August 20.  
 Waldron, Richard, Warwickshire, August 20. Received food for three days, and then left for the catechumens.  
 Bunche, John, Hants, August 29. Three days, and received clothes and money.  
 Malbon, Thomas, Lancashire, August 30. Eight days.  
 Kensington, Edward, Lancashire, September 28. After a few days received the scholar's gown.  
 Lynley, Richard, Lancashire. *Id.*  
 Disney, Richard, Lincolnshire, October 1. Eight days.  
 Godfrey, Strange, Norfolk, October 4. *Id.*  
 Harrison, Thomas, Rev., priest, Wilts, October 6. Twelve days.  
 Field, Edward, Warwickshire, October 8. Eight days.  
 Howse, Thomas, Wilts. *Id.*  
 Williams, Thomas, Wales, October 10. Ten days.  
 Williamson, William, Northamptonshire, October 25. After a few days received the scholar's gown.

- Lacey, William, Yorkshire. *Id.*  
 Christian, Andrew, a Norwegian, but a pilgrim from England,  
 November 8. After five days he was taken into the College  
 as a servant.  
 Simpson, William, Yorkshire, Nov. 16. Two days, and received a  
 money alms.  
 Barker, Roger, . . . For one night. Received also seven gulei.  
 Harrison. The above, returning from Naples, was again received,  
 November 12. Four days.  
 Heath, a certain man of this name from Spain, November 16. For  
 one night. He went into the city, and was supported at the  
 expense of the Hospice for fifteen days, besides alms. Also  
 his companions, Wood and Powell.

1609.

- Anderson, Nicholas, Durham, January 13. Three days.  
 Taylor, William, Devonshire, January 9. Eight days.  
 Hawkins, William, Somersetshire. *Id.*  
 Sweet, John, Mr., priest, . . . January 9. Twenty-three days.  
 Alabaster, William, Mr., . . .<sup>78</sup> January 23. Twenty-three days as  
 a pilgrim. Afterwards received to the College as a convictor.  
 Jones, Owen, Pembrokeshire, January 27. Eleven days.  
 Lewis, Nicholas, Cardiganshire, February 17. Nine days.  
 Bold, William, Mona, *Id.*  
 Owen, Morris, Salop, February 18. Ten days.  
 Blackwell, Anthony, London, March 7. Eight days. He was  
 afterwards admitted to the scholar's gown.  
 Brookes, Henry. *Id.*  
 Audrey, Richard, [Bartlett], Worcestershire, March 11. *Id.*  
 Cotton, Henry, Mr., Hants, . . . Eleven days, by favour.  
 Minshew, Richard, Salop, April 10. Nineteen days.  
 Kemp, William, Suffolk, April 10. Fourteen days.  
 Sweet, William, Dorsetshire, April 11. Nine days, and received  
 three gulei.  
 Overy, Richard, Lincolnshire, April 15. Two days.  
 Williams, Richard, Oxfordshire, April 23. Four days.  
 Ward, John, Cornwall. *Id.*  
 Neil, John, London, April 26. Three days.  
 Wasington (? Washington), Paul, Rev., priest, . . . May 8. Ten  
 days.  
 Eccles, Mr. [Leech],<sup>79</sup> Salop, May 8. Fourteen days, and was then  
 admitted to the scholar's habit.  
 Smith, Richard, Mr., priest, D.D., Lincoln, May 11. Eight days.  
 More, Thomas, Mr., priest, Yorkshire. *Id.*  
 Heth, William, and another, servants of Dr. Smith, Middlesex. *Id.*  
 Knatchbull, John, D.D., priest, Essex, May 20. Twenty days.  
 Evans, Francis, his servant. *Id.*  
 Skipman, John, Somersetshire, May 22. Three days, and was then  
 admitted to the scholar's gown.  
 Lee, Henry, London, June 20. Was supported by the Hospice for  
 eight days.

<sup>78</sup> See some account of this singular character, and his autobiographical statement in *Records S.J.* vol. i. pp. 65, seq.

<sup>79</sup> See *Records S.J.* vol. i. pp. 642, seq., and vol. ii. pp. 181, seq., for the biography and personal statement of this distinguished Oxford convert and Protestant minister. He is entered in the Diary, p. 254, No. 416.



- Dyer, Richard, Hants. *Id.*  
 Yardley, Edward, Worcestershire, June 25. *Id.*  
 Holland, John, Northamptonshire, *Id.*  
 Brickley, Thomas, Suffolk, June 21.  
 Andrews, John, . . . June 16. Eight days.  
 Evans, Samuel, a silversmith, June 16. Eleven days.  
 Waterbush, Henry, . . . August 20. Five days.  
 Johnson, John, . . . *Id.*  
 Saville, John, Norfolk, August 4. Eight days.  
 Brummel, John, London. Was fed at the Hospice for eight days in the month of June.  
 Groundsberry, Francis, Essex. *Id.*  
 Paul, Francis, Salop, August 14. Eight days.  
 Jones, Robert, Salop, August 14. Ten days.  
 Jones, Roger, London, August 14. Eleven days.  
 Baker, Archibald, Norfolk, August 15. Eight days.  
 Vaux, Ambrose, Mr. (*nobilis*), and servant, . . . August 12. . . .  
 Plott, Bartholomew, Mr., . . . August 12. Twenty-one days.  
 Scargin, John, . . . August 20. Eight days.  
 Shire, Francis. *Id.*  
 Josse, Bartholomew, . . ., May 30. Eight days, and received clothes and alms.  
 Howell, Giles, . . . *Id.*  
 Manning, Henry, . . . August 26. Eight days.  
 Mason, John, Suffolk, September 9. Three days, and received a money alms.  
 Dakins, John, and his son, Derbyshire, September 14. Nine days.  
 Church, Robert, Suffolk, September 17. Eight days.  
 Townsend, Sidney, P. . . . September 2. Eight days, and received a money alms.  
 Griffiths, William . . . September 20. Twelve days.  
 Weybridge, Richard, Hants, . . . Eight days.  
 Williams, John, . . . October 2. Received six gulei.  
 Knibb, George, Warwickshire, October 9. Ten days and a money alms.  
 Taylor, Richard (servant to Sir Basil Brook), Salop, October 11. Ten days.  
 Godfrey, Robert, Suffolk, October 4. Eight days.  
 Badul, Francis, Staffordshire, October 4. Fourteen days.  
 Curtis, John, Mr., Hants, October 4. After some days he was admitted to the scholar's gown.  
 Warton, Thomas, Yorkshire. *Id.*  
 Burton, Peter, Notts. *Id.*  
 Latham, George, Lancashire. *Id.*  
 Gaunt, Thomas, Lancashire. *Id.*  
 Salisbury, Hugh, Flintshire. *Id.*  
 Hesketh, John, Lancashire, October 4. Six days.  
 Fisher, George, London, October 19. Two days, and then admitted to the scholar's gown.  
 Britton, Anthony, Gloucestershire, Sept. 28. For ten days, and received money and clothes.  
 Forth, Nicholas, Suffolk, November 1. Eleven days.  
 Best, Thomas, London, November 26. Three days, and an alms in money.  
 Brodehurst, John, Cheshire, December 2. Eighteen days, and received clothes and money.  
 Floyd, Gideon, Canterbury, December 3. Twelve days. *Id.*

Robinson, Roger, Lancashire, December 6. Eight days.  
 Knott, Stephen, Canterbury, December 13. *Id.*  
 Green, Thomas, Gloucestershire, December 14. *Id.*  
 Norwood, Richard, Herts, December 15. *Id.*  
 James, Robert, Somersetshire, December 24. Fifteen days.

1610.

Ferman, John, . . . January 15. Two days, and an alms.  
 Shelley, James, Sussex.  
 Persons, John, Somersetshire, January 26. Eight days.  
 Leigh, Elias, Lincolnshire, February 4. Eight days, and clothes.  
 Harding, James, Norfolk, February 9. Four days. *Id.*  
 Saurey, Abraham, Mr., and Carwell, Thomas, his servant, London,  
 February 21. Ten days.  
 Johnson, Arthur, Northamptonshire, March 10. Five days, and an  
 alms.  
 Briant, Francis, Dorsetshire. *Id.*  
 Styles, Richard, Bristol, March 12. Seven days.  
 Macey, Roger, Devonshire. *Id.*  
 Neams, Thomas, Canterbury, March 12. Three days, and an  
 alms.  
 Boyce, John, London, March 15. Six days.  
 Baxter, Robert, Canterbury, April 8. Eight days.  
 Kemp, George, Mr. . . . April 21 . . . After making the Spiritual  
 Exercises for eight days, he was admitted to the College as a  
 servant. [He afterwards became a lay-brother in the Society.]  
 Mills, John, . . . April 27. Until May 27, also an alms.  
 Roke, Thomas, . . . May 1. Eight days, and an alms.  
 Everard, John, Northamptonshire, May 12. Ten days, and then  
 admitted to the scholar's gown.  
 Asleway, Richard, Lancashire, May 17. Until May 29, and a  
 money alms.  
 White, Robert, London, May 23. Seven days, and an alms.  
 Owen, Rev. Mr., with a relation and two servants, . . . May 6.  
 Eight days. [One of] the servants, after making the Spiritual  
 Exercises, was admitted to the College habit.  
 Parker, Henry [Vaux of Harrowden], Northamptonshire, May 6.  
 Sixteen days. After making the same Exercises, he was also  
 admitted to the College habit on June 14.  
 Askins, Robert, Gloucestershire, June 6. Eight days, and received  
 an alms.  
 Burwell, Henry, Norfolk, June 14. Eight days, and bread for some  
 days after.  
 Jennes, Robert, Rev. Mr., priest, Somersetshire, June 15. Twenty-  
 four days, and clothes and a money alms.  
 Nuthead, Thomas, Somersetshire, July 2. Thirteen days.  
 Nuthead, William, his brother, London, July 9. He was afterwards  
 taken into the College as a writer.  
 Natt, Thomas, London, July 9. Seven days.  
 Harvey, Matthew. Was supplied with four meals. He had been  
 in the hospice a year ago.  
 Francis, John, Dorsetshire, August 11. Ten days, also clothes, &c.  
 He was recommended by Mr. Otlan, a merchant.  
 Collins, Abraham, Staffordshire, August 15. Six days, and money  
 alms.  
 Maurice, Ralph, Cornwall. *Id.*  
 Wood, Matthew, Yorkshire, August 21. Ten days, and an alms.

- Wood, William, brother of the above. *Id.* He died September 9, in the Hospital of the Holy Ghost.
- Wild, Thomas, Worcestershire, August 21. Ten days, and an alms. He was recommended by Rev. Thomas Wild.
- Robinson, Edward, Yorkshire, August 28. He was converted to the faith and reconciled to the Church by the Confessor of the College. He was afterwards seized with fever, and went to the Hospital of the Holy Ghost to recover his health. He was then received into our hospice.
- Smith, Anthony, . . . September 7. Five days.
- Gardiner, Christopher, Worcestershire, September 17. Eight days.
- Boriss, William, [*vere* Fenton] . . . He made the Spiritual Exercises, and was then admitted to the College habit.
- Powell, William, Breconshire, September 23. Six days. He was recommended by Fr. Anthony Hoskins.
- Gaunt, Edward, Staffordshire, September 23. Five days. He was recommended by Fr. Stanney.
- Gerisell, *or* Grissell, Jenkins, Breconshire, September 24. Four days. He was recommended by Fr. Hoskins.
- Thomas, William, September 26, who three years ago had been in the hospice as a pilgrim, recommended by Fr. Griffith Floyd, made his confession, and received food and two gulei.
- Martin, Francis, Canterbury, October 1. . . .
- Geff, Matthew, Leicestershire, October 10, . . . Recommended by Fr. Francis Robinson. . . .
- Brooke, Oswald, Northamptonshire, October 12. After some days received the College habit.
- Powell, Richard, . . . October 23. Eight days. Arriving from Milan, &c.
- Lightfoot, John, October 26. Ten days. Arriving from Florence.
- Church, Edmund, Essex, October 27 . . .
- Foreman, Martin, Yorkshire, November 1. Three days, and alms in money and clothes, &c. Recommended by Fr. Stanney.
- Bonfin, Philip, Derbyshire, October 8. A scholar from St. Omer's College. After some days was admitted among the scholars.
- Campian, Robert, Herefordshire. *Id.*
- Southwell, Thomas, Norfolk. *Id.*
- Kery [*? Cary*], Sussex. *Id.*
- Wilbraham, Edward, Oxfordshire. *Id.*
- West, Peter, Hants. Six days. He came with the above, but not as a scholar. He afterwards received means of living in the city. [*Vere* Chichester Lewis, Esq., afterwards a lay-brother S.J. *Records S. J.* vol. iv. p. 644 seq.]
- Walker, John, Warwickshire, November 10. Six days, and clothes.
- Morriss, James, Rev., priest . . . November 15. Twenty-four days.
- Legg, William, Warwickshire, November 16. Eight days. Recommended by Lord George Talbot. He made a week's retreat, but remained in the city.
- Fenwick, George, Yorkshire, November 16. Eight days. Recommended by Lord George Talbot. He made a week's retreat, and was admitted to the College habit, to write.
- Bannister, Thomas, Warwickshire, November 18. Eight days. He was afterwards kept for fifteen days for writing. Also received clothes and money.
- Bully, John, Devonshire, November 26. Six days. For confession.
- Grimston, John, Suffolk. After making the Spiritual Exercises, he was admitted to the College habit.
- Williams, William (*nobilis*), Herefordshire, November 28. Forty days.

- Sanders, Nicholas, Cornwall, December 5. Eight days. Remained afterwards for a month as a writer.
- Dudley, John, Mr., Staffordshire, December 18. Nine days.
- Ontus, John, companion of the above, Warwickshire. *Id.*
- Lewis, Nicholas (*nobilis*), Wales, December 19. Five days. He was afterwards found a room in the city, in order to make a week's retreat.
- Lascelles, Christopher, Yorkshire, December 19. Five days.
- Jenks, John, Mr., Salop, December 20. He made the Spiritual Exercises, and was admitted among the scholars.
- Leigh, *or* Leshur, Thomas, Cheshire, December 24. Eight days.

1611.

- Preter, George, London, January 16. Five days.
- Hallywell, Richard, Salop, January 22. Eight days.
- Hughes, John, Wales, January 27. Twenty-four days. Received money alms. Recommended by Fr. Anthony Hoskins.
- Dinan, Griffith. *Id.*
- Assaph, Michael, Norfolk, February 4. Eight days. Recommended by Fr. Charles Kemp. [*Vere* Yelverton].
- About the end of the month a stranger from Venice was admitted to make the Spiritual Exercises. He afterwards remained as a pilgrim for four days.
- Newbold, William, March 20. Eight days. He came from Spain. Recommended by Fr. Cresswell. He remained in the College for three months, to work, and received much clothing and a crown.
- Floyd, John (*nobilis*), Yorkshire, April 22. Eight days.
- Lane, Francis, London, May 4. *Id.* Lodged in the city at the expense of the hospice. Recommended by Fr. Sherwood.
- Cowes, William, London, May 7. Lodged in the city, and received twelve gulei.
- A stranger also came, and received a money alms.
- Boswell, Leutner, Mr. (*nobilis*), Canterbury, May 22. Made a retreat for eight days, and stayed four days longer.
- Gifford, Francis (*nobilis*), Notts, May 22. Lodged out, and received money alms.
- Markham, James (*nobilis*), Chichester. *Id.*
- Pimmer, James, Derbyshire, May 24. *Id.*
- Thomas, Henry, Wales, May 28. Eight days, and an alms. Recommended by Fr. Floyd.
- Floyd, Charles, Rev. Mr., priest, . . . May 30. Sixteen days, and an alms of five gold crowns.
- Castell, Richard, Yorkshire, June 2. Five days, and an alms.
- Johnson, Sidney (*nobilis*). *Id.* Slept, dined, &c., in the city at the expense of the hospice.
- Adams, John, Lancashire, June 4. Was fed, &c., by the hospice.
- Young, William, Canterbury, June 8. Eight days, and an alms.
- Percy, Thomas, Yorkshire, June 19. Bed, &c., in the city, and an alms.
- Gibson, Demetrius, Derbyshire. *Id.*
- Elmes, Henry, Dorsetshire, June 20. Bed and board in the city. He was taken as a College servant, and after a month fell ill, and died in the Hospital of Santo Spirito.
- Woodward, Lawrence, Yorkshire, June 20. Bed and board in the city.



- Okey, Ezeckiel, a stranger, July 2. For three days, to receive the sacraments and visit the churches.
- Gilders, John, Yorkshire, July 14. Eight days, and a money alms.
- Lovell, Richard, Norfolk, July 17. He made a retreat of eight days, and eight days after joined the scholars.
- Denham, William, Somersetshire, July 31. Eight days. He was taken ill and died, and was buried in the Hospital of S. Spirito.
- Neville, Walter (*nobilis*), Canterbury, August 8. To visit the churches and receive the sacraments. He received an alms of twelve gulei.
- Daniel, Ralph, Bristol, August 18. Remained for forty days, to work in the College. Also a money alms.
- Fitton, Edward, Mr. (*nobilis*), Herefordshire, August 19. Eight days. To make the Spiritual Exercises.
- Dudding, Hugh, Somersetshire, August 20. Eight days. He was afterwards taken ill, and died in the Hospital of the Holy Ghost.
- Brown, Richard, unknown, August 27. Received food and alms.
- Pelham, George, unknown, Suffolk, August 28. Supported for three days. To receive the sacraments and visit the churches. Also an alms.
- Marshall, Robert, Canterbury, August 29. Six days, and an alms.
- Clane, Richard, Somersetshire, September 7. Seven days.
- Ingleby, George, unrecommended. Treated as George Pelham, *above*.
- Pottinger, . . . with his wife and son, Hants, September 7. Received an alms. He had lately spent eight days in the hospice.
- Dunstern, John (*nobilis*), Canterbury, October 6. Twelve days.
- Robinson, Henry, Yorkshire, October 6. Eight days, and was then admitted to the scholar's gown.
- Smith, Edward, Lancashire, October 7. Ten days, in retreat.
- Remington [*? Runymtonus*], William (*nobilis*), Derbyshire, October 10. Treated as George Pelham, *above*.
- Persons, Robert, . . . October 10. Eight days.
- Read, Arthur, Gloucestershire, October 12. Remained for four days, to make the Spiritual Exercises.
- Pryse, John, Cardigan, October 12. . . .
- Shirborne, Richard, Wales, October 15. Eight days.
- Hillcalfe, Robert, London. *Id.*
- Webb, Henry (*nobilis*), Canterbury, October 16. *Id.*
- Elmes, Brundall, Mr., . . . October 16. Received an alms of three gold crowns.
- Ockham [*Ochomus*], Francis, Gloucestershire, November 7. Nine days.
- Silinger, George, Oxfordshire, November 7. Four days. He was then admitted to the College habit.
- Walridge, Edward, . . . Received alms and food, also shoes and money.
- Smith, Ralph, Yorkshire, November 8. Four days, and was then admitted to the scholar's gown.
- Grafton, James, Gloucestershire. *Id.*
- Winson, John, Canterbury. *Id.*
- Shelley, Cyprian, Hants. *Id.*
- Bassett, Anthony Joachim, Suffolk. *Id.*
- Baymus, James, Derbyshire, November 3. Eight days, and an alms.

Twist, Roger, Canterbury, November 30. *Id.*  
 Phillipps, James, Derbyshire. *Id.*  
 Brookeby, Matthew, Yorkshire, December 5. *Id.*

1612.

Freeman, Robert, . . . February 2. Eight days and an alms.  
 Bellamin, Francis, London, April 19. *Id.*  
 Watson, Thomas, Somersetshire, April 26. Received an alms of twelve gulei.  
 Gifford, William (*nobilis*), Worcestershire, April 20. Eight days.  
 A certain Italian was received for five days, and afterwards worked in the College for the rest of his stay.  
 Also an Italian noble, highly recommended, for fifteen days.  
 Wolfe, William, Canterbury, May 10. Fifteen days.  
 Bellamy, William and Peter;<sup>80</sup> brothers, London, June 27. Fifteen days. Their parents had suffered many adversities and the loss of all their goods for the Catholic faith. The two pilgrims returned to Flanders, from whence they came.  
 Bannister, Joseph, Yorkshire, July 17. Eight days. Received also twelve gulei.  
 Smith, Nathaniel, Warwickshire, July 19. *Id.*  
 Prestbury, Richard. *Id.*  
 Floyd, Gideon, . . . July 28. Four weeks.  
 Kenwall, Thomas, Wales, August 1. Eight days.  
 Middlemore, John, Lincolnshire, August 1. Received an alms.  
 Hall, George, . . . August 12. . . .  
 Richardson, Francis, Lincolnshire, September 7. . . . Also an alms.  
 Plott, Robert, Staffordshire, September 12. . . . *Id.*  
 Wardage, Peter, Kent, September 15. . . . *Id.*  
 Henedy, Augustus, London, September 26. . . . *Id.*  
 Wallis, Thomas, . . . September 30. Eight days.  
 Burgham, George, Devonshire, December 15. Sixteen days, and an alms.  
 Floyd, . . . a priest, . . . December 16. Eight days.  
 Johnson, Augustus, a priest, . . . December 24. Twenty-three days, and twenty crowns.

1613.

Sweet, Henry, Devonshire, February 21. Eight weeks. He came from St. Omer.  
 Edmunds, Francis, . . . April 2. . . . Also an alms.  
 Marsh, Matthew, . . . *Id.*  
 Stafford, Robert, . . . April 14. Came with Fr. Anthony Hoskins, and was admitted among the scholars.  
 Rodney, Edward. *Id.*  
 Bolton, John. *Id.*  
 Baker, William, Essex, May 3. . . . Also an alms.  
 Hesketh, Thomas, Lancashire, May 12. Eight days, and an alms.  
 Clayton, Margaret, May 31. A certain person of this name received an alms of twelve gulei.  
 Barber, Edward, . . . June 12. *Id.*  
 Read, John, . . . June 12. Remained in the College.  
 Catell, Belwood, . . . July 8. Sixteen days.

<sup>80</sup> These were probably two of the Bellamy family, of Uxendon House, Harrow-on-the-Hill, where the martyr, Fr. Robert Southwell, was seized by Topcliffe; but of which owner of Uxendon we do not trace.

- The Reverend President of Douay came to the hospice with Colbeck, Edward, . . . July 23.
- Prëston, Jerome, . . . July 25. Fourteen days. He then entered the Carthusian Monastery at Naples, at the instance of Father Rector.
- Trisilian [Trevellyan], Richard, Cornwall, July 31. Received an alms of a crown.
- A man came who pretended to be a Catholic, by a forged letter, August 11. He received three gulei, and was afterwards instructed for conversion.
- Slater, William, and companion, September 10. Received food for two days, and money.
- Hobson, Cuthbert, came from Poland, September 16. Was admitted among the scholars.
- Read, Alexander, Norwich, October 3. Eight days.
- Barber, John. *Id.*
- Taston, *or* Gaston, Henry, Herefordshire, October 12. After some days he was admitted to the scholar's gown.
- Montford, Francis, Cheshire. *Id.*
- Ward, Francis, Sussex. *Id.*
- Strange, John,<sup>81</sup> Northumberland. *Id.*
- Polybius, William, Yorkshire. *Id.*
- Lacey, Robert. Yorkshire. *Id.*
- Coleford, George. Suffolk. *Id.*
- Russell, John. Suffolk. *Id.*
- Stillington, Thomas, Yorkshire. *Id.*
- Silisdon, Matthew, Suffolk. *Id.*
- Forster, Richard, Sussex. *Id.*
- Butler, Thomas, Worcestershire. *Id.*
- . . . Rev. Mr. J., priest, October 12. One month.
- Stratford, Richard. Eight days.
- Dely, John, . . . October 17. Some days, and an alms.
- Ninam, Thomas, Dorsetshire, October 17. Eight days.
- Sankey, Henry, Rev. Mr., priest, . . . October 27. One month. He was seized with the fever. He afterwards received food for six weeks, and an alms of twenty scudi.
- Williams, William, Wales, October 27. Six days, &c.
- Spiller, Richard, . . . November 1. Eight days, and an alms.
- Welles, John, . . . November 9. Nine days.
- Warriner, *or* Wainman, Thomas, Mr., December 11. Eight days, and an alms.
- Pildon, Richard, Hants.

## 1614.

- Alber, William, Devonshire, January 3. Eight days.
- Salisbury, Robert (*nobilis*), and companion, South Wales, February 6. Eight days, and alms.
- Hart, Richard, . . . February 8. . . ., also an alms.
- More, Richard, . . . February 12. Eight days and an alms.
- Stoppinger, Robert, Norfolk, February 18. Four days in the College, and an alms.
- Lewis, Evan, South Wales, March 23. Eight days.
- John, Robert, Salop, March 28. *Id.*

<sup>81</sup> Fr. John Armstrong, *alias* Strange, see p. 266, No. 456. We are informed by the Rev. T. E. Gibson, on the authority of the Blundell of Crosby MSS., that he died at Haggerston, December 19, 1660.

- Hazleden, Edmund, Lancashire, March 29. Received an alms of twenty-four gulei.  
 Walmer, Samuel, Lincolnshire. *Id.*  
 Williams, Richard, South Wales, May 21. . . . also an alms.  
 David, John, South Wales, June 20. . . . *Id.*  
 Langworth, John, Devonshire, July 1. Received an alms.  
 Altham, Edward, Devonshire, July 19. *Id.*  
 Hill, —, Mr., . . . August 7. . . .  
 Lister, John, Devonshire. Received an alms.  
 Briant, Robert [*vere* Parsons afterwards S.J.], Somersetshire, August 27. After a few days he was admitted among the scholars.  
 Campian [Wigmore], Richard, Herefordshire. *Id.*  
 Mandeville, Humphrey, Warwickshire. *Id.*  
 Ingleby, William, Yorkshire. *Id.*  
 Coniers, William, Yorkshire. *Id.*  
 Esam, *or* Isham, Laurence, Notts. *Id.*  
 Cotton, John, Dorsetshire. *Id.*  
 Milward, George, . . . August 27. . . .  
 Harwood, Philip, Yorkshire, October 17. After a few days admitted to the College gown.  
 Silisdon, Edward, Suffolk [Fr. Edward Bedingsfeld, S.J.]. *Id.*  
 Lambert, Robert, Yorkshire. *Id.*  
 Freeman, Joseph, London, October 26. Eight days.  
 Ward, William, Mr., priest, November 17. *Id.*  
 Parry, Hugh (*nobilis*), . . . November 20. *Id.*  
 Jones, Peter, . . . December 1. . . .  
 Norton, Edward, Sussex. *Id.*  
 Newham, Morgan, . . . December 7. . . . Received twelve gulei.  
 Farmer, John, Somersetshire, December 8. *Id.*  
 Compton, John (*nobilis*), Lincolnshire.

1615.

- Astock, Richard, Devonshire, February 4. . . .  
 Spicer, Thomas, Norfolk, May 25. Eight days.  
 Nicholson Richard, . . . May 25. . . . also money alms.  
 Boroman, William, Devonshire, May 26. Ten days and alms.  
 Father Coffin, the Minister of the College, procured him liberal alms.  
 Long, John. *Id.*  
 Spart, Francis. *Id.*  
 Bonnell, Thomas, Norfolk. Received an alms from the Father Rector.  
 Mills, Richard, Surrey, June 8. Eight days and alms.  
 Croft, Henry, Norfolk. *Id.*  
 Tarn, Christ., Oxfordshire. *Id.*  
 Angier, George [Ann], Valladolid, June 8. Admitted to the scholar's gown.  
 Compton, John. *Id.*  
 Tremain, John. *Id.*  
 Elliott, Robert, Captain (*nobilis*), Somersetshire, June 8. Eight days.  
 Willett, Richard, Hants, June 20. *Id.*  
 Fortescue, Anthony (*nobilis*), Warwickshire.<sup>82</sup> Eight days. He also received through Fr. Coffin, the Minister, eight scudi and a cloak.

<sup>82</sup> This may have been Anthony Fortescue, son of Sir Anthony and his wife Catherine, daughter of Sir Geoffrey Pole. See Fortescue pedigree, *Records S.J.* vol. v. p. 961.



- Palmer, Edward, Hants. Received an alms.  
 John, Ambrose, Warwickshire. *Id.*  
 Bibley, Richard, August 27. Six days. He was then taken as a servant in the College.  
 Floyd, *or* Flood, Richard, . . . September 7. . . . also an alms.  
 Bradish, Stephen, London, September 14. Eight days and seven scudi.  
 Alcock, Richard, . . . Received alms in money. For some time was a servant in the College.  
 Thornton, Robert, . . . . . For some days. Received alms.  
 Frith, Thomas, . . . Received alms from Fr. Coffin. . . .  
 Meadows, Peter, Northamptonshire, . . . Five days and alms.  
 Williams, Francis, . . . October 13. Some days and alms. Afterwards became a servant in the College.  
 Sweet, Henry, . . . . . Eleven days, and afterwards joined the scholars.  
 White, John [Wakeman]. *Id.*  
 Lister, Thomas, October 12, . . . Likewise received the College habit.  
 Halling, Henry. *Id.*  
 Ward, Thomas. *Id.*  
 Fairfax, Henry, October 18. *Id.*  
 Cotton, Edward, October 19. *Id.*  
 Ireland, . . . October 22. *Id.*  
 Green, . . . a priest from Douay, October 22. Eight days.  
 Jackson, Robert, . . . . . also alms and food.  
 Wilridge, George, Yorkshire, December 4. *Id.*  
 Willow, John, Norfolk. *Id.*  
 Dacam, James, . . . December 15. *Id.*  
 Hull, James, . . . December 24. Not admitted, but received a meal and three gulei.  
 Two soldiers from Flanders, on their way to the King of Poland, after spending some days here, were sent on their journey with money alms, December 20.

1616.

- Sackville, Thomas, Lord, the illustrious,<sup>83</sup> . . . January 3. . . .  
 Left the hospice April 22.  
 Smith, Edward, . . . Till April 22. Afterwards joined the scholars.  
 Corbett, Thomas. *Id.*  
 Keel, Thomas, . . . Till April 22.  
 Biss, James, Somersetshire, January 10. Received an alms.  
 Pinings, Thomas, . . . March 2. Eight days.  
 Knott, Thomas, . . . March 8. Received an alms.  
 Green, Robert, Mr., priest, . . . April 27. Fifteen days and alms.  
 Yardley, Edward, Worcestershire, April 30. . . . After a few meals he was taken as a servant.  
 Morris, Gregory, London, May 10. Eight days. He was then admitted to the schools.

<sup>83</sup> Probably the fourth son of Thomas Sackville, Esq., who was knighted in the presence of Queen Elizabeth by the Duke of Norfolk, June 8, 1567, and on the same day created Baron Buckhurst of Buckhurst, county Sussex. In 1594 he was appointed Lord High Treasurer, and March 13, 1603-4 was created Earl Dorset. He married Cecily, daughter of Sir John Baker, Knight, and died suddenly in the Council Chamber, Whitehall, April 19, 1608. Lord Thomas Sackville, his son, distinguished himself against the Turks in 1595 (Burke's *Peerage*).

- Randall, Thomas, Suffolk, May 11. Fed in the College for twenty-three days.
- Shore, Richard, Devonshire, May 18. Fed in the College for some days.
- Tindall, William, Mr., priest, Yorkshire, June 9. Fifteen days and twelve gold crowns in alms.
- Pyle, John, Hants. *Id.*
- Sanders, Richard, Devon, June 9. Eight days and alms.
- Clarke, William, Suffolk, July 24. Received alms.
- Squire, Thomas, Devonshire, July 29. Received food and alms, and was taken as a servant.
- Lea, Francis, Yorkshire, August 8. Having no recommendation he was not admitted as a pilgrim, but received food and alms at the College.
- Lydnam, Robert, Devonshire, August 11. *Id.*
- Aubrey, Thomas, Glamorganshire, August 17. Received food for eight days, and alms.
- Fleming, Edward, Glamorgan. *Id.*
- Jones, Walter, Herefordshire, August 18. Food and alms.
- Franers [? Francis], Elias, Lancashire, August 19. *Id.*
- Biscopp, Thomas, Warwickshire, September 3. Food and alms. He was then taken as a servant. On leaving he received three letters of recommendation to Mr. Bishop.
- Lovell, Richard, Surrey, October 4. After making a retreat for four days he assumed the scholar's gown.
- Salvin, Robert, Yorkshire. *Id.*
- Postell, or Russell, Michael, Yorkshire. *Id.*
- Wye, Alexander, Gloucester. *Id.*
- Taylor, John, Yorkshire, October 9. After spending the usual time in retreat was admitted to the College habit.
- Morley, Francis [Mason], Durham. *Id.*
- Harvey, Giles, Somersetshire. *Id.*
- Lineacre, Francis [Pole, Henry], Derbyshire. *Id.*
- Terrett, Robert, Yorkshire. *Id.*
- Maynard, John, London. *Id.*
- Symons, Joseph, Hants. *Id.*
- Plantine, Francis, Berkshire. *Id.*
- Talbot, William, Lancashire. *Id.*
- Genings, Peter, Yorkshire, October 11. Received an alms of twelve gulei and three gold crowns from the almoner.
- Brown, Abel, London, October 9. Food and alms.
- Brown, Thomas, . . . October 30. Food and alms for eight days.
- Bridges, Richard, Herefordshire, October 14. He was fed and clothed, &c., for a month, and then died in the College.<sup>84</sup>
- Berret, James, London, November 6. Eight days, and alms.
- Prince, William, . . . *Id.*
- Bird, William, . . . November 22. Food and alms.
- Cordwainer, Christopher, Gloucestershire, November 23. After some months he received bed and board in the College.

<sup>84</sup> There is an entry in the Pilgrim-Book regarding the death of the above pilgrim, Richard Bridges, of Herefordshire. The original manuscript is in parts almost illegible. He was seized with a painful disease, and the Father Rector gave orders that every care that the place afforded should be bestowed upon him. It was a desperate case, and the medical attendant was of opinion that no hope could be entertained of saving him, so great was the violence of the disease. On the 27th and 28th of October he could

Almond, Henry, brother of the Rev. John Almond, martyr, December 31. Received an alms of six scudi and twelve gulei.

1617.

Hale, Bartholomew, London, January 18. Without recommendation. Received alms.

Lister, Lewis, Somersetshire, January 26. He was recommended by the English Dominican Fathers of Alcala, to which Order he had aspired. Received alms.

Durrant, John, Norfolk, of the parish of Beston, near Norwich, March 10. Received alms, and was then taken as a servant.

Clifford, Thomas, . . . March 12. Three months. After about three months' illness he was admitted to the scholar's gown.

Felton, John, . . . May 3. Five days. He was then admitted to the College habit.

Hargreaves, James, Lancashire, May 20. A few days.

Lawson, Daniel, . . . June 5. Unrecommended, but received food and alms.

Bacon, Edward, and his wife, . . . Food and alms.

Williamson, Mr., priest, . . . June 15. Eight days.

Redmood, William, London, July 1. Alms.

Sive, Roger, Wales, July 30. Through Fr. Coffin he received seven scudi and twelve gulei, and after some time was admitted to the College habit.

Fleming, Robert, Lancashire, August 20. . . .

Scroop, Richard, Berks. *Id.* Received alms and food.

Drury, John, Bucks. *Id.*

Smith, William, Norfolk, September 6. *Id.*

Cottingham, John, M.A. . . . Died in the Hospital of the Holy Ghost, fortified by all the Sacraments, on October 11.

Mumford, John, Norfolk, September 17. Received alms in money.

Manby, John de. Born in England of French parents. *Id.*

Leigh, Thomas, Lancashire, September 23. After some days was admitted to the College habit.

Dormer, John, . . . *Id.*

Sanders [Fermour], . . . *Id.*

scarcely breathe. The Rector caused him to be watched by day and night with the utmost care and vigilance, and appointed relays of students for that purpose, so that the dying man should want for nothing. Nor was this attention unmerited, for his virtues seemed to demand it. A priest who attended him on the vigil of St. Andrew the Apostle, remarked upon his patient endurance of the severe pains of the disease. The pilgrim replied that he was accustomed to sufferings, and that he did not despair of the assistance of Divine Providence. The priest, astonished at his constancy, and seeing that there was no need to apply the spur to a willing horse, confined himself to strengthening him by consolations, adding that St. Andrew, by his prayers, would obtain for his suffering fellow-soldier what Christ had effected for himself during the two days of his suspension on his cross, and would conduct him to Heaven, where, as the Sacred Scriptures say, there are many mansions, and this with the like trophies with which he himself had so triumphantly entered . . . and other similar words of comfort. To which the aged dying pilgrim replied, "I hope that one of those mansions will be reserved for me;" and that such was the case we may reasonably judge, dying, as he did, on the feast of the same Apostle, and in the same hour in which the priest fortified him with the last sacraments of the Church, being then in the full possession of his senses. The whole College recited the solemn Vespers of the Dead for him.

Sutton, Ralph, . . . *Id.*  
 Johnson, John, Warwickshire, September 25. After some days  
 was admitted to the College gown.  
 Duckett, Robert, Yorkshire. *Id.*  
 Rochester, Thomas, Canterbury. *Id.*  
 Hudson, Richard, Yorkshire. *Id.*  
 Stapleton, Thomas. Yorkshire. *Id.*  
 Clarke, James. Yorkshire. *Id.*  
 Latham, Christopher, Lancashire. *Id.*  
 Walker, John, Salop. *Id.*  
 Southwell, Nathaniel [Bacon S.J.], Norfolk, October 4. Three  
 days, and was then admitted to the College gown.  
 Hart [Hargreaves], William,<sup>85</sup> Lancashire. *Id.*  
 Parkinson, Edward, Yorkshire. *Id.*  
 Cuthbert, John. Yorkshire. *Id.*  
 Clarke, William, Staffordshire. *Id.*  
 Falcon, John, Wiltshire. *Id.*  
 Longeville, Thomas, Bucks. *Id.*  
 Francis, Stephen, Cornwall. *Id.*  
 Warner, Christopher, . . . October 16. After a few days was re-  
 ceived to the College gown.  
 Calvart, John, . . . October 1. Received alms in money.  
 Pascall, Mr. . . . October 11. Six days.  
 Prescott, Thomas, London. *Id.* Food and alms.  
 Stanley, William, Lancashire, arrived October 12. . . .  
 Blanchard, William, Devonshire. *Id.* Alms and food. He was  
 then sent to Spain to study.

1618.

Payne, Peter, Oxfordshire, March 5. Alms.  
 Podmore, John, Salop, June 8. Five days, and alms.  
 Mansfield, William, Salop, June 18. Alms. Afterwards taken as  
 a servant.  
 Freame, John, Mr., London, June 21. Twelve days, and alms.  
 Kirk, Henry, London, June —. — days and alms.  
 Walkley, Robert, . . . June 24. *Id.* Afterwards admitted to service.  
 Loggham, Aquila, Devonshire, September 1. Eight days, and alms.  
 Harding, Thomas, Salop . . . — days, and alms.  
 Trafford, Henry, . . . September 8. Eight days, and alms.  
 Floyd, Launcelot . . . September 11. — days, and alms.  
 David, Frank. *Id.*

Courtney, Edward [Leedes, S.J.], Sussex, October 9. After a few  
 days was received to the College gown.

Leuson, Edward [*or* Levison, S.J.], Staffordshire. *Id.*

<sup>85</sup> Hargreaves. An ancient Lancashire family. Several members of it  
 are named in the College Diary, viz., p. 112, John Hargreaves, a priest  
 sent to England from Rome in May, 1585; p. 228, No. 347, James  
 Hargreaves; and again in p. 283, William Hart, *vere* Hartgreaves, or  
 Hargreaves, a priest, son of William and Aloysia Hargreaves. In the  
 note upon the priest Woodruffe, p. 573, it is already mentioned that  
 the estates of his mother eventually passed by purchase to the Hargreaves  
 family, whose representatives now possess it (Baines' *Lancashire*, vol. ii.  
 p. 35). In 1568, John Towneley, Esq., confesses to articles objected  
 against him (among other matters), "that one James Hargreaves, clerk,  
 was at his house about a year ago, and there was lodged for a night."  
 This priest was formerly Vicar of Blackburn, who had given up his living  
 for conscience' sake (Gibson's *Lydiat Hall*, p. 208).



- Berry, Francis, Lincolnshire. *Id.*  
 Grafton, John, Lancashire. *Id.*  
 Wilton, George, Worcestershire. *Id.*  
 Wharton, John, Yorkshire. *Id.*  
 Wivill, Roger, Yorkshire.<sup>86</sup> *Id.*  
 Dingley, Thomas, Wilts. *Id.*  
 Ward, Francis, . . . October 10. Food and alms.  
 Norton, Henry, priest and exile. . . . October 18. Nine days. He received an alms of twenty gold crowns as a viaticum.  
 Atkins, William, a laic pilgrim, and exile, . . . October 18. Nine days.  
 Stubbings, Richard, . . . arrived November 3.  
 Fenton, John, . . . *Id.* Received alms.  
 Jarvise, John, Mr., London, November —. Twelve days, and was then admitted to the scholar's gown.  
 Walton, Francis, Dorset. *Id.*  
 Blunston, Reginald, Mr. . . . December 22. About ten days, and received eight crowns.  
 Brown, Humphrey, North Wales, Carnarvonshire, December 22. Ten days. Admitted to the College gown.  
 Johns, *or* Jones, William, Wales, December 24. Twelve days, and then admitted to College.  
 Claxton, Henry,<sup>87</sup> Norfolk. *Id.*

## 1619.

- White, George, Mr., Dorsetshire, January 8. Two days, and alms.  
 Camoch, S., Mr., Essex, February 14. Twelve days, and alms.  
 Ratcliffe, Richard, Yorkshire, August 6. Three days.  
 Bonham, Henry, Norfolk, September 20. Ten days, and then received the College gown.  
 Tucker, Francis, . . . September 28. After a few days he received the College gown.  
 Taylor, Thomas, Yorkshire, September 30. After a few days he received the scholar's gown.  
 Allen, George, Lancashire. *Id.*  
 Shelley, Anthony, Sussex. *Id.*  
 Harris, Francis, Hants. *Id.*  
 Brook, John, Bucks. *Id.*  
 Grimson, John, Yorkshire, October 24. Received the scholar's gown.  
 Hill, Francis, Lancashire. *Id.*  
 Ferris, Thomas, Staffordshire. *Id.*  
 Preston, Robert, Mr., Staffordshire, October 28. Remained ten days.  
 Fitton, Peter, Staffordshire, October 28. After making a retreat he was admitted to the College gown.  
 Daniel, John Mr. (*nobilis*), priest, Kent, November 23. Remained about five days.  
 Sheldon, Edward Mr. (*nobilis*), Worcestershire. *Id.*  
 Harrison, Robert, Mr. (*nobilis*), Devonshire, November 23. Took the scholar's gown.  
 Talbot, William, Mr. (*nobilis*), Bucks. *Id.*

<sup>86</sup> See Diary, p. 286, No. 523. His real name was William Percy, a member of the Northumberland family, and his mother was of the old Wivell family of Yorkshire. He died in the College.

<sup>87</sup> The martyred Jesuit Father, Henry Morse. See Diary, p. 288, No. 529.

Dillingham, Thomas, Carnarvonshire, November 27. Three days, and then took the College habit.  
Ferris, Edward, Mr., Staffordshire, December 25. Ten days, and took the College habit.

1620.

Reginald, Richard, . . . February 2. Six days, and alms.  
Pile, John, . . . March 13. An alms.  
Horne, Christopher, . . . March 29. — days, and alms.  
Cambden, Dr. . . . April 16. Six days.  
Cirkesley, Dr. . . . *Id.*  
Yates, Nicholas, priest and exile, May 24. Eight days, and alms.  
Townsend, Sidney, Mr., August 16. Four days, and alms.  
Rawley, Robert, Suffolk, September 28. All admitted to the College gown.  
Russell, Simon, Staffordshire. *Id.*  
Ringbey, Cyprian, London. *Id.*  
Howard, Edward, Essex. *Id.*  
Hoskins, Anthony, Gloucestershire. *Id.*  
Medcalfe, Ralph, Yorkshire. *Id.*  
Taylor, Henry, Yorkshire. *Id.*  
Trafford, John, . . . October 14. Took the scholar's dress.  
Hogan, Edmund, Norfolk, October 24. *Id.*  
Smith, Thomas, Essex . . . — days, and alms.  
Game, Thomas, Breconshire, November 6. Two weeks, and alms.

1621.<sup>88</sup>

Perkins, John George, . . . April 17. Five days.  
Core, Nicholas, Kent, May 25. Six days, and alms.  
Poyntz, Thomas, Berkshire, May 29. Seven days, and alms.  
Richards, Stephen, Kent, May 29. Five days, and alms.  
Mease, Henry, Rev. Mr., priest, Yorkshire, June 14. Nine days, and alms.  
Fotheringham, Robert, Mr., Yorkshire. *Id.*  
Coles, John, Mr. . . . July 26. Until the 31st.  
Parker, John, Lancashire, September 29. Admitted to the scholar's gown.  
Curtis, Peter, Hants. *Id.*  
Neville, Edmund, Lancashire. *Id.*  
Langley, John, Durham. *Id.*  
Holden, William, Lancashire. *Id.*  
Phillipps, John, Salop. *Id.*  
Rigby, Laurence, Lancashire. *Id.*  
Coleford, William, Kent. *Id.*

<sup>88</sup> August 27, 1621. Under this date directions are given regarding certificates, or letters patent, to be handed to pilgrims by the Rector or Minister. The forms runs thus: "We do hereby declare and attest that A. B., an Englishman, the bearer of this letter, has dwelt in Rome for about one month, and has frequented our College and church, partaken of the sacraments, and conducted himself as becomes a good and honest man in all things, as far as we can ascertain; and is therefore worthy to be kindly received and treated by all, and to be charitably assisted in his journey, when his needs require it. In witness," &c. The word Catholic, however, was not to be inserted, unless the party was known to have been one before his arrival in Rome. In the case of a priest, instead of "received the sacraments," "devoutly celebrated Mass," was to be inserted; and instead of "a good and honest man," "a pious priest," with the addition of "the Rev. Mr.," &c.

Campion, John, Herefordshire, October 2. Took the scholar's habit.

Talbot, Adrian, Oxfordshire. *Id.*

Catesby, Edward, Mr. . . . November 4. Three weeks.

1622.

Latham, Edward, Lancashire, May 12. Made a retreat, and joined the scholars.

Farmer, Gregory, Berkshire, October 2. Four days, and then joined the scholars.

Parker, Hugh, Staffordshire. *Id.*

Blackman, Richard, Norfolk. *Id.*

Corbington, Ambrose, Yorkshire. *Id.*

Sylvius [? Selby], Alexius, Yorkshire. *Id.*

Taylor, Thomas, Yorkshire. *Id.*

Brown, Daniel, Carnarvonshire. *Id.*

Morgan, Thomas, Hants, November 9. One day, and then joined the scholars.

Drake, John, Sussex. *Id.*

Brookes, William, Essex, November 22. No recommendation, but received food and alms.

Bertham, William, Norfolk, December 1. Eight days, and alms.

1623.

Pyle, John, . . . January 1. Five days, and alms, clothes, &c.

Chamberlain, Richard, Lincolnshire. *Id.*

Elliott, Robert, Sir (the illustrious and captain), Knight of the Empire, with a servant, Somersetshire, January 3. Four days.

Hastings, Walter, Mr., Leicestershire, January 5. Fourteen days. He made a retreat and then took the College gown.

A Frenchman, who accompanied the above, was lodged for a day.

Britton, Henry, Dom. (the illustrious), Norfolk, February 6. Three days.

Yelverton, William,<sup>89</sup> Mr. *Id.*

Dimyon, Anselm (*nobilis*—a medical man in London), Yorkshire, February 2. Four days.

Crompton, Richard, Dom. (*nobilis*), London, May 30. Received a pilgrim's alms of twelve gulei.

Wilson, Edward, Mr. (*nobilis*), . . . *Id.*

Ransley, Thomas, . . . September 11. Received an alms.

King, Simon, . . . London, September 17. *Id.*

Haines, Thomas, a tailor, Bucks, October 2. An alms. For some days worked as a tailor in the College.

Manners, Edmund, Leicestershire, October 4. After three days' retreat was admitted to the scholar's gown.

Ashby, William, Lincolnshire. *Id.*

Angier, [Ann] John, Yorkshire. *Id.*

Strange, Robert, Northumberland. *Id.*

Onley, Henry, Hants. *Id.*

Worthington, Richard, Lancashire. *Id.*

Barton, Richard, companion of the above, October 5. Admitted to the schools.

Barton, Edward, also companion of the above, October 5. Being sick was delayed till well.

Ashton, Nicholas. *Id.*

<sup>89</sup> Frequent mention is made of William Yelverton in Dr. Jessopp's *One Generation of a Norfolk House*.

Young, Thomas, Essex, who arrived on October 2, was also admitted with the above to the schools.

Brian, Ralph, Staffordshire, October 18. After a few days admitted to the scholars.

1624.

Blundelwell [Blundelwiele], Richard (*nobilis*), Norfolk, January 3. He received the usual alms as a pilgrim, and Fr. Coffin kept him until April 20. Part of the time he was writing in the College.

Kendall, Thomas (*nobilis*), Norfolk. *Id.*

Leigh, Henry, Lancashire, April 10. Fifteen days, and alms.

Cooke, Pacton, Suffolk, April 14. Twelve days, and alms.

Morgan, William, Salop, May 18. Ten days, and alms.

More, William, Hants, May 27. Nine days, and alms.

Godwin, Charles and Morgan, brothers, Monmouthshire, June 10. Eleven days, and alms.

Theobald, Robert, Norfolk, July 26. . . ., and alms.

Lande, Robert, Devonshire, August 24. About a month, and alms.

Standen, Ralph, Lancashire, September 18. Until September 23, and alms.

Crompton, John, Staffordshire. *Id.*

Wickliff, Thomas, Yorkshire. *Id.*

Salisbury, John, Bucks, September 27. After three days spent in making the Spiritual Exercises, he was admitted to the scholar's gown.

Norton, George, Warwickshire. *Id.*

Turner, Joseph, Worcestershire. *Id.*

Arden, James, Lancashire. *Id.*

Bannister, Thomas, Lancashire. *Id.*

Angeline, Arthur, Northamptonshire. *Id.*

Stanton, Francis, Suffolk. *Id.*

Saville, Thomas, Carnarvonshire. *Id.*

Palmer, John, Yorkshire. *Id.*

Morris, Robert, . . . Came in the pilgrim's habit, October 31.

After three days he was admitted to the schools.

Price, Edward, . . . Wales, October 8. . . . days and alms.

Keble, Richard, a sailor, . . . *Id.*

Smith, . . . Mr. . . . October 28. *Id.*

Davenport, Mr. . . . November 3. *Id.*

Gibbs, Thomas, . . . November 10. *Id.*

Mayley, Alphonsus, . . . December 10. *Id.*

Parker, . . . Mr. . . . December 23. Three days.

Greene, Thomas [Wakeman], Gloucestershire, December 6. He came very sick, and on his recovery was admitted to the College habit.

Brown, Francis, Sir, the illustrious, with his confessor (a Benedictine) and one servant, . . . December 24. Eight days.

1625.

Egerton, Mr. . . . January 9. Three days.

Dantis, Mr. . . . He received an alms, though he was not a Catholic. January 24. *Id.* He lived in the Hospice until March 1 following, on account of sickness both of body and soul. Father Minister then procured an alms for him from the Pope's almoner; also from the Father Rector.

Waite, John, Essex, January 28. Some days, and alms.



- Nicholls, . . . Mr. . . . March 2. Some days, and alms.  
 Meredith, Mr. . . . March 3. *Id.*  
 Mollins, Mr. . . . March 16. *Id.*  
 Fettiplace, Mr. . . . March 18. *Id.*  
 An English shoemaker arrived from Naples, and received an alms.  
 May 10.  
 Harris, Mr. . . . (*nobilis*), South Wales. May 11. Eight days.  
 It was the year of Jubilee, and the city being full, he could not procure a bed outside.  
 Garrett, John, and his son and wife. Received alms. May 18.  
 Hughes, John, . . . May 27. Alms.  
 Gifford, Paul, . . . He left for Florence, May 28. Four days.  
 Fowler, Agnes. She received eight days' hospitality in the city,  
 June 2.  
 Fryer, Isabella. *Id.*  
 Roper, Philip, . . . June 3. Three days.  
 Sheppard, William, and his wife. . . . June 6. An alms.  
 Pilman, John, Mr. . . . June 20. *Id.*  
 Ellis, William. *Id.*  
 Hill, Richard, . . . June 27. *Id.*  
 Norwing, Nicholas. . . . Received an alms and died in the Hospital of S. Spirito, three days later. July 3.  
 Hughes, Walter, . . . July 17. An alms.  
 Stanley, Peter, . . . *Id.*  
 Clarke, David, . . . August 26. *Id.*  
 Grove, Thomas, Herefordshire, October 1. After three days he was admitted to the College gown.  
 Holland, Lancashire. *Id.*  
 Smith, Richard, Lancashire. *Id.*  
 Walker, John, Lancashire. Admitted afterwards.  
 Owen, William, Glamorganshire, October 1. After three days admitted to the College gown.  
 Jennings, Michael, Northamptonshire. *Id.*  
 Glide, Simon, . . . October 8. An alms.  
 Lovell, Troylus (*nobilis*). . . . October 12. Five days.  
 Capes, Peter, . . . October 15. An alms.  
 Williams, Thomas, . . . October 16. *Id.*  
 Matthews, Charles, *Id.*  
 Thornwhite, Robert (a gentleman), October 17. *Id.*  
 Downing, John, . . . *Id.*  
 Lancaster Gowin, . . . *Id.*  
 Camor [?], Anthony, Mark. He supports his brother in the city.  
 November. *Id.*  
 Penrith, Edward, Cornwall, November 1. After three days he was admitted, with the above John Walker, to the College gown.  
 Clifford, John, Derbyshire. *Id.*  
 Simpson, Christopher, Essex. *Id.*  
 Marne, James, Yorkshire. *Id.*  
 Alexius, Thomas, Norfolk. *Id.*  
 Brown, Thomas, . . . December. One day, and alms.

1626.

- Barker, Charles, . . . February 20. After three days admitted to the schools.  
 Wilkinson, Peter, from Ghent, March 6. An alms.

- Hall, Richard, . . . March 30. *Id.*  
 Smith, Francis, . . . April 9. *Id.*  
 Swetnan, Patrick, Northamptonshire, June 22. Was not admitted,  
 being unknown, but received alms.  
 Manning, John, Mr., Sussex, June 23. Eight days. As a favour,  
 being unprovided with money. Other gentlemen are received  
 only for three days.  
 Leeke, Humphrey, Notts, June 27. Alms.  
 Lee, John, . . . August 14. *Id.*  
 Fell, William, Rutland, September 23. *Id.*  
 Markham, Edward, Devonshire, October 13. After three days  
 joined the schools.  
 Barton, Thomas, Lancashire, October 16. *Id.*  
 Dutton, Alexander [Ireland]. *Id.*  
 Brown, William, Salop. *Id.*  
 Anderton, Francis, Essex. *Id.*  
 Harley, John, Herefordshire, November 4. *Id.*  
 Stafford, Thomas, Salop. *Id.*  
 Blakey, Edmund, Lancaster, November 8. An alms.  
 Fulcher, Thomas, Yorkshire, November 12. *Id.*  
 Britton, John, Mr., priest. *Id.* Fifteen days.

1627.

- Brown, Henry, Canterbury, July 15. An alms. He came without  
 testimonials.  
 Harwood, Henry, Norfolk, July 20. An alms.  
 Richards, John, Sussex. *Id.*  
 Jenkins, John, Hereford, without testimonials, July 26. *Id.*  
 Neville, George, . . . August 10. An alms.  
 Banns, John, Staffordshire, August 14. *Id.*  
 West, Robert, of Northamptonshire, September 20. *Id.*  
 Askew, Henry, Lincolnshire, October 8. After three days he was  
 admitted to the College gown.  
 Cottam, Thomas, Lancashire. *Id.*  
 Foster, William, Lancashire. *Id.*  
 Farrington, Laurence, Lancashire. *Id.*  
 Haughton, William, Lancashire. *Id.*  
 Garnett, John, Cheshire. *Id.*  
 Langton, Richard, Herefordshire. *Id.*  
 Palmer, Thomas, Yorkshire. *Id.*  
 More, Thomas (a youth), Norfolk, November 19. Alms and clothes.

1628.

- Burton, Thomas, Lincolnshire, January. Alms and clothes.  
 Brown, Mr., Norfolk, January. He was not admitted as a pilgrim,  
 having been lately converted in the Hospice, but obtained  
 alms, food, and clothing.  
 Owen, Hugh, South Wales. *Id.*  
 This winter many English received alms here, but their names had  
 been carelessly omitted.  
 Gilborn, Henry, London, July 25. Four days, and alms in money  
 and clothes. From Spain, well recommended.  
 Barckley [Berkeley], the illustrious Baron de, June 26. Was re-  
 ceived into the College with entertainment befitting his rank.  
 Lord [Dom.] John Petre [Petrio]<sup>90</sup>. *Id.*  
<sup>90</sup> Baron de Barckley, or Berkeley, was probably George, the thirteenth  
 baron, K.B., who succeeded his grandfather, Henry, the twelfth lord, who

Langley, Edmund, Durham, October 18. From St. Omer's. After three days' retreat in the Hospice, he was admitted to the College gown.

Keynes, Maurice, Somersetshire. *Id.*

Campian, Andrew [Wigmore], born at Mechlin. *Id.*

Seaborne, Henry, Herefordshire. *Id.*

Jackson, John, Yorkshire. *Id.*

Foster, John, Yorkshire. *Id.*

Pile, Thomas, Hants, November. Alms.

Wall, Richard, Northamptonshire, from Belgium, November 5. *Id.*

Lampton, Ignatius, Sussex. *Id.*

Collingworth, Henry, Canterbury, . . . Alms and food.

Bernard, Peter, Canterbury. *Id.* They were two discharged soldiers from Naples.

Somerset, Thomas, the illustrious Lord, son of the Earl of Worcester, came, with Wall and Lampton, and was invited with them to hospitality in the College. This he declined, but dined with us in the refectory, with two English Fathers of the Society who had come to Rome on business.<sup>91</sup>

Smith, Francis, Yorkshire, November 10. Alms.

Yelverton, Christopher, Sir, the illustrious, with his noble companion, dined on St. Edmund's day, November 18.<sup>92</sup>

Gibbons, —, Mr. (*nobilis*), brother to the secretary of the Lord High Treasurer of England, sat down with us in the refectory, November 20.

Birmingham, Gerard, born in Ireland of English parents. He was known to us here, November 18. Five days, and received clothes. He went on to Naples.

1629.

Burton, Thomas, the above named, who came as a pilgrim, left about January 12 with letters of recommendation, and a good dinner and alms.

Spilman, Mr., and servant, Norfolk, November 30. Dined in the refectory.

died November 26, 1613. George married Elizabeth, second daughter and co-heir of Sir Michael Stanhope, of Sudborn, county Suffolk, and dying August 10, 1658, was succeeded by his only surviving son George, the fourteenth lord, who, September 11, 1679, was created Baron Mowbray, Segrave and Broose, Viscount Dursley, and Earl of Berkeley (Burke's *Peerage*). John, Lord Petre, was the only son of Sir William Petre, and his second wife, Anne, daughter of Sir William Browne (who died Lord Mayor of London in 1514), and widow of Sir John Tyrell, Knight, of Heron Place, Essex. As Sir John Petre, he was member for Essex, and was raised to the peerage as Baron Petre of Writtle, county Essex, July 31, 1603. He married Mary, daughter of Sir Edward Waldegrave, Knight, of Borley, Essex, and died May 5, 1637. He was succeeded by his eldest son, William.

<sup>91</sup> Lord Thomas Somerset, the third son of Edward, the fourth Earl of Worcester, K.G., and his wife Elizabeth, daughter of Francis, Earl of Huntingdon. Thomas was made Knight of the Bath, 1604-5, and on December 8, 1626, was created Viscount Somerset of Cashel, co. Tipperary.

<sup>92</sup> Much mention is made of the old Yelverton family in Dr. Jessop's *One Generation of a Norfolk House*, but we do not recognize this illustrious visitor. The second son of William Yelverton of Rougham, county Norfolk, was Sir Christopher Yelverton, one of the judges of the King's Bench, from whom are descended the Viscounts Longueville and Earls of Sussex. According to Jessopp he died in 1607. The noble companion was probably Lord Thomas Somerset.

- Somerset, Thomas, Lord, returned, and was received in the refectory in the manner of pilgrims, March 29.
- A certain Irish priest, who had been compelled to fly from his country on account of the violent persecution against him for his active zeal in the conversion of souls, modestly and earnestly begged alms of Father Rector for his support for some days. He was invited to dine that day, and as long as he remained in Rome. He died in Rome after a few months, April 1.
- Somerset, Thomas, the Lord, and Gifford, Mr., dined at our vineyard suitably to their rank, April 18.
- Sherwood, Matthew, Somersetshire. April 18. He had no letter of recommendation, nevertheless he received a good alms, and dined twice in the College. He was afterwards given a cloak, and was at last discovered to have been an impostor.
- Doncaster, the illustrious Baron, and Craven, Baron, with their director and two servants,<sup>93</sup> dined once in the refectory according to the custom of pilgrims, April 20.
- Williams, Edward, whose speech showed him to be Dutch, but he said he was a native of Bristol. He had lost his letter of recommendation, having been plundered of everything by robbers on his journey. The truth of his tale was attested by certain Dominicans, June 20. Dined once or twice, and received alms.
- May, Edward, . . . with his servant, June 3. Left Rome after a stay of some eight months. He had dined several times in the refectory, and with his servant received an alms.
- Brown, —, Notts, a discharged Venetian soldier, July 1. Alms and shoes, &c.
- Owen, Stuckley, Mona (Anglesea), with letters of recommendation from Fr. Leander (O.S.B.), July 5. Clothed from head to foot, and alms in money.
- Strasmore, Edward, Leicestershire, July 14. He was recommended by the President of the Benedictines of Dieulwart, in Lorraine. He remained in Rome for three months, and was mainly supported by the Hospice. Alms, &c., as above.
- Stokes, Robert, London, July 25. No letters; not admitted, but received alms.
- Elmes, William, Lancashire. *Id.*
- Morris, —, Mr., born in Ireland of English parents, October 1. Recommended by the agents of the Duke of Northumberland at Florence. Alms.
- Heigham, Thomas, M.D., October 3. No letters, but some knew him. He stayed in Rome for eight days, and dined twice in the refectory.
- Powell, Edward, Herefordshire, October 13. From St. Omer. After three days' retreat was admitted to the scholar's gown.
- Jennings, John (*then* Griffiths). *Id.*
- Stanley, William, . . . October 13. Received as a pilgrim. From St. Omer. After the usual three days' retreat he was admitted to the schools.

<sup>93</sup> Probably William Craven, eldest son of Sir William Craven, Kt., Alderman and Lord Mayor of London in 1611. He was raised to the peerage as Baron Craven of Hamsted Marshall, county Berks, March 12, 1626, on his return to his native land, after distinguishing himself in foreign service. He was afterwards, in 1668, created Viscount Craven of Uffington, county Berks, and Earl Craven of Yorkshire, and died unmarried in his eighty-ninth year, April 9, 1697 (*Burke's Peerage*).



Lambert, John. *Id.*  
 Ashton, Thomas. *Id.*  
 Bannister, John. *Id.*  
 Farrington, John. *Id.*  
 Darby, Richard. *Id.*  
 Donnell, George. *Id.*  
 Foster, Christopher. *Id.*  
 Lane, Valentine. *Id.*  
 Norton, Gabriel, July 24. *Id.*  
 Randall, Francis. *Id.*

Carvel, Thomas, Lincolnshire, October 29. After three days was admitted to the College as a convictor.

Two noble English youths dined in our refectory, but as they little frequented the College their names were omitted, November 11.

Watton, Bernard, Sir, Kt., of St. Thomas of Canterbury, . . .

To-day all the English in Rome were received to dinner, according to the ancient custom of the Hospice, among whom were about eight noble laymen, four of whom (then Protestants) were shortly afterwards admitted to the College for the sake of conversion. December 29, feast of St. Thomas of Canterbury.

Morris, John, . . . Received alms, besides meals given him in the College. . . .

## 1630.

Somerset, the Lord, with Winter, the illustrious Sir,<sup>94</sup> . . . were handsomely entertained in the refectory, February 4.

This month three Belgians and three Irish received good alms.

Bernard, William, Hants, May 15. After being catechised, and having received absolution from the Holy Office, received food and alms.

Simpson, Thomas, . . . June —. Received food, alms, and clothes.

Hamilton, William, Sir, Kt., Scotch, July 31. Entertained in refectory.

Chambers, Rev. Mr., priest, Scotch. *Id.*

Chaunsey, Thomas, Herts, October 8. Alms and food.

Jackson, Grafton, companion of the above, Herts, October 12. *Id.*

All the English in Rome, according to custom, were invited on December 29, the feast of St. Thomas of Canterbury. About fifteen were present.

Very few pilgrims came to Rome this year, on account of a severe plague which raged in Italy.

## 1631.

Chappell, William, a merchant, came to Rome on business, and was invited to dine once with Sir . . . Winter, but, not being a Catholic, more could not be done for him. January.

Read . . . Sir, the most illustrious, Scotch, January 10. Having suffered much on account of religion, he was received with honour in our refectory, and departed with Sir . . . Winter.

Roff, John, a sailor and artilleryman, from Naples, August 18. Alms, &c.

Coniers, John, October 19. A student from St. Omer's Seminary. After three days' retreat in the Hospice, he was admitted to the College gown.

Stephens, John. *Id.*

<sup>94</sup> Probably Sir George Winter, or Wintour, of Huddington, county Worcester (see *Pilgrim-Book*, p. 573).

Starkey, Francis. *Id.*

Lewis, Peter. *Id.*

John, William. *Id.*

Clifford, William. *Id.*

Strange, Thomas. *Id.*

Green, Robert. *Id.*

Nowell, Laurence. *Id.*

Grandison, Viscount, the illustrious, nephew of the Duke of Buckingham, with Barclay, Lord, November 2. They were handsomely received in the refectory, having shortly before arrived in Rome.

Martin, Alexander, December 20, after nearly thirty days of quarantine at the port of Civita Vecchia. After three days he was admitted to the scholar's gown.

About twelve English, among whom was Viscount Grandison, dined at the College on December 29, the feast of St. Thomas of Canterbury.

1632.

Samon, Mr., Essex, January. Dined in the refectory.

Honeywood, a merchant. *Id.*

Napper, Christopher, Oxford, January 27. After a long quarantine at Civita Vecchia. Dined in the refectory.

Napper, William. *Id.*

Ormsby, . . . Lincolnshire, April 30. With letter from Fr. William Talbot, Paris. Alms, food, and clothes.

Isaac, Francis, Berks. *Id.*

Cope, Francis, . . . not yet a Catholic. *Id.*

Jones, John, a sailor, Staffordshire, April 30. Alms.

Brown, John, Lincolnshire, August 20. Alms, food, &c.

Nott, Mr., London, September 9. After a long sickness in Rome, was honourably received in the refectory.

Edgcombe, Peter, Devonshire, September 9. Was honourably received in the refectory.

A man who had been plundered of money and clothes on his journey from Malta, received alms. September 15.

Cheney, Matthew, October . . . From St. Omer's Seminary. He made the journey nearly all by sea, from Marseilles. He was admitted to the College gown after the usual three days' hospitality.

Campian, John. *Id.*

Leigh, Ignatius. *Id.*

Windsor, Matthew. *Id.*

Dutton, Thomas. *Id.*

Roland, William. *Id.*

Weston, Edward. *Id.*

Sandford, John. *Id.*

Barber, Philip. *Id.*

Nowell, Ralph. *Id.*

Petre, Henry,<sup>95</sup> Mr., Hon., son of Lord Petre, October 25. Entered according to rank in the refectory.

Fitzherbert, William, nephew of the Father Rector. *Id.*

Gifford, John. *Id.*

Hole, . . . Mr. (*nobilis*), Norfolk, October 28. Entertained in the refectory.

<sup>95</sup> One of the three sons of John, first Lord Petre, and his wife Mary, daughter of Sir Edward Waldegrave, Kt.

Hubbard, Thomas, Mr. (*nobilis*). *Id.*

Williams, John, Monmouthshire, November 8. Alms and clothes.  
Stuart, . . . Sir [Dom.], Groom of the Bedchamber to the King.

Scotch. December 6. Honourably entertained in our refectory,  
with his servant.

Shidley, Mr., Devonshire. *Id.*

On the feast of St. Thomas of Canterbury about twelve English  
dined in the refectory, besides the Bishop, who sang the High  
Mass.

1633.

Woodruff, Mr., January 10. Dined in the refectory.

Hutchinson, Mr. *Id.*

Scinthill, Mr., a merchant at Leghorn. *Id.*

An English Capuchin Father, and his companion, January 28. *Id.*

Noble, Mr., a captain in the service of the Duke of Parma, Feb-  
ruary 10. *Id.*

Baker, Alexander, Newcastle-on-Tyne, after catechism, February 20.  
Food and alms several times.

Cocks, Mr. . . . March 10. Dined in the refectory.

Andevir, Mr. . . . *Id.*

Matthews, Nicholas, Kent, March 12. Alms and clothes.

Walter, John, Pembrokeshire, living at Dunkirk, March 29. *Id.*

Watkinson, Thomas, in the pilgrim's habit, May 1. *Id.*

Freeman, Mr., Lancashire, May 5. Dined.

Woodward, William, Lancashire. *Id.*

Brown, John, Lincolnshire, May 6. Food and alms.

Holmes, Laurence (who had been tailor here). *Id.*

Maine, Henry, nephew of Fr. Rector. He had spent eight days in  
Rome, and then went on business to Naples. He returned  
again April 28, and was admitted to the scholar's gown.

Wylie, Thomas, sailor from Naples, Yorkshire, May 18. Food and  
alms.

Halder, William, Yorkshire. *Id.* He was a Protestant, but was  
reconciled to the Church.

Pescoff, Thomas, London, June 13. Alms, &c. He was a postu-  
lant for the Order of St. Francis.

. . . , Thomas, Suffolk, after the usual catechism, July 10. Alms, &c.

Waite, Henry, Norfolk. *Id.*

Blackwell, John, Cornwall. *Id.*

Orplus, . . . Mr., English, July 13. Came in company with his  
Excellency Dom. Crichy, Ambassador of the King of France.  
Entertained in the refectory according to rank.

Slingsby, . . . *Id.* Converted to the Catholic faith. [Francis  
Slingsby, S.J.].

Maine. *Id.* Converted to the Catholic faith.

Williams, John, Herefordshire, August. Alms, &c.

Scofield, James, Lancashire, August 10. *Id.*

Chichester, Mr., second son of Viscount Chichester, and servant,  
October 9. Entertained in the refectory according to rank.

Tracey, Mr. *Id.*

Waters, Mr. *Id.*

Fayne, Francis, Sir, Kt., October 16. *Id.*

Spencer, Mr. *Id.*

The above-named Mr. Maine died October 20, but by the efforts of  
our Fathers was converted to the faith, together with Mr.  
Slingsby. He died a remarkable death, and was buried in  
our church with all the rites.

- Langley, Edmund, Durham, from St. Omer's Seminary, November 3. After the accustomed three days' hospitality he was admitted to the scholar's gown.
- Munson, John, Yorkshire. *Id.*
- Gray, Francis, Lancashire. *Id.*
- Clarke, Edward, Northumberland. *Id.*
- Wentworth, Henry, Yorkshire. *Id.*
- Norris, Thomas, Yorkshire [? Durham]. *Id.*
- Sutton, John, Staffordshire [? Leicester]. *Id.*
- Parker, George, Staffordshire. *Id.*
- Powell, William, Monmouthshire. *Id.*
- Maxfield, Francis, Salop. *Id.*
- Pemberton, John, Lincolnshire. *Id.*
- Pelham, George, a jester, Sussex, November 10. Alms and food.
- Dennis, William, Northamptonshire. *Id.*
- Traves, Edward, Mr., *alias* Haughton, priest, Lancashire, November 14. After eight days, he became a convictor in the College.
- Worthington, John, Fr., S.J., Procurator of the English Province, November 28. Eight days.
- Vavasour, John, Yorkshire, also of the Society (companion of the above). *Id.*
- Douglas, . . . Mr., Scotch, November 30. Honourably entertained in our refectory.
- Murray, . . . Mr., Scotch. *Id.*
- Thursden, . . . Mr., English. *Id.*
- Leech, . . . Mr. *Id.*
- Dacre, Francis, Bucks, December 9. After three days was admitted to the scholar's gown.
- Paulett, Charles, Hants. *Id.*
- On the feast of St. Thomas this year, December 29, about twelve English, besides the Bishop who sang Mass, dined.

1634.

- Carnarvon, the most illustrious Earl of, January 3. Entertained in the College according to rank.
- Montague, Walter,<sup>96</sup> Lord. *Id.*
- Barclay, William, with a French Count. *Id.*
- Thynne, Mr. . . . January 9. Dined in the refectory.
- Thursden, Mr. . . . *Id.*
- Hodgson, John, with one servant, came to Rome for the purpose of being instructed in the Catholic faith, February 25. Alms and food.
- A priest of the Order of St. Bridget from Lisbon. Alms and food.
- Matthews, Roger, Cornwall, a recent Catholic, April 8. Alms, food, and clothes.

<sup>96</sup> Walter, second son of Sir Henry Montague, created Earl of Manchester, February 5, 1626, and his wife Catherine, second daughter of Sir William Spencer, of Yarnton, co. Oxon. Burke (*Peerage*) says that "having embraced the Catholic religion, he retired into a monastery in France, and attracting the notice of the Queen-Mother Mary de Medicis, was received into her special favour, and eventually appointed by her Abbot of St. Martin's Abbey, near Pontoise. . . . In 1643 he was seized at Rochester, on his mission to England, with letters of importance, and remained in confinement until 1647, when he was banished the kingdom by a vote of Parliament. He died in 1670, and was buried in the Church of the Incurables at Paris." A short account of his conversion by Père Surin, S.J., is given in *Records S.J.* vol. v. p. 606.



- Yate, Mr., Oxfordshire, April 30. Honourably received in the refectory.
- James, Mr., London. *Id.*
- Champney, Mr., Kent. *Id.*
- Watkinson, Thomas, . . . April 30. Alms and food.
- Troyes, William, Dom., Gloucestershire, after his conversion by our Fathers, May 12. *Id.*
- Nicholls, Thomas, London, May 15. *Id.*
- Carey, Robert, London, lately converted, came for instruction in the rudiments of the Catholic faith, May 16. Alms.
- Costa, Anthony, Hants, came from Spain, shoeless and poor, un-recommended, May 25. Alms and clothes, &c.
- Cadewell, John, Somersetshire. *Id.*
- Willis, William, Northamptonshire, came half naked from Milesia, May 31. *Id.*
- Christian, Andrew, a Dane, but born and brought up in England, August 1. *Id.*
- Peter, Thomas, Welsh, from Spain, August 2. *Id.*
- Webb, . . . Mr., Kent, recommended by Fr. Talbot, of Paris, September 28. *Id.*
- Rall [*sic* Rallus], Thomas Satton, of a good family, after being converted to the faith, October 8. *Id.*
- Brent, Mr., *alias* Buffett, . . .
- Godman, John, Norfolk, came to Rome to embrace the Catholic faith : he had no letter, October 10. Alms.
- Montague, Walter, the illustrious, Lord, and . . . son of the Earl of Manchester, October 15. Dined in the refectory. He had been about nine months in Rome.
- Fitton, Mr., guest of the above. *Id.*
- Crewe, Clipsby, Sir, Kt., November 14. Entertained in the refectory according to rank.
- Thynne, Mr. *Id.*
- Moseley, Mr. *Id.*
- Carnarvon, the Earl of, returning to Constantinople, November 24. Invited to dine in the refectory.
- Barclay, William, Dom. *Id.*
- Norton, Thomas, a surgeon, Northumberland, from Spain, begged to be admitted for some days as a pilgrim, and asked it as a right. He could not be admitted, but received alms, food, clothes, &c., November 28.
- Longworth, John, Sir, a Catholic Knight, December 4. Dined in the refectory.
- Fitton, Mr., guest of the above. *Id.*
- Hawkwood, John, Northamptonshire, December 22. Alms, &c.
- On the feast of St. Thomas of Canterbury, about fourteen English dined at the College ; all those residing in Rome had been invited according to the ancient custom. Other externs also, with the Bishop who officiated at the High Mass, attended.

1635.

- Thorlough, Bartholomew, Suffolk, a sailor, after instruction and conversion to the Catholic faith, January 8. Alms and food.
- Hipsley, William, Dom., Somersetshire, February 4. Dined according to custom.
- Pidgeon, Edmund, Dom., Middlesex. *Id.*
- Kine, William, Dom. *Id.*
- Gibbons, Mr. . . . February 10. *Id.*

- Campion, Mr. Dined according to custom.  
 Moat, Mr., with his tutor, a Scotchman. *Id.*  
 Gregory, Robert . . . February 12. A pilgrim recommended by the FF. O.S.B. Alms and food.  
 Williamson, . . . Oxfordshire, February 14. *Id.*  
 Christian, Andrews, February 26. A Dane, on leaving Rome. Good alms in money, food, and clothes.  
 Angus, the Earl of Montrose, Scotch,<sup>97</sup> with other noblemen of that nation, were honourably entertained in the refectory according to their rank, March 27.  
 Baker, Mr. . . . April 8. Coming from Naples. Dined in refectory.  
 Ford, Mr. *Id.*  
 Westmeath, the illustrious Earl of, with four of his family, a great defender of the Catholic religion in Ireland,<sup>98</sup> April 25. *Id.*  
 Gentile, Robert, of Italy, born of English parents. After frequently visiting us for a month, and receiving full clothing and support and money alms, left Rome. He was a very pious and learned man, April 26.  
 Somershall, William . . . Chirothecarius [*sic* ? Harper], May 15. After instruction in the faith received alms, &c.  
 Travers, William, Cheshire, May 25. From Spain; a pilgrim. Three days. He then proceeded to Naples, and returned to Rome.  
 Jones, John, Wales, May 30. After instruction, alms, food, and clothes.  
 Bignam, Robert, Devonshire, July 1. From Germany. *Id.*  
 Jemmen, Nicholas, Yorkshire, July 15. *Id.*  
 Bendish, Huntingdonshire, July 28. A tailor. After receiving catechetical instruction, alms in money.  
 Fairfill, Francis, Somersetshire, September 24. *Id.*  
 Ellery, James, Hants, October 30. A soldier under the Duke of Parma. *Id.*  
 Godwin, John . . . Coming to Rome, after instruction. *Id.*  
 Morley, the Lord, November 6. Catholic. Honourably entertained in the refectory.  
 Petre, George, Dom. . . . *Id.*

<sup>97</sup> Referring to Burke, this may have been James, fifth Earl of Montrose, born 1612, son of James, the fourth Earl, President of the Council in Scotland, who died November 24, 1626. James, the son, was the illustrious Royalist commander, created Marquis of Montrose, May 16, 1644, and constituted Captain-General and Commander-in-Chief of all the forces to be raised in Scotland for the King's service. Having gained brilliant victories against the rebels in several battles, he was surprised and defeated in 1646 at Philiphaugh by General Lesley and the Parliament forces. He then left Scotland, and after the murder of the King was taken prisoner in an armed descent upon Orkney with a few gallant followers, and executed at Edinburgh with every circumstance of indignity, May 21, 1650. His quartered remains were buried under the gallows after having been exposed, but at the Restoration were buried in state in the aisle of the cathedral church of St. Giles, May 14, 1661. He was succeeded by his son James, the second Marquis, surnamed "the Good."

<sup>98</sup> Richard, fifteenth Baron Delvin, eldest son of Christopher, the fourteenth baron, and his wife Mary, daughter of Gerald, eleventh Earl of Kildare. Richard was created first Earl of Westmeath, September 4, 1621. He married Jane, daughter of Christopher, ninth Lord Killeen, and dying in 1641, was succeeded by his grandson. According to Burke, his father Christopher was the opposite to "a great defender of the Catholic religion in Ireland."

- Warrow, Edward, . . . Honourably entertained in the refectory.  
 Baining, the illustrious Lord Viscount, November 24. *Id.*  
 Chaworth, Sir, Dom.,<sup>99</sup> attending on the Viscount. *Id.*  
 Wright, Dom. *Id.*  
 Pierpoint, Mr., with brothers. *Id.*  
 Bostock, Dom., and four servants. *Id.*  
 Knowles, Mr. . . . November 30. Dined in the refectory.  
 Samuel, Mr. *Id.*  
 Bonham, Mr. *Id.*  
 Morgan, Mr., of Wales, December 9. *Id.*  
 Petty, Mr., December 12. Being sent to Italy by the King and the Earl of Arundel, to search for ancient documents, dined in the refectory with Mr. Knowles.  
 Devonshire,<sup>100</sup> the illustrious Earl of, with servants, December 26. dined in our refectory.  
 Macdonnel, Mr. *Id.*  
 Hobbs, Mr. *Id.*  
 Nicholls, Mr.  
 Annesley, two sons of Lord Mountnorris, in Ireland, December 27.<sup>101</sup> Entertained in the refectory according to their rank.  
 Ennis, —, Captain. *Id.*  
 Challoner, Mr. *Id.*  
 On the feast of St. Thomas of Canterbury all the English residing in Rome were invited to dine according to custom. Forty-three dined at the first table, and eight at the second. Among them was the Earl of Devon, Lords Morley, Baining, with sons, the Earls of Antrim and Kingston, Barons Petre, Mountnorris, &c., with other nobles. December 29.  
 This year only two students came for their logic—viz., Sidney, Charles, and Neville, Robert; the rest were prevented by the wars then raging between France and Spain.  
 Pursey, John, Worcestershire, December 30. He professed himself a Catholic, flying to avoid the military service. Alms, food, &c.  
 Carey, Mr. . . . Dined in refectory.  
 Addy, Mr. *Id.*  
 James, Mr. *Id.*  
 Pickering, Mr., Northamptonshire.

<sup>99</sup> This may have been Sir George Chaworth, Kt., whose sister married Mr. Pole, of Spinkhill, Derbyshire (See *Records S.J.* vol. v. p. 496, and note). Two other brothers, John and Henry, are also named, "pious and wealthy Catholics, whose family of high standing is now [1616] reduced to a small number."

<sup>100</sup> This may have been Francis Courtney, Esq., of Powderham Castle son of Sir William Courtney, Kt., High Sheriff of Devon in 1581, who dying in 1638 was succeeded by his eldest son Sir William Courtney, of Powderham. The title, however, was then in attainder (see Burke's *Peerage*).

<sup>101</sup> Sir Francis Annesley, who filled for forty years several of the highest official situations in Ireland. He was the second baronet created after the institution of that order in Ireland, his patent dating August 7, 1620. He was raised to the peerage February 8, 1628, as Baron Mountnorris of Mountnorris, county Armagh. For the sufferings of this nobleman under the government of the Earl of Strafford, see Burke's *Extinct Peerage*. He married twice. By his first wife, Dorothy, daughter of Sir John Phillips, Bart., of Picton Castle, Pembroke, he had three sons, Arthur, his heir, Robert, who died in Rome, and John. (Burke).

Weld, Mr., Yorkshire (in the month of November). Dined in the refectory.

Strickland, Mr., Yorkshire. *Id.*

1636.

Zouche, Mr., nephew of Lord Zouch, January 14. Dined in the refectory according to his rank.

Harrington, Mr. *Id.*

Neville, Mr., and a tutor. *Id.*

Montague, the Lord, now become a Catholic, returning to Rome with seven servants, February 12. Dined in the refectory.

Killigry [? Killigrew], Dom. *Id.*

Macdonnell, Dom. *Id.*

Dormer, Mr. . . . March 11. Admitted to the College.

Thyme, Mr. *Id.*

Maunby, Mr. *Id.*

Cunningham, James, Dom., Scotch, tutor to the illustrious Dom. Macdonnell; having recovered from a very dangerous illness, and been received into the Church by the assistance of our Fathers, very frequently dined with us this month.

Worsley, Mr., Yorkshire, March 24, a youth, with his tutor. Dined in the College.

Herbert, the Lord, son of the Earl of Pembroke and Montgomery,<sup>102</sup> with three companions and three servants, March 30. Dined in the refectory.

Willoughby, the Hon. Mr., son of Lord Willoughby,<sup>103</sup> April 14. Arriving from Naples, was entertained in the refectory.

Browne, Mr., a merchant. Dined in the refectory.

Samuel, Mr. *Id.*

Petty, Mr. *Id.*

Remming, —, M.D., Norfolk, June 13. *Id.*

Penrick, —, Mr., a Scot, and remarkably pious, June 16. *Id.*

Fretill [? Freville], Dom., Master of the Horse, of London, June 19. From Spain. Dined in our refectory.

Chappell, Mr., merchant. *Id.*

Gulson, Mr. *Id.*

Hamilton, William, Lord, Dom., the resident or agent of the Queen of England to the Sovereign Pontiff, was honourably entertained in our refectory on his visiting the College, July 17.

Windebank, Dom., arriving in Rome, dined in the College, Sept. 7.

Morley, Dom. *Id.*

Bedingfeld, Francis, Mr., coming to Rome from Spain, was admitted to the hospice on account of his relatives and letters of introduction, September 14. He stayed a month. He could not be admitted to the College, being an epileptic.<sup>104</sup>

<sup>102</sup> Probably Philip, the fifth Earl of Pembroke (and second Earl of Montgomery), the eldest surviving son of Philip, the fourth Earl, who was created Earl of Montgomery, May 4, 1605, and died in 1655. Philip the son died December 11, 1669. (Burke.)

<sup>103</sup> Probably one of the five sons of Peregrine Bertie, tenth Lord Willoughby de Eresby, and brother of Robert, the eleventh Baron. (Burke.)

<sup>104</sup> This may have been Francis Bedingfeld, Esq., of Redlingfield, county Suffolk, son of John Bedingfeld, Esq., and his wife, daughter and co-heir of Thomas Sillesden (or Silisdon) of Finchingfield, county Essex, Esq. Francis married Katherine, eldest daughter of John Fortescue, Esq., and great-granddaughter of Margaret Plantagenet, Countess of Salisbury. Eleven of his daughters, with a granddaughter, became nuns in various orders. See Bedingfeld family and pedigree, *Records S.J.* vol. v. pp. 567, seq.



- Smith, John, Sir, Kt., Kent, September 20. Entertained in refectory.  
 Luton, Mr. *Id.*  
 Hewitt, Mr. *Id.*  
 Hewitt, M.D. *Id.*  
 Gammon, Mr. *Id.* Afterwards died in Rome.  
 Entie, M.D., October 5. Dined in the refectory.  
 Graves, Mr. *Id.*  
 Harvey, M.D. to the King of England.  
 Burrough, Dom., son of the armourer to the same King, with  
 a servant, arriving in Rome, were entertained in the refectory,  
 October 9 and 12.  
 Petty, Mr., returning to Rome, Oct. 14. Entertained in the refectory.  
 Raymond, Mr. *Id.*  
 Ruddinman, Mr. *Id.*  
 Godwin, John, Norfolk, October 20. Returning to Rome from  
 Turkish captivity, as he said. Alms, and very often dined.  
 Baker, George, sen. . . . October 23. With a servant. Arriving  
 from Naples with the five following, viz. :  
 Baker, George, jun.  
 Chappell, Mr.  
 Williams, Mr.  
 Garroway, Mr.  
 Jolly, Mr. Dined in the refectory.  
 Grose, Mr., Norfolk, November 11. Dined in the refectory.  
 Price, Mr. *Id.*  
 Baker, Mr., a gentleman of distinction, November 16. *Id.*  
 Palmer, Mr., with his tutor. *Id.*  
 Nicholls, Mr. *Id.*  
 Hammon, Mr. *Id.*  
 Hannery, Mr., a Catholic, and man of rank, November 30. *Id.*  
 Ashby, Edward, scholar from St. Omer, November 26. After the  
 usual three days he was admitted to the College gown.  
 Lambert, Edward. *Id.*  
 Shelley, John. *Id.*  
 Middleton, John. *Id.*  
 Berington, Thomas. *Id.*  
 Belott, Robert, Staffordshire, November 22. *Id.*  
 Hughes, John, South Wales. *Id.*  
 Conett, Mons, with a servant, November 22. Dined in the refectory.  
 Preddish, Mr. *Id.*  
 Bigges, Thomas, Mr., London, December 24. Dined often, and  
 received alms.  
 On the feast of St. Thomas of Canterbury, the patron, according  
 to custom, all the resident English were invited to the College  
 to dine after the High Mass. There were present thirty-six,  
 besides the celebrant Bishop. December 29.

1637.

- Dawborne, John, Kent, January 31. A sailor, converted in Sicily.  
 He arrived destitute, having been plundered on his journey of  
 all his clothes. Fully clothed, and alms, &c.  
 Several English who arrived in Rome were to-day (February 5) in-  
 vited together to dine, viz. :  
 Fane,<sup>105</sup> two brothers, sons of the Earl of Westmoreland.

<sup>105</sup> Fane. Sons probably of Francis, K.B., who was eldest son of the  
 Hon. Mary Fane. Francis was raised to the peerage December 29, 1624,  
 by the ancient titles of his maternal family, Baron Burghersh, and Earl of  
 Westmoreland. (Burke.)

- Newton, Henry, Sir, Kt.  
 Montague, Mr., son of the Bishop of Chichester.  
 Scudamore, Mr., brother to the English Ambassador at Paris.  
 Cooper, Mr., uncle to Sir Henry Newton.  
 Mr. Fleetwood was invited, but did not come.  
 Gordon, Alexander, Sir, Kt., of the Huntly family of Scotland, a Catholic, dined in the refectory with his companion. February 8.  
 Throgmorton, Job, Mr., merchant, of Leghorn. February 13.  
 Moyle, Mr. *Id.*  
 Woodward, Mr. *Id.*  
 Panzani, Gregory, Dom., returning from England, whither he had been sent by Cardinal Barberini, was invited to the College, and politely accepted it. April 1.  
 Walton, Dom., came from Valladolid. Entertained in the refectory according to his rank. April 3.  
 Ryder, Mr. *Id.*  
 Cooke, Mr., returning to Naples, dined in the College. April 13.  
 Dawson, Mr. . . . *Id.*  
 Finans, Maurice, a sailor, Wales, April 14. The usual charity.  
 Cadwell, John, Somersetshire, and  
 Foster, Daniel, Norfolk, June 1, poor Pilgrims. After instruction in the faith. Alms, and very often dinner.  
 Dyke, Mr., noble . . . June 9. Dined in refectory.  
 Talbot, Mr. *Id.*  
 Anthony, Benedict, Lincolnshire, June 10. Alms and clothes.  
 Price, Mr., South Wales, October 30. Dined in our College.  
 Galloway, Mr., with a companion, an English merchant, London, October 30. *Id.*  
 Burke, or Burt, William, Mr. (*nobilis*), from Germany, November 10. Until the 25th. He then made a three days' retreat, and was admitted to the College as a convictor.  
 Phillippis, Captain, and his companion. He had landed at Civita Vecchia from his ship. A trader in fish. Dined.  
 Palmer, George, Yorkshire, November 18.  
 Seton, Alexander, Hon., son of Baron Seton, of Scotland, November 21. After three days was admitted as a convictor.  
 Lascelles, Mr., who had come to reside in Rome in the place of Mr. Fitton, November 26. Dined in the refectory.  
 Killigrew, Mr. (*nobilis*), November 26. Dined in the refectory.  
 Fitz Jeffreys, Anthony, Cornwall. *Id.*  
 Biggs, Thomas, Hull. *Id.*  
 Two young men, poor sailors, presented themselves for instruction in the Catholic religion. They were afterwards converted. November 26. Alms, food, and clothes.  
 Vindall [Udall], Mr., Hants, December 8. Dined in the refectory.  
 Betson, Mr. . . . and another from Nottingham. *Id.*  
 Maloney, Rev. Mr., lately arrived from Ireland to be Rector of the Irish College, Rome, with his Socius. December 13. Dined in the refectory.  
 On the feast of St. Thomas of Canterbury about forty English, then living in Rome, dined at the College with the celebrant Bishop as usual. Sir William Hamilton was one of the guests.  
 Edy, Andrew, Berwickshire, December 20. Came to be instructed in the Catholic faith, and was converted. He remained until January 12, and received alms, food, and clothes.  
 Baines, William . . . December 23. Received the College gown after three days.

1638.

JESUS ✕ MARIA.

Brissel, John, Kent, January 20. He had for some years served in the army of the King of Spain. He begged to be instructed in the Christian doctrine, and was so, and after some days received into the Church in the College. On his leaving Rome he received alms, &c.

Longford, Gilbert,<sup>106</sup> an English youth, February 20. After three days was admitted to the College gown.

Allen, John. *Id.*

Loe, or Low, George, an English gentleman. Dined in the refectory with our medical man. March 1.

Powell, Robert, South Wales, March 20. He was a pilgrim, and came out of devotion from Loreto. Dined three times, and received alms.

Wheeler, Mr., an English gentleman, March 25. Dined in the refectory.

Pearson, Mr. *Id.*

Price, Lewis, South Wales, a pilgrim, March 30. Alms.

Walter, Thomas, Mr., from Ireland, but born in Dorsetshire, April 11. Before leaving Rome he was converted to the Catholic faith. He dined in the refectory, and received alms.

Caryll, John, *vere* Downes, John, Lancashire, April 20. Eight days.

Cooke, Mr., English gentleman, April 19. Dined in refectory.

Ironside, Mr. *Id.*

Wigton, the Hon. Mr., English gentleman. He was son of Baron Wigton, the late Treasurer of England. May 30. Dined in the refectory.

Windebank, Mr., English gentleman. He was son of the Secretary of State for England. *Id.*

Langton, Edward, Lancashire, June 1. *Id.*

Floyd, Edward, South Wales, June 8. Recently converted to the Catholic faith. After three days, was admitted to the College gown.

Ashton, Francis, Mr. . . . June 8. He had been converted to the Catholic religion in Spain. Dined in the refectory several times.

Ellery, James, Hants, a poor pilgrim, June 26. Several times dined, also alms.

Baron, Mr., English gentleman, August 18. Dined.

Barksdale, Mr. *Id.*

Water, Mr. *Id.*

Two English gentlemen dined here, August 30.

Palmer . . . September 12. Alms, clothes, &c.

<sup>106</sup> See Diary, p. 345, No. 696. His real name was Markham, and he was, no doubt, the loyal Major Gilbert Markham, who was mortally wounded in the royal cause at Chester. His sister Margaret became a nun (O.S.B.), as mentioned in the Diary above. The Pontoise Necrology (O.S.B.) contains the following entry, in the handwriting of the Lady Abbess Neville: "Dame Margaret Markham was daughter of George Markham esquier of Olerton in Notingshamsheere in ye forest of Sherwoode. Ther was another hows called Querbee [Kirby Bellers] belonging to ther family which was subtracted from ym. for beeing Roman Catholicks, for wch. they underwent vppon fals and vniust accusations, many heavy penalties and banishment. Her mother was Mrs. Judith Witherwick Fitzwilliames, inheritrix of Claxbie and Normanbee and many other fayre tennements."

Gwynne, Owen, South Wales, very poor and infirm. Food and alms. Marbury, George, Cheshire, October 3. After three days he took the College gown as a convictor.

Baker, Charles [Fr. Lewis the martyr], South Wales. *Id.*

Knevit, Mr., an English gentleman, October 20. Dined.

Downes, John, Mr., Lancashire, who before had been admitted for eight days as a pilgrim, October 24. Dined in the College.

Andrews, Mr., London, October 26. *Id.*

Ferri, Anthony, Mr., son of our doctor. *Id.*

Cary, Mr., the Hon., brother of Lord Falkland, an English gentleman, October 30. Dined in the College.

Holling, Dr., Lancashire. *Id.*

Fortescue, Mr. *Id.*

Milton,<sup>107</sup> Mr., with servant. *Id.*

<sup>107</sup> John Milton, the poet, is already briefly referred to in the Introduction. We read in Masson's *Life of Milton* (vol. i. p. 741, seq.) that he remained nearly two months in Rome, detained by the antiquity and renown of the city. His usual round was the Pantheon, the Coliseum, the Capitol, the Tarpeian Rock, &c. His great friend in Rome appears to have been Lucas Holstenius, the Secretary of Cardinal Barberini, and one of the librarians of the Vatican, a native of Hamburg, who had been in Oxford and London from 1622 to 1625. He was converted to the Catholic faith, and entered the service of the Cardinal, then Papal Nuncio in Paris, and accompanied him to Rome in 1627. On March 30, 1639, five months after his arrival in Rome, Milton wrote a letter to his friend Holstenius. In it he mentions the attention of the Cardinal Barberini to him, "who gave a public musical entertainment with truly Roman magnificence, he himself waiting at the doors, and, seeking me out in so great a crowd, nay, almost laying hold of me by the hand, admitted me within in a truly most honourable manner. . . . I am quite ignorant, most learned Holstenius, whether I am the only one of my country who have found you so friendly and hospitable, or whether, in respect of your having spent three years in study at Oxford, it is your express habit to confer such obligation also on all Englishmen. If the latter, truly, on your part, you are paying back finely to our England the benefits of your schooling there, and you eminently deserve equal thanks, both on private grounds from each of us, and on public grounds for our country. . . ." It was probably at the magnificent concert in Cardinal Barberini's palace, mentioned in his letter, that Milton heard for the first time the famous singer, Leonora Baroni. Her mother, Adriana Baroni, of Mantua, and herself were reputed the finest voices that were, or perhaps that ever had been in the world. There was another daughter, Catherine, and the three together made such a musical trio that moved Italy to very madness wherever they went. Rome then contained (1638) a population of 110,000 souls, and abounded with learned men, there being in it upwards of four hundred and fifty known authors. A very large proportion of the resident *literati* were priests, and among these the Jesuits had indubitably the pre-eminence. Some were historians, some jurisconsults, some geographers, some antiquarians; many were theologians; and there was one worthy man whose achievement was a Malay dictionary. Throwing the scholars, the men of science, &c., together into one miscellaneous body as prose writers, we may mention as perhaps of greatest consideration among them the Jesuit historian and critic, Strada, a native of Rome (1572—1649); his rival in history, Cardinal Bentivoglio, a Ferrarese (1579—1644); the Roman Sforza Pallavicini [S.J.] (1607—1667), whose reputation, however, was mainly earned in his later life, after he was a Cardinal, &c. [Masson, as above, pp. 745—6.] Milton left Rome about November, 1638, for Naples. Having determined to revisit Rome, he says of himself that he was warned by the merchants at Naples that they had learned by letters that snares were being laid for him by the English Jesuits, if he returned



- Burgome, Mr., Bedfordshire, English gentleman, and servant,  
November 4. Dined.  
Arthur, John, Essex. *Id.*  
Bridges, Mr., English gentleman, with a boy, November 18. Dined.  
Thursden, Mr. *Id.*  
Dewes, Mr. *Id.*  
Cooper, Mr. *Id.*  
Hill, Captain. *Id.*  
Ducie,<sup>108</sup> William, Mr., gentleman, London, November 30. Dined.  
Hammon, Mr. . . . as a poor pilgrim, December 5, and the next  
day three of his companions dined, and received alms.  
Hodson, Mr., with a servant boy, December 6. Dined, and received  
alms and clothes.  
Barton, Thomas, Yorkshire, as a poor pilgrim. *Id.*  
Pawlett, George, Yorkshire, December 6. After three days took  
the College dress.  
Leyburne, Rev. Mr., an English priest, December 6. Dined in the  
College.  
Weld, John, an English gentleman. *Id.*  
Weld, George, brother of the above. *Id.*  
On the feast of St. Thomas of Canterbury, upwards of forty English  
gentlemen, then living in Rome, dined at the College with the  
celebrant Bishop.

## 1639.

- Hoskins, Mr. . . . January 27. Dined in the College.  
Pole, Edmund [Edward], Lancashire, February 1. After three days  
took the College gown.  
Slingsby,<sup>109</sup> Francis, Mr., an English gentleman, February 2. After  
four days entered the College as a convictor, and after three  
days' triduum took the College gown.  
Spewley, Mr., a Scot, an intimate friend of the above, February 2.  
Myners [? Manners], John, Staffordshire, February 6. Alms.  
Cavendish,<sup>110</sup> the Hon. Lord . . . brother of the Earl of Devon,  
February 27. Dined in our refectory.  
Popham, Mr., with five other English gentlemen, February 27.  
Dined in our refectory.

to Rome on the ground that he had spoken too freely concerning religion. However, he does not appear to have credited, or at least he did not fear, these reports about his hospitable friends at the English College, for, adds the author, Masson (p. 769), "The English Jesuits, having, after all, made no attempt to molest him, he took his final leave of Rome, probably before the end of February [1639], and arrived for the second time in Florence."

<sup>108</sup> On reference to Burke's *Peerage*, it is probable that this was a son of Sir Robert Ducie, Kt., Sheriff of London in 1620, and created a baronet November 28, 1629, and in 1631 was Lord Mayor. He was the banker of King Charles I., and though he lost £80,000 by the King, yet died enormously rich. He was succeeded by his eldest son, Sir Richard Ducie, who, dying unmarried in 1656, was succeeded by his brother, Sir William Ducie, who was elevated to the peerage of Ireland as Viscount Downe. (Burke, title Ducie.)

<sup>109</sup> The celebrated convert and Jesuit, *alias* Francis Percy. See Diary, p. 348, and pedigree.

<sup>110</sup> Probably Lord Charles Cavendish, the younger of the two sons of Sir William Cavendish, the first Earl of Devonshire, who died in 1628, and was succeeded by his eldest son, William, the second Earl. Charles fell in the civil wars, fighting on the side of his King. (Burke.)

- Drake, Francis, Feb. 27. Dined in our refectory.  
 Winter, Matthew, Yorkshire, as a poor pilgrim, February 27.  
 Alms, &c.  
 Barksdale, Simon, Hants, *alias* Sanger [? Savage], Henry, March 14.  
 After three days took the College habit.  
 Ashton, Charles, Lancashire, March 17. *Id.*  
 Paston, Mr. . . . Hon., Norfolk, with a friend and servant, March 27. Dined in the refectory.  
 Forth, William, Lancashire, March 29. *Id.*  
 Wright, . . . Mr., Northamptonshire (as a pilgrim), April 3. *Id.*  
 Plummer, George, London. He came from England for the sake of finding the truth; was received into the Church. He dined several days, and received alms.  
 Russell, Mr., an English gentleman, April 3. Dined in our refectory.  
 Honeywood, Mr. *Id.*  
 Gibbs, Mr. *Id.*  
 Noye, Mr. *Id.*  
 Bertie, Mr. *Id.*  
 An English merchant and his companion, May 10. *Id.*  
 Brinsford, Mr., an Englishman, May 12. *Id.*  
 Crosslet, William, an English Catholic, was admitted May 12.  
 A Franciscan Brother, the Guardian of England, and his English Socius. He came from England to attend the General Chapter, July 4. They dined with us.  
 The Superior of the Capuchins of the Court of the Queen of England, with his Socius, July 7. *Id.*  
 Schillett [Schilletto], Edward, Yorkshire, July 30. He asked to be admitted as a scholar, but having no letter of introduction, and there being no room in the College, he only received alms, and dined for several days.  
 Two or three English gentleman dined here in the month of September.  
 Bohun, John, Mr., Notts, October 1. He was privately received to the Catholic faith, and very frequently dined in private at the College. Being sick, he was placed in the Hospital of Santo Spirito. Alms were procured for him, and he very frequently supped at our College.  
 Minshall, Mr., an English gentleman, October 12. Dined in the College.  
 Honeywood, Mr. *Id.*  
 Floyd, Mr. *Id.*  
 Crosslett, William, London, October 29. *Id.*  
 Fortescue, John, Sir, Knight,<sup>111</sup> November 6. *Id.*  
 Latchford, Mr. *Id.*  
 Padmore, Mr., came to Rome in September, 1638. November 25. *Id.*  
 Clifton, Thomas, Mr. *Id.* On the following day returned to the College, made a triduum of recollection, and assumed the College gown.  
 Touchett, Mervin, Mr., the Hon., a brother of the Earl of Castlehaven, about November 1. Dined in the College.  
 Marsham, Ferdinand, Mr., an English gentleman. *Id.*

<sup>111</sup> Probably Sir John Fortescue, Knight, the first baronet, son of Sir Francis, Knight, of Salden, county Bucks, and his wife Grace, daughter of Sir John Manners. Sir John Fortescue married Frances, daughter of Sir Edward Stanley, of Ensham, county Oxon, K.B., and died 1656. See Fortescue family and pedigree, *Records S.J.* vol. v. p. 960.

Alford, Father, Procurator of the English College, arrived with his Socius. *Id.*

Cokayne, Mr. . . . December 8. Dined at the College.

Mead, Nicholas, Mr., London, a merchant of Naples, December 18. *Id.*

1640.

Hamilton, William, Sir, who had been Resident in Rome for the Queen of England for several years, February 15. Dined in the College.

Compton, the Lord, eldest son of the Earl of Northampton,<sup>112</sup> accompanied by his tutor, February 19. *Id.*

Kensington, the Lord, eldest son of the Earl of Holland. *Id.*

Herbert, the Lord, second son of the Earl of Pembroke. *Id.*

Touchett, Mervin, the Hon., before named. *Id.*

Gwynne, Owen, who was here in September, 1638, returned again about February 27. Alms and clothes.

Tragy [Tragi ? Tracy], Mr., English gentleman, March 26. Dined.

James, Mr. . . . *Id.*

Currant, Mr. . . . *Id.*

Askew, Mr. . . . *Id.*

Harris, Mr. . . . Devonshire, April 16. *Id.*

Romley [or Rumler], Mr. . . . London, with two companions. *Id.*

Fortescue, George, Mr., formerly a convictor of this College,<sup>113</sup> with his servant, April 29. *Id.*

Moodie, Henry, Dom., the most illustrious, Wilts, May 6. Dined.

Austin, Mr., London. *Id.*

Boyer, Mr., London. *Id.*

Biggs, Mr., their companion, London. *Id.*

Fitton, Peter, Mr. . . . May 24. *Id.*

Noble, Captain, an Englishman. . . . July 24. *Id.*

Cowell, Robert, Cornwall, a poor pilgrim. He had no letter, July 30. Alms and shoes.

Baron, Mr., who had visited the College, August 18, 1638, October 1. Dined.

Three English gentlemen dined here, October 16.

Bohun, John, Mr., before mentioned, November 11. About to leave Rome for England, again dined in our refectory.

Shirley, Henry, Warwickshire,<sup>114</sup> November 14. After three days' retreat received the College gown.

Villiers, Robert, the Hon., eldest son of Viscount Purbeck, and nephew of the quondam Duke of Buckingham, November 20. Dined in the College.

Penrick, Robert, Mr., a Scot, tutor of the above. *Id.*

Cavendish, the Lord, brother to the Earl of Devon, with a Welsh merchant, November 22. *Id.*

Blundell, Charles, student from St. Omer's College, December 1. After the usual three days' retreat admitted to the scholar's gown.

<sup>112</sup> James, the third earl. He succeeded his father, Spencer, the second earl, K.B., who distinguished himself in the royal cause, and fell at the battle of Hopton Heath, near Stafford, March 10, 1642-3. James was likewise distinguished with his father under the royal standard, as were also his brothers, Charles and William. James died December 15, 1681 (Burke).

<sup>113</sup> Probably the eldest son of John Fortescue, Esq. See Diary, p. 255, No. 420.

<sup>114</sup> Eldest son of Sir Thomas Shirley. See Diary, p. 351.

Falkner, Robert. *Id.*  
 Philipps, John. *Id.*  
 Bonville, Anthony. *Id.*  
 Constable, Mr., the Hon., son of Lord Dunbar, December 2. Dined in the refectory.  
 Brudenel, Mr., the Hon., son of Lord Brudenel.<sup>115</sup> *Id.*  
 Pudsey, Stephen, the Rev. Mr., an English priest.<sup>116</sup>  
 Corderoy, Mr., English merchant, December 5. Dined in the College.  
 White, Hugh, and another. *Id.*  
 Tufton, the Lord, son of the Earl of Thanet,<sup>117</sup> December 16. *Id.*  
 Poyntz, Mr., English gentleman, December 16. *Id.*  
 Winch, Mr. *Id.*  
 Kerridge, Robert, English merchant, December 19. *Id.*  
 Dawes, Gilbert. *Id.*  
 On the feast of St. Thomas of Canterbury, December 29, forty-five English dined in the College, according to custom. About thirty-five were gentlemen, and twelve of lesser note.

1641.

St. John, the Lord, eldest son of the Count Bolingbroke, January 7. Dined in the refectory.  
 Cromwell, Mr., Serjeant-Major, an Englishman. *Id.*  
 Harvey, Mr., and companion. Two young English merchants. February 6. *Id.*  
 Killigry [? Killigrew], Thomas, Mr. (who was here February 12, 1636, March 12). *Id.*  
 Stuart, John, Lord, son of the Earl of Lennox, March 25. *Id.*  
 Stuart, Bernard, Lord. *Id.*  
 Terrill, Mr. *Id.*  
 Killigry [? Killigrew], Mr., above named. *Id.*  
 Buchan, Mr., tutor to the above students. *Id.*  
 Fairfax, Mr., Hon., son of Lord Fairfax, with two merchants. *Id.*  
 Richards, of London, M.D., and Fellow of Caius College, Cambridge, lately converted to the Catholic faith, March 26. *Id.*  
 Ford, Hugh, Lancashire, April 1. *Id.*  
 Hicks, Mr., merchant, with two friends and a servant. *Id.*  
 The party who dined here on December 2nd last, again dined in our refectory, with  
 Arundel, Thomas, Mr., English gentleman.  
 Robinson, Mr. *Id.*  
 Dudley, Arthur, Salop, a youth about twenty years, a catechumen. Dined and supped at the College several times. After instruction and reception into the bosom of the Church, he received alms.

<sup>115</sup> Brudenell. Probably Robert, the eldest son of Thomas Brudenell, Esq., who was created a baronet, June 29, 1611, and Baron Brudenell of Stanton Wiville, county Leicester, February 26, 1628, and Earl of Cardigan, April 20, 1661. Robert succeeded on his father's death, September 16, 1663. His first wife was Mary, daughter of Henry Constable, Viscount Dunbar, who was probably his fellow visitor to the English College.

<sup>116</sup> See Pudsey family and pedigree, *Records S.J.* vol. v. p. 767.

<sup>117</sup> Sir Richard Tufton was naturalized in 1849, and created a baronet in 1851. He succeeded by will to the estates of the late Earl of Thanet, and was succeeded by his eldest son, Sir Henry Jaques, Bart., in 1871 (Burke).



- Dobson, Stephen, Warwickshire, April 21. Dined at the gate, and after instruction, became a Catholic.
- Thurleby, Peter, Northamptonshire. *Id.*
- Holland, Mr., Sussex, April 13. Dined in the College.
- Cripps, Elijah, Mr. *Id.*
- Bradshaw, Mr. *Id.*
- Fletcher, Francis, Cheshire, April 28. Was converted to the Catholic faith. He dined in the College, once with the above Dobson and Thurleby. Alms.
- Phillipps, Anthony, Bristol, a sailor, about June 26. After instruction, he was received into the Catholic Church *Id.* and old shoes.
- Phillipps, Jerome, Hants, a sailor, July 23. He dined several times, was instructed, and converted to the faith. Alms.
- A young Irish Catholic, dined in the College, August 25.
- Fletcher, Theophilus, master of an English ship, with his companion, September 28. Dined in our refectory.
- Bargrave, Mr., son of the Protestant Dean of Canterbury, with another companion, and a certain tutor, September 29. *Id.*
- Somerset, Thomas, Lord, second son of the Earl of Worcester, with two servants, all Catholics,<sup>118</sup> October 6. *Id.*
- Dixon, Mr., Westmoreland, October 23. *Id.*
- Thimelby, Edward, Mr., Lincolnshire, October 27. *Id.*
- Teringham, Mr., Bucks. *Id.*
- Babthorpe, Richard, scholar from St. Omer's College, November 5. After the usual three days' recollection, admitted to the College gown.
- Whitley [? White], Stephen. *Id.*
- Norton, John. *Id.*
- Anderton, John. *Id.*
- Figens, Thomas. *Id.*
- Brookes, George. *Id.*
- Beveridge, Thomas. *Id.*
- Marthe [? Marsh], John. *Id.*
- Burt, William, a quondam convictor, under the name of Joseph Darley, November 6. Dined in our College.
- Lee, Mr. . . . November 17. *Id.*
- Bishop, Mr., an English Catholic, December 26. *Id.*
- According to custom, on the feast of St. Thomas of Canterbury, December 29, all the English at that time found in Rome dined at the College. About fifteen dined in all—Catholics.

1642.

A brother of the Order of St. Bridget, January 10. Dined and received large alms.

<sup>118</sup> This was probably Thomas, son of the pious and loyal Henry, the fifth Earl, and first Marquis of Worcester, whom Sandford, in his *Genealogical History*, calls the fifth son. Henry was created Marquis by Charles I., November 2, 1642. He gallantly defended Raglan Castle with a garrison of 800 men, levied and maintained at his own charges, from 1642 to 1646, and only surrendered it eventually, on most honourable terms, to Fairfax, which, however, were basely broken, the noble castle demolished, the timber cut down and plundered, and a loss of at least £100,000 occasioned to the noble owner. Raglan Castle was one of the last places in England from whose battlements the royal standard bade defiance to treason. See Burke's *Peerage*, also *Records S.J.* vol. iv. series x. part i., pp. 470 seq.

Hemmings, Thomas, a barber, London, compelled, on account of his profession of the Catholic faith, to abandon England with his wife and little daughter. . . . Received alms, 12 gulei and 20 scudi.

Coventry, Mr., whose father had been Keeper of the Royal Seals,<sup>119</sup> February 9. Dined here.

Paine, Mr. in the pilgrim's habit. Dined and received alms.

Westmorland, Mr. *Id.*

Yeomans, Mr., an English merchant, March 3. Dined at our vineyard.

Pye, Walter, Sir, Knight. . . . March 10. Dined in our refectory.

Andrews, Mr., March 19. Dined in the College.

Cox, Mr. *Id.*

Allen, M.D. *Id.*

Foster, M.D. *Id.*

Cooke, M.D. *Id.*

Collins, M.D. *Id.*

Hales, M.D. *Id.*

Godsall, Mr., London, March 23. Dined here.

Benham, Edward, Sir, Kt., with his companion, a Spaniard, March 25. *Id.*

Sidney, Lord, son of the Earl of Leicester, March 31. *Id.*

Coventry, Mr. *Id.*

Sherwood, Baron, with his brother, April 12. *Id.*

Slingsby, Mr. *Id.*

Rowt, Mr., with two other English. *Id.*

Clarke, Mr. . . . with another companion, English merchants, April 20. *Id.*

Celles, Mr. . . . *Id.*

Billings, Richard, M.D., Lancashire April 21. *Id.*

Blackden, Mr. . . . *Id.*

Willoughby, Mr. . . . May 5. *Id.*

About the end of October in the past year, Mr. Alexander Browne, whose real name is said to have been Hart, a gentleman of Suffolk, came to Rome in a humble garb. He afterwards lay in a dying state in the Hospital of St. John Lateran, where he was reconciled to the Catholic Church by the Rector of the Irish College. He was afterwards taken by our Fathers to the Holy Office, and there absolved from his past errors. He received large alms in money and clothes; the Cardinal Protector gave him forty scudi; also from the illustrious Dom. Damascene, Prefect of the Congregation of the Convertiti. He left Rome about the beginning of May, 1642.

Fenwick, William, Yorkshire, a Catholic youth, in the pilgrim's habit, May 18. Dined and supped several times. Also alms.

More, Philip, *alias* Constable, Yorkshire, a convert, August 4. After three days he was admitted to the College as a convictor.

White, Cornelius, London, a catechumen, August 6. Afterwards became a Catholic.

Cadbold, . . . Suffolk, a Catholic, August 6. Dined frequently in the College.

<sup>119</sup> Thomas Coventry, following the profession of his father, an eminent lawyer, was appointed in 1621 Attorney General, and on November 1, 1625, was advanced to the high office of Lord Keeper of the Great Seal. On April 10, 1628, he was created Baron Coventry of Aylesborough, county Worcester. He died January 14, 1639-40, and was succeeded by his eldest son, Thomas. (Burke.)

An English captain dined the same day in the refectory.

Clapton, Cuthbert, priest, Yorkshire, formerly a scholar of this College, August 24. He had been condemned to death for the priesthood [but reprieved].<sup>120</sup> Dined in the refectory.

Constable, Marmaduke, Yorkshire. *Id.*

Martin, William, Sussex, a sailor, after instruction was received into the Church, about August 8. Often dined in the College.

Foster, . . . London, about November 1. Alms.

Harbery, Henry, Mr., merchant, of England, a remarkably pious Catholic: also three other gentlemen, not Catholics. . . . Dined in the College.

Quesfeld, Mr. *Id.*

Gibbs, Mr., London, November 12. *Id.*

Wright, Mr., London. *Id.*

Levort [? Levart], Peter, student from St. Omer's College, October 28. After the usual three days' retreat he was admitted to the College gown.

Nidam, Edward. *Id.*

Middleton, Thomas. *Id.*

Heaton, Christopher. *Id.*

Neville, Francis. *Id.*

Dowrick, William. *Id.*

Morley, John, *vere* Caryll, Mr. *Id.*

Caryll, Mr., *vere* Cotton, with a servant. Left to reside in Rome for a time.

Anthony, Peter, born in Spain, of an English father, November 15. Dined in the College, and the next day was admitted as a convictor.

More, Henry, Father Provincial of the English Province, with his Socius, November 23. Dined in the College.

Somerset, the Lord, with two servants, in this month. *Id.*

1643.

Birmingham, Edward, Welsh, January 8. Alms.

Burman, John, Oxfordshire, . . . January 15. Alms and often dined.

Edward and Philip, brothers, Princes of the Palatinate, nephews of the King of England, with two attendants or tutors, January 25. Dined in the refectory.

White, Mr. . . . He had been compelled to leave his country for the sake of religion, and had taken up his abode at Pisa, February 24. *Id.*

Thorney, Mr., and companion, merchants, proceeding to Smyrna, February 28. *Id.*

Howe, Mr., an Englishman, came with them. *Id.*

Paleotti, Baptist, John, Mr., nephew of Cardinal Paleotti, March 5. After the usual three days he was admitted to the scholar's gown.

Eleven English gentlemen dined here, April 5.

Fitton, Peter, Mr., leaving Rome, dined at our vineyard, April 6.

Wilfrid, John, Rev. Father Procurator [Superior] of the English Benedictines. *Id.*

The above eleven who dined here on April 5 were ; Gerard, Mr.

<sup>120</sup> This priest is mentioned in No. 645, Diary, p. 326. He died in Rome, as before stated, in 1644. He did not therefore long survive his banishment.

- Neville, Mr.  
 Launcelot, Mr.  
 Ryley, Mr.  
 Abdy, son of a senator, of London.  
 Adams, son of another senator.  
 Crane, Mr.  
 Travers, Mr.  
 . . . Mr.  
 . . . Mr.  
 Howe, . . . an aged man of 78.  
 Lumage, John Anthony, a merchant of Venice, through whom our novices are remitted from England, with a companion, April 25. Dined.  
 Travers, Mr., lately converted to the faith, again dined, May 4.  
 Bacon, Mr., a medical man of Norfolk, about May 5. Dined.  
 Ryley, Mr., who this morning, with some of the scholars, had visited six churches, May 6. *Id.*  
 Barquaire, Edmund, about the beginning of this month dined in the College. He was of Leicestershire, and a scholar of Cambridge, now a Catholic. He came in the pilgrim's habit. Received alms and several times took his meals in the College.  
 Neville, Mr. . . . Dined again with another English youth, May 24. . . .  
 Perugin, Dr., a certain doctor of this name invited by Father Rector, May 24. Dined.  
 Todcastle, Richard, Yorkshire, a Catholic, June 1. *Id.*  
 Scanarole, Right Rev. Bishop of Sidon, June 21. Dined.  
 Windebank, Mr., dined about June 1.  
 Wilfrid, John, Rev. Fr., O.S.B. *Id.*  
 Carey, Patrick. *Id.*  
 Risdon, Edmund, and two sons, Devonshire, as poor pilgrims, about October 1. Dined in the College.  
 Gage, Ambrose, . . . about October 1. After the usual three days' retreat he was admitted to the College as a convictor.  
 Austin, Mr., and a companion, about December 1. Dined in the College.  
 Abington, . . . a goldsmith and pilgrim. After instruction, he was received into the Catholic Church, about December 1. Dined several times, and alms.  
 On the feast of St. Thomas of Canterbury, December 29, about thirty and upwards English, with thirteen or fourteen Italians, dined in the College, according to custom.

1644.

- Rookwood, Robert, Sir, arrived in Rome, about February 1. Supped with us the first night and afterwards frequently took his meals at the College.  
 Roper, Francis, Mr., brother of the Baron of that name, February 21. Dined with us.  
 Smith, Mr., eldest son of Sir Charles Smith, Kt. *Id.*  
 Pratt, Mr., English gentleman. *Id.*  
 Gilliborne, Mr. *Id.*  
 Stevens, Mr. *Id.*  
 Wolstenholme, . . . Mr., English gentleman, Leicestershire, April 7. *Id.*  
 Walpole, Edward, Mr. *Id.*  
 Pate, Mr. *Id.*



- Cory, Mr., an English merchant, April 8. Dined with us.  
 Banbury, the Earl of, a youth, with his tutor and two servants,  
 April 27. *Id.*  
 Trafford, . . . Mr., a youth, eldest son of Sir Cecil Trafford, Kt.,  
 of Lancashire. *Id.*  
 Medcalf, Mr., an English priest, tutor of the above. *Id.*  
 Taylor, John, Norfolk, May . . . Escaped from Moorish captivity;  
 after instruction and conversion to the faith, he dined several  
 times, and received alms and clothes.  
 Rasburn, William, Middlesex, about July 1. After instruction and  
 conversion to the Catholic faith. *Id.*  
 Barquaire, Edmund, before mentioned, Leicestershire, August 16.  
 Received alms and food.  
 Banbury, the Earl of, about to leave Rome, September 24. Dined  
 with us.  
 Bedingsfeld, Edmund, Mr.<sup>121</sup> *Id.*  
 Haggerston, Mr. *Id.*  
 Holland, John, Mr., *alias* Trailer, an English gentleman, about  
 September 25. *Id.*  
 Gage, Robert, student from St. Omer's College, September 20.  
 After the usual three days' retreat, admitted to the College  
 gown.  
 Manners, William. *Id.*  
 Wilson, Simon. *Id.*  
 Foster, Richard. *Id.*  
 Groves, Philip. *Id.*  
 Shelley, Edward. *Id.*  
 Warner, Anthony. *Id.*  
 Needham [? Nadam *or* Nidam], William. *Id.*  
 Ellis, William. *Id.*  
 Mason, Francis. *Id.*  
 Butler, Henry, Mr., an English gentleman now in the Court of the  
 King of Spain, formerly a convictor of this College, October 2.  
 Dined with us.  
 Somerset, Thomas, Lord, with the above, October 7. *Id.*  
 Butler, Henry. *Id.*  
 Courtney, Thomas, Fr. [Leedes], November 12. *Id.*  
 Vavasour, William, a Yorkshire gentleman. *Id.*  
 Wolstenholme, John, Mr., again dined, December 1. *Id.*  
 Pate, Mr. *Id.*  
 Balam, Mr. *Id.*  
 Manhood (? Manwood), John, Sir, Kt., December 16. *Id.*  
 Bramston, Mr., son of the Chief Justice of the King of England. *Id.*  
 Newman, Mr. *Id.*  
 Clarke, Mr., and others. *Id.*  
 On the feast of St. Thomas of Canterbury about fifty dined in the  
 College, besides the celebrant Bishop.

<sup>121</sup> Probably the Rev. Edmund Bedingsfeld, second son of Sir Henry Bedingsfeld, of Oxburgh, Kt., and his second wife Elizabeth, daughter of Peter Haughton, Sheriff of London. Edmund was born in 1615, became a priest, and canon of Lierre. and chaplain to the English Carmelite nuns of Lierre from 1648 to 1680, the date of his death. He was a very holy priest, and his tomb, surmounted by a statue of St. Teresa, may still be seen in the choir of the Collegiate Church, Lierre (See *Records S.J.* vol. v. Bedingsfeld family and pedigree; also the Life of the holy nun Mother Margaret Mostyn, *Quarterly Series*, vol. xxv. 1878).

1645.

I.H.S. ✠ M.R.A.

- Barquaire, Edmund, January 7. Fr. Rector gave this young Englishman, who was about to proceed to France, twenty gulei, for he was a youth of the best parts, and worthy of such relief. [He afterwards remained in Rome.]
- Percy, *or* Pearse, Mr., an English Catholic, January 7. Alms and food.
- Sackfield, Edward, an English youth, January 7. Dined twice, and received thirty scudi, &c.
- Bruce, the Baron,<sup>122</sup> a Scot, with his tutor and a servant, January 20. Dined in College.
- Lister, Mr., an Englishman, March 10. *Id.*
- Fitton, Richard, Rev., an English priest, London, about January 31. Four days.
- Petre, the Lord,<sup>123</sup> with his tutor and a servant, April 12. Dined in the College.
- Sheldon, Mr. *Id.*
- Cook, John, Mr. *Id.*
- Browne, Mr. *Id.*
- Meade, Nicholas, Mr., an English merchant, April 18. *Id.*
- Kerridge, Mr. *Id.*
- Hunt, Mr. *Id.*
- Cook, Mr. *Id.*
- Farrington, Mr. *Id.*
- Thompson, Mr. *Id.*
- Jolliffe, Mr. *Id.*
- Gold, Mr. *Id.*
- Streamer, Mr. *Id.*
- Austin, John, Mr., about three weeks ago. *Id.*
- Ainscombe, Mr. *Id.*
- Ashe, Mr., April 24. Dined in the College.
- Ainscombe, Mr. *Id.*
- Howard, the Hon., nephew of the Earl of Arundel, about the beginning of April. *Id.*
- Wilfrid, John, Rev. Fr. O.S.B. *Id.*
- Gifford, Walter, from St. Omer's College, May 27. After three days admitted to College gown.
- Stanford, John. *Id.*
- Walpole, Edward, Mr., an Englishman, who a few months before had been converted to the Catholic faith, May 29. Dined.
- Percy, William, *or* Edward, June 8. After three days was admitted to the College gown.
- Johnson, Walter. *Id.*
- Pelham, Francis. *Id.*
- Parker, John. *Id.*
- Digby, Kenelm, Sir, Kt., and his son, lately arrived at Rome, as Resident for the Queen of England to the Sovereign Pontiff, June 11. Dined with us.
- White, Mr., and his son. *Id.*

<sup>122</sup> Thomas, the third baron, who was advanced to an Earldom, June 21, 1633, as Earl of Elgin, in tail male, bearing the name and arms of Bruce, and created an English Peer July 13, 1640, as Baron Bruce of Whorlton, county York. (Burke.)

<sup>123</sup> Robert, the third Lord Petre, who married in 1620, Mary, daughter of Anthony Brown, Viscount Montague.

- Blackloe, Mr., *alias* White, June 11. Dined with us.  
 Penrick, Robert, Mr., a Scot, with others belonging to the Resident's household. *Id.*  
 Loe, *or* Low, Adam, Sussex, about June 22. A sailor, who after being instructed, was received into the Church. Received food and alms.  
 Claford, K., sailor, London. *Id.*  
 Gage, John, Rev., June 22. Supped once.  
 Six English, sent by the Society to divers places in Italy, dined twice in the College.  
 Strafford the [? Earle], Count of, son of Baron Wentworth, with three other English gentleman, July 6. Dined.  
 Digby, . . . , Mr., son of Sir Kenelm Digby.  
 Bennett, . . . , Mr.  
 Howard, Henry, the Hon., nephew of the Earl of Arundel, July 17. *Id.*  
 Travers, Walter, Mr., Devonshire, July 14. *Id.*  
 Bromley, John, London, July 18. A young soldier, in *forma pauperis*. After instruction was received into the Church. Food and alms.  
 Cook, John, Mr. . . . July —. Eight days.  
 Travers, Joseph, October —. After three days was admitted to the scholar's gown.  
 Heigham, John. Again arrived (after an absence of eight years or more on account of sickness), and after three days was admitted to the scholar's gown. He was before received in the name of Garnett.  
 Gray, George, Fr.  
 Sutton, George, November 1. After three days received the College dress.  
 Cotton, Edward. *Id.*  
 Wilfrid, John, Fr. O.S.B., Superior of the English Benedictines, November 5. Dined in the College.  
 Anderton, Christopher, Fr., Lancashire, of the same order. *Id.*  
 Coniers, . . . Fr., Yorkshire. *Id.*  
 Blundell, Richard, Lancashire, November 7. After three days received the College gown.  
 Drew, George, London. *Id.*  
 West, Rev. Francis, Fr. S.J., lately arrived from Flanders. Dined in the past month.  
 Anderton, Christopher, Fr. S.J.  
 Knott, Edward, Fr., Provincial of England, November 12. Lately arrived in Rome for the election of a Father General S.J.  
 More, Henry, Fr. *Id.*  
 Silesdon, Henry, Fr. [Bedingfeld]. *Id.*  
 West, Francis, Fr., November 12. Remained in the College for eight days as a guest, but afterwards as a boarder, at the expense of the English Province, until January 27, 1646.  
 Persons, William, to be a convictor of this College, November 18. He was admitted after six days in the Hospice.  
 Stanley, Thomas, to be a convictor of this College, November 18. He was admitted after seven days in the Hospice.  
 Timperley, . . . a young Englishman, November 18. Dined in our refectory.  
 Tuston, . . . *Id.*  
 A certain Canon of St. John's, Louvain. *Id.*  
 Sheldon, Mr., November 22. Being invited to the feast of St. Cecily (which to-day was kept in the refectory only) by Fr.

- Rector, our musicians, six fiddlers, and two prefects of the Gregorian chant, with Father Oripsis [Oripsio]. They dined on roast pork and pastry in addition to the ordinary fare.
- Courtney, Thomas, Fr., came here from the Penitentiary, November 21. Supped and slept, and the next day went to Monte Porzio.
- Tempest, . . . the eldest son of Sir Thomas Tempest, Kt., with a younger brother and a Mr. Gray, November 27. Dined in the refectory.
- Marsh, William, from Belgium, December 1. After three days he was admitted to the College habit.
- Milman [? Mildmay], Nicholas. *Id.*
- Anderson [? Anderton], Henry. *Id.*
- Corbington, Ambrose, Fr., and Busby, John, Mr., in the pilgrim's habit, came with the above. After three days Fr. Corby went to the Roman College, and the other to a Hospice in the city.
- Marbury, George, *alias* More, formerly a convict of this College, December 4. Dined.
- Buckingham, the Earl of, with a brother and a tutor, were invited to dine at our vineyard, December 7.
- Digby, Kenelm, Sir, and his two sons. *Id.*
- Blackloe, Mr., with two other Englishmen. *Id.*
- Courtney, Thomas, Fr., returned from Monte Porzio, December 10. Dined and supped twice.
- Rossin, P. (if I remember rightly), substitute of Aquitania, with his Socius, arrived December 3.
- Courtney, Edward, Fr., sang High Mass in our church, December 17, slept, and the following day returned to the Penitentiary of St. Peter.
- Howard, Henry, Hon., above named, December 18. Dined.
- Digby, Mr. . . . *Id.*
- Skinner, Mr., with his tutor. *Id.*
- Digby, Kenelm, Sir, December 21. *Id.*
- Penrick, Robert, Mr. *Id.*
- Buckingham, the Earl of, and his brother, with his suite to the number of nine, and nine others, musicians, dined in the parlour, December 27.
- On the feast of St. Thomas of Canterbury, dined in the College, the Bishop Scanarole, Fr. Knott, the Provincial, Fr. Henry Silesdon, Fr. Henry More, Fr. Nathaniel Southwell, Fr. Thomas Courtney, Fr. John Rogers, Mr. Flecknoe, Mr. Young, Mr. Stafford, Mr. White, jun., and Professor Saville, who is the Pope's organist and ours. December 29.
- Sixty English dined here. On account of the scarcity of fish on the previous Friday, the solemn feast had been postponed till this day. Two poor English sailors were fed here in the last days of December. December 31.

1646.

- Travers, Edward [? John], Fr., arrived from Spain, January 1, and after three days went to the Penitentiary of St. Peter's.
- Courtney, Thomas, Fr., January 2. Dined.
- White George, came from his father's house in Rome, January 1. and after three days was received into the College as a convict.
- Gifford, Richard, from St. Omer's, January 5th. After three days' recollection was admitted to the College as a convict.



Bartlett, Richard, a Catholic, came with above. Three days and alms.

Howard, Henry, January 14. Dined.

Brown, Mr. *Id.*

Higgins, Mr. . . . January 22. *Id.*

Kytley (two brothers). . . . *Id.*

Thompson, Samuel, a sailor, was converted to the faith. . . . Alms.

Howard, Henry, above. . . . January 29. Dined.

Two Franciscan Fathers dined here, February 1.

Two chorister boys of Dom. Mezzoci, February 2. Supped. They also dined at the College on February 4.

Young, Mr. . . . February 4. Supped.

Stanford, Mr. . . . *Id.*

Flecknoe, Mr. . . . February 7. *Id.*

Stafford, Mr. . . . *Id.*

Scanarole, Bishop. . . . February 8. Dined.

Wilfrid, John Fr. O.S.B. . . . *Id.*

Coniers, Fr. (*or* Br.) . . . *Id.*

Courtney, Fr. . . . *Id.*

Corby, Fr. . . . *Id.*

Talbot, Master. . . . *Id.*

Young, Mr. . . . *Id.*

Stafford, Mr. . . . *Id.*

Two musical boys. . . . *Id.*

Coniers, Fr. (*or* Br.) . . . February 11. Supped.

Sheldon, Mr. . . . *Id.*

Austin, Mr. . . . *Id.*

Scotch College, the Rector of, February 21. Dined.

Semple, Hugh, Fr. *Id.*

Conn, Patrick, Dom. . . . March 11. *Id.*

Penrick, Mr. . . . . *Id.*

Silesdon, Henry, March 19. *Id.*

More, Henry, Prefect of the Roman College. *Id.*

Corby, Fr. *Id.*

Smith, William, a neophyte, about March 19. Dined several times and alms.

Harrington, Mr., an English merchant of Naples, April 3. Dined.

Gold, Mr. *Id.*

Halet, John, Mr. *Id.*

Davis, Mr. *Id.*

Trillan, Mr. *Id.*

Merrick, Mr. *Id.*

Ryley, Mr. *Id.*

Clayton, Mr. . . . April 4. *Id.*

Nutter, Mr., with his tutor. . . . *Id.*

Caryll, John, Mr. . . . *Id.* Supped.

Courtney, Fr. . . . Dined.

Young, Mr. . . . *Id.*

Risley, Fr., April 6. *Id.*

Busby, Mr. . . . April 9. *Id.*

Rogers, John, Fr., April 16. *Id.*

Knott, Fr., April 17. Dined in the refectory at the expense of Fr. Knott, Provincial, with the following nine Fathers. He also gave a dinner to the whole community.

Silesdon, Henry, Fr.

More, Fr.

Wilfrid, Fr. O.S.B.

Anderton, Fr. O.S.B.  
 Coniers, Fr. O.S.B.  
 Wilson, Fr., and Socius, O.S.F.  
 Courtney, Fr.  
 Risley, Fr.  
 Corby, Fr.  
 Montmorency, Fr., Assistant of Germany, April 19. Dined in our vineyard with us.  
 Knott, Fr. *Id.*  
 More, Fr. *Id.*  
 Silesdon, Fr. *Id.*  
 Alicambe, Philip, Fr. *Id.*  
 Southwell, Nathaniel, Fr. *Id.*  
 Rogers, John, Fr. *Id.*  
 Bornee . . . *Id.*  
 Knott, Fr., February 20. Stayed for a week.  
 Silesdon, Fr. *Id.*  
 More, Fr. *Id.*  
 Rogers, John, Fr. *Id.*  
 Courtney, Thomas, Fr., April 21. Dined.  
 Risley, Edward, Fr., April 24. *Id.*  
 Corby, Fr., April 27. *Id.*  
 Courtney, Fr., *Id.*  
 Mowbray, Count, son of the Earl of Arundel,<sup>124</sup> April 28. *Id.*  
 Penrick, Mr. *Id.*  
 Fairfax, Mr., April 30. *Id.*  
 Harrington, George, Mr. *Id.*  
 Ainson, Mr. *Id.*  
 Norley, Mr. *Id.*  
 Chapman, Mr. *Id.*  
 Courtney, Fr., May 11. *Id.*  
 Caryll, Mr., May 13. Supped.  
 Sheldon, Mr. *Id.*  
 Kytley, Mr. *Id.*  
 Clifton, Mr. *Id.*  
 Bevens, John, Br., came here from Naples and took the place of Br. Edward Rigby, deceased. May 14.  
 Mowbray, Count, May 21. Dined.  
 White, Mr. . . . May 22. *Id.*  
 Mowbray, George, *alias* More, formerly a convictor of this College, again returning, was admitted to the College gown, May 24.  
 Percy, Herbert, Sir, Knight, and his son, May 27. Dined with us in our refectory.  
 Stafford, Mr. . . . *Id.*  
 Young, Mr., with our organist. *Id.*

<sup>124</sup> This noble visitor was probably Henry Frederick, second son of Thomas, Earl of Arundel, and his wife, the Lady Alethea Talbot, daughter and eventually sole heir of Gilbert, seventh Earl of Shrewsbury. He was born in 1608. His father, dying in 1646, was succeeded as Earl of Arundel by Henry Frederick, who had survived his eldest brother, James Lord Mowbray and Maltravers, who died unmarried in 1624. Henry Frederick had been summoned to Parliament previously as Baron Mowbray. He married, in 1626, Elizabeth, eldest daughter of the Earl of March, afterwards Duke of Lennox, and dying April 7, 1652, was succeeded by his eldest son, Thomas, who was restored to the Dukedom of Norfolk by Act of Parliament, 1664, with the original precedence of his ancestor, John, the first Duke. See Burke's *Peerage*.

- Lane, Robert, a sailor ; was converted to the faith. Father Procurator procured him two scudi for the hospital of St. Louis, May 25. Dined ten times, and alms.
- Mowbray, Count, of Arundel. Dined in our vineyard June 4.
- Charlton, Mr. . . . June 17. Dined with us.
- Bartlett, Mr. *Id.*
- Bartlett, Mr., brother of the above. *Id.*
- Cressy, Mr. . . . *Id.*
- Patter, Colonel . . . June 24. *Id.*
- Austin, Mr. . . . *Id.*
- Clifton, Thomas, Mr. . . . *Id.*
- Mangismus, Valentine, Fr., Visitor and Vice-Provincial, with his Socius, July 4. *Id.*
- Three priests from the Roman College, assistants in a theological act, July 15. Supped.
- Our architect dined in the chamber of the Apostles, July 16.
- Flecknoe, Mr., July 21. Dined in the refectory.
- Two from the Roman College and two from the Greek College supped here, after an act in physics, July 22.
- Stafford, Mr., August 15. Dined in our refectory.
- Young, Mr. *Id.*
- Mowbray, Lord. Dined in our vineyard, August 20.
- Somerset, Lord. *Id.*
- Caryll, Mr. *Id.*
- The Father Procurator of Paraguay dined in our vineyard, August 21.
- Clifton, Thomas, Mr. *Id.* August 22.
- Three Fathers from the Roman College supped after an act in logic, August 23.
- Three Fathers from the Roman College supped after a theological act, August 26.
- Morley, John, Mr. . . . August 27. Dined here.
- On the feast of the Metaphysicians, twenty-two Fathers were received to dinner, and on August 29.
- Kytley, Mr., sen., September 3. Dined in the refectory.
- Brown, Mr. *Id.*
- Green, Mr., sergeant-major, with his son, dined thrice in the refectory and once in the vineyard.
- Percy, Herbert, Sir, and his son, September 21. Dined in the refectory.
- Sheldon, Mr. . . . September 25. *Id.*
- Whetenhall, Mr. . . . *Id.*
- Caryll, John, Mr. Was several times received to our table in Monte Porcio in the month of September.
- Sheldon, Mr. *Id.*
- Whetenhall, Thomas, Mr. *Id.*
- Anthony, Peter. *Id.*
- Anthony, Andrew, brother of the above. *Id.*
- Caryll, Mr., October 5. Dined here.
- Courtney, Fr. *Id.*
- Arschot, William, Mr., in the pilgrim's habit, October 6. Seven days. Received meals, alms, and clothes. Slept outside, at the expense of the College.
- Manset, John, Mr. *Id.*
- Robinson, Christopher. Arrived from Belgium. After three days' recollection, he was admitted to the College gown, October 16.
- Brookes, John. *Id.*
- Barton, Nicholas. *Id.*

Brandon, Edmund. *Id.*

A young Scotchman supped and slept, October 16.

Russell, John, October 17. After three days' retreat, was admitted to the College gown.

Pole, Anthony. *Id.*

Green, Serjeant-Major, and his son. . . . October 18. Dined in refectory.

Howard, Thomas, *alias* Philip, Rev. Fr., a Dominican, nephew to the Earl of Arundel, with another companion, October 20. *Id.*

Bacon, Mr. *Id.*

Carey, John, a master of our Society, October 20 and the two following days. *Id.*

Brunack [Brunacci] Fr., arrived as the new Prefect of Studies, October 21.

Massa, Michael (Master), October 22. To be tutor of the Logicians.

Fusban, William, Master, a German, November 3. To be tutor of the Physicians.

West, Francis, Father. To be tutor of the Metaphysicians and Prefect of the Church and of the Sodality of the Blessed Virgin.

Green, Serjeant-Major, and his son, October 22. Dined in the vineyard.

Pordage,<sup>125</sup> Thomas, Mr., October 22. In the pilgrim's habit. Remained eight days.

Green, Thomas, Mr. *Id.* Remained not more than two days.

A prince, the eldest son of the Emperor of Tunis, who this year, abandoning his country, parents, spouse, and all his fortunes, fled privately from Africa to Sicily, led by the desire of embracing the Christian faith, dined here with Father Sordi and two others of the Society, with a secular chaplain and three servants, October 25.

Pordage, Thomas, Mr., October 26. Dined in our vineyard.

Cansfield, John, Sir, Kt.,<sup>126</sup> October 28. Dined here.

Pordage, Mr. *Id.*

Cansfield, John, Sir, Kt., October 29. *Id.*

Pordage, Mr. *Id.*

Smith, Mr., aged 86, with his son and nephew, October 29. *Id.*

Hasford, Mr. *Id.*

Young, Mr. *Id.*

Courtney, Thomas, Fr. *Id.*

Green, Serjeant-Major, with his little son, October 30. *Id.*

Cansfield, John, Sir, November 2. Dined in our vineyard.

<sup>125</sup> The Pordage family of Rodmersham, Kent, was of considerable antiquity. Some account of it, with a short pedigree, will be found in *Records S.J.* vol. v. pp. 565 seq. note. Our pilgrim was probably Thomas Pordage, who married the daughter and heiress of John Ive, who was son and heir of Sir Mark Ive, of Ive. William Pordage, the grandson of Thomas, sold Rodmersham to the Lushingtons, after it had been in the family for eight generations. A monumental tablet is said to have been erected in the cemetery of the English College, Rome, to the memory of Thomas Pordage, of Kent, who died February 16, 1609, by his friend, Charles Hill. This was probably Thomas, the father of the above pilgrim, who was brother and heir of Sir William Pordage, of Rodmersham.

<sup>126</sup> The Cansfield family of Cansfield and Robert Hall, long extinct. The estates are now possessed by the Gerards of Bryn, having passed to them by Mary, the second daughter, and eventually heiress of John Cansfield, who married Sir William Gerard of Bryn.



- Pordage, Mr., November 2. Dined in our vineyard.  
 Mico, John, an English merchant, November 8. Dined here.  
 Heinegham, Mr., in the pilgrim's habit, November 9. Supped here, but slept out.  
 Hastings, Ferdinand, Mr., November 10. *Id.*  
 Hanmer, Mr., was admitted to the refectory, November 11.  
 Belson, Mr. *Id.*  
 Hastings, Mr. *Id.* Went to-day to the parish hospital, but was daily supplied with food from the hospice until February 17, 1647.  
 Cansfield, John, Sir, Kt., November 15. Dined in the College.  
 Blount, Colonel. *Id.*  
 Hastings, Mr. *Id.*  
 Hainegham, Mr., a captain. *Id.*  
 Shirburne, Robert. *Id.*  
 Pordage, Mr. *Id.*  
 Two Fathers from the Roman College dined here on the occasion of an act in logic, November 18.  
 Lackey, William, November 15. Was admitted for instruction and reception to the Catholic Church. Five or six days and received alms.  
 Crew, Mr. . . . November 22. Dined in our refectory.  
 Stapleton, Mr. . . . *Id.*  
 Page, Mr. . . . *Id.*  
 Anthony, Peter, Mr., November 28. Dined in our vineyard.  
 Anthony, Mr., brother of the above. *Id.*  
 Hastings, Mr. *Id.*  
 Crashaw, Richard,<sup>127</sup> a pilgrim, November 28. \* Fifteen days and frequently afterwards.  
 Atkins, Colonel, November 29. Dined.  
 Cary, Edward, November 29. *Id.* Was afterwards (December 8, 1646) admitted to the College gown.  
 Young, Mr., November 30. Dined.  
 Stafford, Mr., and our organist. *Id.*  
 Thompson, Patrick, who dined here privately about two months ago, and daily took his evening meal, left us to take his meals with his own friends.  
 Courtney, Thomas, Fr., Dec. 5. *Id.*  
 Pordage, Thomas, Mr., December 6. Dined in our vineyard.  
 Lee, William, Rev., an English priest, December 7. Remained until December 22. He was then admitted to a hospice in the city and supplied by us with clothes.  
 Hastings, Mr., December 18. Dined in our vineyard.  
 Crashaw, Mr. *Id.*  
 Pordage, Mr. *Id.*  
 Somerset, Thomas, Lord, December 16. Dined.  
 Courtney, Thomas, Fr. *Id.*  
 Simeons, Joseph, Fr., December 22. Dined here and slept in the Roman College. On December 26, Fr. Simeons came to live here.  
 Smithson, John, Fr., December 22, arrived from Belgium. Dined here and slept in the Roman College.  
 Lee, William, Mr., December 25. Dined here.  
 Hastings, Mr. *Id.*  
 Cary, Patrick, Mr., December 27. Dined in our vineyard.  
 Crashaw, Mr. *Id.*

<sup>127</sup> The celebrated poet ; already briefly noticed in the Introduction.

Scandarole, Bishop, December 29. Dined on the feast of St. Thomas of Canterbury.

Digby, Kenelm, Sir. *Id.*

Allen, Gregory, Fr. *Id.*

Corby, Fr. *Id.*

Courtney, Fr. *Id.*

Stafford, Mr. *Id.*

Young, Mr. *Id.*

The dinner to which the English residents in Rome are accustomed to be invited was postponed until to-day, in order to avoid fish [the 29th being a Friday]. Fifty-eight were entertained to-day in the refectory, December 30.

Hastings, Mr., December 31. Dined in our vineyard.

Shirburne, Mr., December 31. Dined in the College.

1647.

Corby, Fr., January 3. Dined here.

Smithson, Fr. *Id.*

Shirburne, Robert, Captain, January 7, 8, 9. He left Rome on the 17th, and was given a winter cloak. Dined, or supped.

Young, Mr., and a German organist, January 20. Dined here.

Anderton, Francis, January 24. Came from England, and was admitted to the College gown.

Reina, Fr., the Assistant of Italy, with his Socius, January 26. Dined here.

Williams, Humphrey, an English sailor. Dined privately five or six times, and received instruction. He left, however, without having become a Catholic, and received an alms.

Chillingworth, . . . January 22, an English youth, arrived, and after some days, having been converted to the faith, was placed in service at the Hospital of the Holy Ghost.

Hart, William, Mr., February 3. Dined in our vineyard.

Becan, Mr. *Id.*

Pordage, Mr. *Id.*

Montmorency, Fr., Assistant of Germany, February 3. Dined here.

Southwell, Fr. *Id.*

Courtney, Thomas, Fr., February 5 and 6. Dined here.

Pordage, Mr., February 15 and 16. *Id.*

Hastings, Mr. *Id.*

Julio, Fr. (del bene), February 24. Dined in our vineyard.

Requiesenius, Fr. *Id.*

Courtney, Fr. *Id.*

Mildmay, Nicholas, Mr. *Id.*

Weston, Colonel, February 24. Dined here.

White, Richard, Mr. *Id.*

Hopper, or Hooper [Hoperus], Thomas, Sir, Kt., March 4. *Id.*

Corby, Fr., March 5. Dined in the vineyard.

Warner, John, Mr., pilgrim, April 7. Three days.

Nanfan, Anthony, Mr. *Id.*

Williams, Philip, Mr., with a companion, April 7. Dined here.

Cansfield, John, Sir, April 8. *Id.*

Heinegham, Mr. *Id.*

Hanmer, Mr., April 22. *Id.*

Smith, Mr., and his son. *Id.*

Belson, Mr. *Id.*

Young, Mr., April 24. *Id.*

Ragnina, Orsata, Fr., April 25. Came to be tutor of the Metaphysicians.

- Maloney, William, Fr., and companion, about to proceed to Ireland, April 25. Dined.
- Mechlin, Thomas, an Irishman, a pilgrim, May . . . Six or eight days.
- Corby, Fr. Dined in our vineyard.
- Borghese [Borgesius], Mgr. *Id.*
- Thimelby, Mr. *Id.*
- Clifton, Mr. *Id.*
- Somerset, John, Lord, May 9. Dined with us.
- Somerset, Thomas, Lord. *Id.*
- Shackley, Jerome, . . . May 21. Dined several days, and received alms.
- Bromhall, Mr., a merchant, May 23. Dined here.
- Vaghne [? Vaughan], Dr. *Id.*
- "Benedetto de Vigilio, a wonderfull poeticall plaieman of Apulia, dyned here and receyted certaine passages in his poeme of St. Ignatius," May 29.
- Simeon, Mr., . . . a pilgrim, June 1. Nearly a week, and received alms.
- Abdy, Mr., . . . June 2. Dined.
- Gibbes, Dr., June 13. Dined in our vineyard.
- Dibauch, Thomas. *Id.* Dined in the College.
- Herman, William, Brother of our Society, an organist, came to-day from the Professed House, and remained until the 22nd of the month to tune our organ.
- Wilfrid, John, Father O.S.B., June 16. Dined here.
- Anderton, Christopher, his companion. *Id.*
- Coniers, Augustine. *Id.*
- Cary, Patrick, Mr. *Id.*
- Read, Robert, Mr. *Id.*
- Young, Mr. *Id.*
- Stafford, Mr., with the College organist. *Id.*
- Goodrick, John, Sir, Knight, June 23. *Id.*
- Fleetwood, Mr. *Id.*
- Cheney, Mr. *Id.*
- Vaghne [? Vaughan], Mr. *Id.*
- The defendant and obijcient of the Roman College dined here on the occasion of a lesser theological act, June 24.
- Floyd, Mr., a merchant, July 6. Dined here.
- Stamp, Thomas, Mr. *Id.*
- Two Fathers from the Roman College, and two from the Greek College, supped here on occasion of an act in physics, July 21.
- Cansfield, John, Sir, August 4. Dined and supped.
- Heinegham, Mr. *Id.*
- Green, Mr. *Id.*
- Three Fathers from the Roman College supped here on occasion of an act in logic, August 18.
- Thimelby, Mr., August 20. Dined here, and the next day in our vineyard.
- Normanton, Mr. *Id.*
- Mildmay, Nicholas, Mr., August 20. Dined in the vineyard.
- Loan [Loanus], Mr., August 27. Dined.
- On the feast of the Metaphysicians, nineteen Fathers from the Roman College and the Professed House were present, August 29.
- Butler, George, an English heretic, came here August 27. On the

30th of this month he abjured his heresy. He frequently took his meals here.

Bellasis, the Lord, September 17. Dined here.

Bayley, Colonel. *Id.*

Cæsar, Captain. *Id.*

Blackread, William, an Englishman, and three Irishmen, pilgrims, September 23. Alms and food. The Irish pilgrims did not stay here, but received alms and meals.

Cansfield, John, Sir, supped here.

Corby, Ambrose, Fr., came here from the Greek College to become the Father Prefect, October 7.

Cansfield, John, Sir, October 8. Dined here.

Anderton, Francis. *Id.*

Read, Mr. *Id.*

Grene, Christopher, from Liege, the first of the scholars in this year, October 22.

Howard, Francis, one of the scholars from St. Omer.

Gifford, George. *Id.*

Gifford, Edward. *Id.*

Baines, Edward. *Id.*

Wyborne, Ignatius. *Id.*

Brett, George. *Id.*

Vere, Matthew. *Id.*

Grove, John. *Id.*

Ryndozinski, Uladislaus, new Professor of Physics, came Oct. 30.

Conte de, Peter, new Professor in Logic. *Id.*

More, George, Mr., November 16. Dined here.

Fulford, Richard, a poor English gentleman, very often dined here in private, and received clothes, November 19.

Seaborne, Edward, was admitted as a convictor to the College, November 23.

Hunt, John, was converted to the Catholic faith this month. He received some alms.

Digby, Kenelm, Sir, December 1. Dined.

White, Richard, Mr., also three gentlemen of Sir K.'s household, on the 4th inst. Dined.

Stuffa, Andrew, Fr., December 20. Came to be Prefect of Studies; Father Corby having resigned to become Confessor.

Tunstall, William, Fr., December 20. After three days admitted to the College,

Walmesley, Richard, Mr., December 20. Remained a convictor until September 18, 1848.

Lee, William, Mr., December 25. Dined.

On the feast of St. Thomas of Canterbury, December 29, forty-six English residents dined in the College, besides seven others.

1648.

The Rector of Charleville, with his companions, dined January 2.

Massa, Michael, Fr., again returned to the office of Professor, January 15.

Paleotti, Baptist, John, Mr., January 23. Dined.

Read, Francis, was admitted to the College, January 23.

Read, Francis, Mr., with his brother, January 30. Dined here.

Wilfrid, John, Fr. *Id.*

Anderton, Christopher. *Id.*

Paleotti, Bapt., John, formerly a convictor here, January 9. Having undertaken to act a part in the tragedy to be performed here



- at this time, remained with us until it was finished, *i.e.*, until January 15. Six or seven musicians and singers supped with us on the same occasion.
- Titlow, John, Mr. . . . a pilgrim, about February 14. Eight days.
- Walmesley, Richard, February 25. Supped here.
- Thimelby, Edward. *Id.*
- Vaghne, Dr., March 12. Dined here.
- Dobel, John, Mr., Procurator of the new College, March 12. He lived here until April 1.
- Paleotti, Mr., March 15. Dined in the vineyard.
- Thorold, Mr. . . . March 16. *Id.*
- Anguish, Mr. . . . *Id.*
- Cummins, Mr. . . . *Id.*
- Young, Mr., March 17. *Id.*
- Giles, Valentine, Provincial, with his Socius, visited the College, and dined, April 20.
- Conn, Patrick, Dom., April 23. Dined here.
- Walmesley, Richard, Mr., April 23. Supped.
- Carey, Robert, April 23. Was frequently received here.
- Phoenix, John. *Id.*
- Clay, Matthew, . . . pilgrim, May 14. Alms.
- Hall, William. *Id.*
- Six youths of Cardinal Barberini, three of whom were English, viz., Anderton, Robert, Harper, —, Fenwick, —, with their tutor, May 26. Dined in our vineyard.
- White, Jerome.
- Petrallei, Francis, came to be a teacher of logic, May 30.
- Damian, Anthony, came to be a teacher of metaphysics. *Id.*
- Young, Mr., and the organist, June 7. Dined.
- Crashaw, Richard, June 11. *Id.*
- Padmore, John, pilgrim, June 12. Eight days and alms.
- Norton, John. *Id.*
- Two Fathers from the Roman College dined on occasion of an act of philosophy, July 4.
- Id.* for an act of theology, July 19.
- Id.* for an act of logic, July 26.
- Davetti, Bernard, Fr., August 9. Dined.
- Talbot, William, Fr., an Irishman. *Id.*
- Morgan, William, arrived October 13. From St. Omer's College.
- Campion, John. *Id.*
- Hill, Robert. *Id.*
- Clarke, John, Fr., October 20. In company with Plantagenet, Lord, the eldest son of the Marquis of Worcester, and remained with us during his lordship's stay in Rome, viz., until December 9, except the time spent in his visit to Naples.<sup>128</sup>

<sup>128</sup> The Lord Plantagenet is probably intended for Lord Henry Somerset, third Marquis of Worcester, the only son of Edward, the second Marquis, and his wife Elizabeth, daughter of Sir William Dormer, Kt. Sandford's *Genealogical History* (London, 1677), affords some clue to the adoption by Lord Henry Somerset of Plantagenet as his travelling name. Speaking of this nobleman he says, "His lordship derives his genealogy by a male line from Geoffrey *Plantagenet*, Earl of Anjou, &c., by Maud, the Empress, his wife, daughter of Henry I., King of England." Lord Henry Somerset was created the first Duke of Beaufort, December 2, 1682, and unhappily renounced the religion of his ancestors. Upon his deathbed he sought means to be reconciled to the Church, but was disappointed (see *Records S.J.* vol. iv. p. 475, citing Dodd's *Church History*, vol. iii., pp. 54

Butchi, Marino, October 21. Came to be Teacher of Metaphysics.  
 Castracani, Camillo, October 27. Came to be Teacher of Physics.  
 Masseri, Jerome, October 27. Came to be Teacher of Logic.  
 Peres, Anthony, Fr., and his companion, October 29. Dined.  
 Anderton, Thomas, October 29. Came from France, and dined  
 two or three times; but was admitted to the College on  
 November 18.  
 Migliani, Francis, Fr., October 30. Came to be Prefect.  
 Plantagenet, the Lord, heir of Worcester, November 22. Dined  
 in our refectory.  
 Somerset, Thomas, Lord, his paternal uncle. *Id.*  
 Ayre, Mr. *Id.*  
 Worthington, Richard, Mr., December 3. Dined here.  
 Roper, William, Mr. *Id.*  
 Roper, John, Mr. *Id.*  
 Sheldon, Mr. *Id.*  
 Belson, Mr. *Id.*  
 Paleotti, B. John, Mr., December 17. Dined in our vineyard.  
 On the feast of St. Thomas of Canterbury, December 29, about  
 thirty-eight English guests dined, besides the Bishop and his  
 secretary, and the organist.

1649.

Lee, William, Rev. Mr., a priest, April 4. Dined here.  
 Crashaw, Richard, Mr. *Id.*  
 Worthington, Rev. Mr., a priest, April 6. Dined in the refectory.  
 Sheldon, Mr. *Id.*  
 Belson, Mr. *Id.*  
 Roper, Mr. *Id.*  
 Roper, Mr. *Id.*  
 Nicholls, Richard, Mr., July 1. *Id.*  
 Pole, Anthony, Mr. *Id.*  
 Giles, Valentine, Father Provincial, and his Socius, came to make  
 his visitation of the College, July 15. *Id.*  
 Rhodes, Alexander, Fr., formerly a tutor here, and lately returned  
 from China, with a companion, July 17. *Id.*  
 Doude, Thomas, an Irishman, of English parents, a pilgrim. . . .  
 Food, alms, and clothes.  
 Three Fathers of the Roman College supped here, after an act in  
 philosophy, August 10.  
 Casaubon, James, . . . abjured his heresy and submitted to the  
 Catholic Church, August 21. Alms, food, and clothes.  
 Three Fathers from the Roman College supped after an act in  
 logic, August 30.  
 Three Fathers from the Roman College supped after an act in  
 philosophy, September 2.  
 Nicholls, Richard, Mr., September 20. Dined here privately.  
 Pole, Anthony, Mr. *Id.*  
 Butt, William, a pilgrim, September 23. Eight days, and alms  
 and clothes.

seq.) Fr. John Clarke was probably travelling with him as his guardian  
 or tutor. He was a native of Essex, entered the Society of Jesus in 1632,  
 and was professed December 8, 1644. In 1655 he was appointed Rector  
 of Liege College, and in 1664 succeeded Fr. Edward Leedes, *alias*  
 Courtney, as Provincial of the English Province; in 1667 he again became  
 Rector of Liege, and died Rector of the English College, Rome, October 6,  
 1672, aged 68.

- Meynell, Robert, Rev. Mr., a priest, October 24. Dined here.  
 Pegg, Mr. *Id.*  
 Manners, John, Fr., arrived from Perugia to become Prefect of Studies, October 29.  
 Gubernalis, Constantius, of the Society, November 25. Came as tutor.  
 Crescentius, Guido. *Id.*  
 Dounaro, Elias. *Id.*  
 Gray, Michael, a scholar from St. Omer's, arrived here November 11.  
 Smith, Edward, a scholar from St. Omer's, arrived here November 13.  
 Southcote, John, Sir, Kt.  
 Goodriche Dom., with another friend, November 14. Dined here.  
 Cook, Mr. *Id.*  
 Ellis, Mr. *Id.*  
 Tichborne, Henry, scholar from St. Omer's College, arrived here November 14.  
 Dacre, Augustine. *Id.*  
 Phillipps, Laurence. *Id.*  
 Coniers, Thomas. *Id.*  
 Russell, Michael. *Id.*  
 Thompson, Thomas, scholar from St. Omer's College, arrived here November 15.  
 Vavasour, John. *Id.*  
 Petre, John, Mr., November 21. Dined here.  
 Towneley, . . . Mr. *Id.*  
 Latham, John, Rev., priest. *Id.*  
 Hall, Mr. *Id.*  
 Green, Mr. *Id.*  
 Thorne, Robert, a pilgrim, November 28. Alms.  
 Michael, Otho. *Id.*  
 Burton, Robert. *Id.*  
 Wingfield, Edward, Sussex, a pilgrim in the habit, December 1. Eight days.  
 Gaskins [Gascoigne], Thomas,<sup>129</sup> Sir, Bart., a pilgrim in the habit, December 6. Three days. He was received according to his rank.  
 Alford, Michael, Fr., December 12. Dined here.  
 Babthorpe, Thomas, Fr. *Id.*

<sup>129</sup> The venerable baronet, one of the victims of the northern branch of the Shaftesbury and Oates Plot of 1678. Upon the information of an infamous perjurer named Bolron, once his own steward, but discharged for robbing his master, Sir Thomas, at the age of eighty-five, and totally deaf, was arrested at his house, Barnbro', Yorkshire, in the night of July 7, 1678, carried off to London, committed to the Tower, where he suffered severely, and finally tried at Westminster, February 11, 1679, upon a charge of high treason, and acquitted by a special jury of his own county. The verdict was hailed with joy by the aged baronet's friends, who pressed round him to make it known, for he was too deaf to hear it. Prepared for the worst, and mistaking the words of his anxious friends, he thought an adverse verdict had been returned, and answered with heroic and Christian spirit, "Yes, yes; I did believe it; God forgive them; let us pray for them." Soon after this the aged patriarch retired to the Benedictine Abbey of Lambspring, where he died at the age of ninety-three. See *Records S.J.* vol. v. p. 753, note, where the arrest is misdated 1679, instead of 1678.

Coales, Laurence, . . . a pilgrim, December 12. Alms.

Mole, Richard, . . . *Id.*

Somerset, John,<sup>130</sup> the Lord, December 20. This most noble pilgrim came to us and remained until February 14 following, affording a remarkable example to all the College for his constant habit of prayer, spiritual conversations, and humility. On leaving us, he thought of proceeding to Jerusalem.

Stafford,<sup>131</sup> the Lord, brother of the Earl of Arundel, December 29. Dined here.

White, Richard, Mr. *Id.*

Kirton, Mr., a medical man, *Id.*

On the feast of St. Thomas of Canterbury, one hundred and seventeen English dined here, besides domestics, viz.: gentlemen, eighty-three; plebeians, thirty-four.

1650.

Hawkwood, John, Mr. . . . as a pilgrim, January 3. . . . He had previously dined twice in the College.

Real, William, an English pilgrim, January 11. Alms.

Padmore, Mr., as a pilgrim, January 15. . . .

White, Mr. Dined in our vineyard.

Kenelm, Mr. *Id.*

White, George, Mr. *Id.*

Fortescue, Edward, Mr., January 23. Dined.

Saville, George, Mr., with his tutor, January 24. *Id.*

Foster, Fr., Vice-Provincial, January 29. *Id.*

Rogers, John, Fr. *Id.*

Corderius, Fr., February 7. Dined here.

Euschem, Thomas, Fr. *Id.*

Curtis, Robert, . . . February 8. After he had abjured his heresy. Alms and food.

Williamson, Francis . . . *Id.*

Foster, Fr., and three companions, dined in our vineyard, February 10.

Thompson, William, Fr., a conventual, February 21. Dined in the College.

Hart, Mr. *Id.*

Coniers, Fr., O.S.B. *Id.*

Gibbs, Mr. *Id.*

Six youths of Cardinal Barberini dined in the vineyard, February 28.

<sup>130</sup> This pious nobleman was second son of Henry, the first Marquis of Worcester, by his wife Anne, the only child of John, Lord Russell. Lord John Somerset married Mary, daughter of Thomas, Lord Arundell of Wardour, and had three sons, Henry, Thomas, and Charles (*Sandford's Genealogical History*, p. 343). Lord Thomas Somerset, the paternal uncle of John, we have lately mentioned. Henry, the eldest son of John, was born in 1629, and entered the English College, Rome, in 1651, and is noticed in the *Diary*, p. 383, No. 809. His autobiographical statement is given in *Records S.J.* vol. iv. series x. pt. i. p. 475. In the short pedigree of the Somersets of Raglan, given in p. 471 of the same volume of *Records*, Lord John Somerset is by an error, entered as brother, and not as son of the said Henry the first Marquis.

<sup>131</sup> This visitor may be wrongly entered as the Lord Stafford, and may mean William Howard, third son of Thomas, Earl of Arundel, and brother of Henry Frederick, Earl of Arundel, and Baron Mowbray (noticed in page 631), who married Mary, sister to Henry, the twelfth Lord Stafford (*Burke's Peerage*).



- Plotts, John, Fr., *alias* Thompson, March 1. Dined in the vineyard.  
 Beswick, Fr. *Id.*  
 Foster, Fr., and his companions, came to stay for some days, March 3.  
 Druskon, Mr., March 22. Dined here.  
 Kirton, Mr. *Id.*  
 Coleman, Gaspar, an Irishman, March 22. Three days.  
 Norton, John . . . a pilgrim, March 29. Several days, and alms.  
 Solby, Daniel . . . *Id.*  
 Smith, Robert, an Irishman, March 31. Three days.  
 More, William, April 1. Dined here.  
 Rover, Mr. *Id.*  
 Clarke, John, Mr., a pilgrim, April 2. He afterwards dined in the refectory. Three days.  
 Wolfe, Mr., a pilgrim, April 5. *Id.*  
 Meynell, Robert, Mr., April 10. Dined here.  
 Andrews, William, Mr. *Id.*  
 Neville, Francis, Mr., Procurator, Placenza.  
 Mavey, Mr., April 11. Remained in the College for twenty-six days.  
 Cipiani, Mr. *Id.*  
 Fitton, Mr., April 18. Dined.  
 Courtney, Thomas, Fr. *Id.*  
 Vavasour, Mr., April 24. *Id.*  
 Preston, Mark, Mr. *Id.*  
 Day, Cyprian, Mr., April 27. *Id.*  
 Woodby, Alexius, Mr., May 1. *Id.*  
 Angelus, Fr., a Franciscan, with his companion, May 2. *Id.*  
 Smith, Peter, a pilgrim, May 3. *Id.*  
 Butler, Dr., May 4. Was received in the College.  
 A servant of the most excellent the Earl St. John, as a pilgrim. *Id.*  
 Neville, Mr., with a companion, May 5. Had been here from April 11. Returned to Placenza.  
 Pound, Mr., May 11. Dined here.  
 Griffin, John . . . a pilgrim, May 16. Ten days.  
 St. John, the most excellent Earl, May 21. Dined in the College.  
 Spenser, Mr. *Id.*  
 Towneley, Mr. *Id.*  
 Latham, Mr. *Id.*  
 Kirton, Mr. *Id.*  
 Fitton, Peter, Mr., May 29. Dined.  
 Courtney, Thomas, Fr., and some other Fathers, dined in the College at the expense of Lord Thomas Somerset, June 1.  
 Banks, John, a pilgrim, June 6. Alms and clothes.  
 Some youths of Cardinal Barberini, with their tutor, dined in the vineyard, June 9.  
 Lambert, Robert, . . . June 9. Ten or twelve days.  
 Jones, John, a pilgrim, June 11. Alms and clothes.  
 Falkner, Stephen, Mr., pilgrim, June 22. Some days.  
 Catherick, Mr. *Id.*  
 Hughes, Mr. *Id.*  
 Simpson, Thomas. *Id.* June 24. *Id.*  
 Norton, John, . . . July 13. Dined and alms.  
 Ironmonger, James, Mr., July 16. Eight days.  
 Escambelles, Louis, Mr. *Id.*  
 Fathers from the Roman College supped in the refectory, July 23, August 18, 23, 25, and 31, on occasion of acts of theology, &c.

On the feast of the Metaphysicians thirty-nine were invited and dined in the vineyard, September 1.

Ingleby, Mr., September 4. Dined in the College.

Nevell, Robert, Mr. *Id.*

Falkner, Stephen, Mr., about to leave Rome. *Id.*

Catherick, Mr. *Id.*

Preston, Mr. *Id.*

Vavasour, Mr. *Id.*

Stafford, the Lord, September 13. *Id.*

Spenser, Robert, Mr. *Id.*

Meynell, Mr. *Id.*

Elves, Mr. *Id.*

Peggs, Mr. *Id.*

Acton, Peter, pilgrim, September 23. Ten or twelve days.

Smith, Raphael. *Id.*

Lister, Mr., September 23.

Ermin, Mr. *Id.*

Atkins, Colonel. *Id.*

Bretts [Keynes], George, Br., departed for Belgium, September 27.  
Dined here.

Beswick, Fr. *Id.*

Savage, James. He received clothes on leaving.

Orlandinus, . . . October 4. He had been captured by the Turks.  
Five days.

Sasso, Anthony, Francis, Fr., came to be teacher of metaphysics.

White, John, student from St. Omer's College, October 27.

White [Albeus], Anthony. *Id.*

Seaborne, John. *Id.* October 28.

Herbert, John. *Id.*

Dixon, Thomas. *Id.*

Metz, John de, Br., Socius of the Procurator of Monte Porzio,  
October 30.

Harleton, Thomas, student from St. Omer's College. *Id.*

Stevens, Richard. *Id.*

Parry, William. *Id.*

Wollascot, William. *Id.* November 6.

Pranel, William, pilgrim. Eight days.

Wilson, William, Rev. Mr., an English priest, received into the  
College, November 7. . . .

Shugall, Thomas, London, a pilgrim, November 13. Eight days.

Barker, Philip, Mr. . . . a pilgrim, November 15. . . .

Chamberlain, Thomas, *Id.* November 18.

Willoughby, the Earl of, with five others, November 21. Dined.

Freville, Fr., November 23. Eight days.

Arundel, Thomas, Mr., a convictor.<sup>132</sup> *Id.*

Matthew, Nicholas, pilgrim. *Id.*

Brookes, George, Mr., December 7. Dined.

Latham, Mr. *Id.*

Towneley, Mr. *Id.*

Penny, Mr. *Id.*

Clarke, Mr., December 14. *Id.*

Broderick, Mr. *Id.*

Sydnam, Mr. *Id.*

Davis, George, a student, December 22.

<sup>132</sup> This was, we believe, the fourth Lord Arundell of Wardour (see Diary, p. 380, n. 799.

Usher, Mr., a pilgrim, December 27. Eight days.

On the feast of St. Thomas of Canterbury, December 29, ninety-one dined besides the community.

1651.

Durie, Dom., Canon of Liege, with a servant, January 3. Dined in the College.

Shugall, Thomas, Mr. *Id.*

Matthews, Nicholas, beyond the eight days, often dined in the College.

Pranel, William. *Id.*

Brougham, John, Mr., with his son, February 2. Dined and supped for eight days.

Chamberlain, Thomas, Mr., February 5. For several days.

Willes, John, . . . February 9. Three or four days.

Somerset, Thomas, the Lord, February 20. Dined in the College.

Wilfrid, John, Fr. O.S.B. *Id.*

Petre, John. *Id.*

Hall, Mr. *Id.*

Courtney, Thomas, Fr. *Id.*

Charlton, Robert, Fr., Order of St. Bridget, March 6. Dined.

Somerset, John, Lord, was received for several days, and his servant for nine days.

Hart, Mr., April 10. Dined in the refectory.

Charlton, Mr. *Id.*

Chamberlain, Mr. *Id.*

Somerset, John, Lord. *Id.*

Kitley, Thomas, Mr., April 11. Dined in our vineyard.

Chamberlain, Mr. *Id.*

Somerset, John, Lord. *Id.*

Chamberlain, Thomas, Mr., left Rome, April 13. From November 30 last, he had been our guest twice or thrice a week.

Somerset, John, Lord, left the College, April 16, having lived here from March 29.

Latham, Mr., April 16. Supped here.

Towneley, Mr. *Id.*

Brookes, Mr. *Id.*

Penny, Mr. *Id.*

Stanhope, the illustrious Earl,<sup>133</sup> April 29. Dined here.

Swan, Mr., with the tutor of the Earl. *Id.*

Langdale, Marmaduke, Sir, Kt., May 26. *Id.*

White, Richard, Mr., and two sons, May 30. *Id.*

<sup>133</sup> This was probably the loyal Sir Philip Stanhope, who was elevated to the peerage, November 7, 1616, as Baron Stanhope of Shelford, county Northampton, and created Earl of Chesterfield, August 4, 1628. He was a firm supporter of the royal cause during the civil wars. His house at Shelford was a garrison for the King, under the government of his son Philip, who lost his life in its defence when stormed and taken by the rebels, October 27, 1645, and burned to the ground. His second son also, Ferdinando, a colonel of horse, fell in the royal cause at Bridgeford in 1643. The Earl died September 12, 1656 (see Burke's *Peerage*). Mention is made of Shelford house in *Records S.J.* vol. ii. series iii. part ii. p. 306. A Jesuit Father, whose name does not transpire, was seized there, and is said to have had quarter offered to him at first, but when they discovered what he was the rebel soldiers killed him. Mr. George Carey, a gentleman volunteer in the royal army, also lost his life at Shelford (*Catholic Apology*).

Bacon, Mr. Dined here.  
 Angelus, Br. O.S.F., with two other Franciscan Fathers. June 13. *Id.*  
 Ambler, James, Mr., July 12. *Id.*  
 Winscham, Mr. *Id.*  
 Pendry, . . . Mr. *Id.*  
 Quintin, George, Mr. *Id.*  
 Durie, Canon, of Liege, July 18. *Id.*  
 On the feast of the Metaphysicians, September 6, nineteen attended.  
 Franciscan Fathers, two English, September 29. Dined.  
 Worthing, Mr., October 29. *Id.*  
 Worthing, Mr. (2), with three others. *Id.*  
 Wilfrid, John, Fr., November 7. *Id.*  
 Sheldon, Edward, Fr. *Id.*  
 Cooke, William, an English pilgrim, December 2. For eight or nine days.  
 Witham, Mr., and three English doctors, December 17. Dined.  
 Rev. Father Provincial of England and three companions, December 24. *Id.*  
 On the feast of St. Thomas of Canterbury, December 29, fifty-three externs dined.

1652.

Washington, Robert, Mr., a pilgrim, January 1.  
 Williams, . . . Wales, a pilgrim, January 25. Ten days.  
 Alslam, John, a sailor, a pilgrim, January 25. Six days.  
 Three English sailors were fed three or four times, and received alms and clothes.  
 Humphrey, John, one of the three, returned to Rome sick, and remained until March 4, and was converted to the faith.  
 Upar, John, . . . a sailor, March 14. Was received by the day.  
 Penn, Tobias. *Id.*  
 Courtney, Thomas, Fr., March 20. Dined.  
 Wilfrid, John, Fr., O.S.B. *Id.*  
 The Rev. Father Provincial of France dined here with his companions, April 11.  
 Four English gentlemen dined here, April 13.  
 Walter, Richard, . . . April 19. Twelve days.  
 Three English gentlemen dined here, April 20.  
 Darrasot, William, . . . May 6. Lately converted to the faith, was received for some weeks.  
 Walker, Thomas, Mr., pilgrim, June 4. Some weeks.  
 Petre, Mr., as a pilgrim, June 26.  
 Bull, William, . . . July 4. Two days.  
 Five English gentlemen dined here, July 29.  
 Bride, William, an English priest and pilgrim, September 3. Eight days.  
 On the feast of the Metaphysicians twenty were entertained.  
 Welden, Colonel, . . . September 8. Eight days. Also again on December 4.  
 Challoner, Henry, Mr., as a pilgrim, September 16. . . .  
 Brookes, John, Mr., as a pilgrim, September 28. Thirteen days.  
 Bull, William, the above, a poor Englishman, November 16. Dined.  
 Bolingbroke, the Count, with two others, November 24. *Id.*  
 Brent, Mr., November 28. One day.  
 Six English gentlemen dined, December 1.  
 Two English gentlemen dined, December 8.  
 About fifty externs dined in our refectory on the feast of St. Thomas of Canterbury, December 29.



1653.

Arundel, Thomas, Mr., January 8. Dined.  
 Wilson, Simon, Mr. *Id.*  
 Courtney, Thomas, Fr., January 23. *Id.*  
 Vertue, George, Mr. *Id.*  
 Bonus, William, pilgrim, February 10. Eight days.  
 Two Penitentiary FF. from St. Peter's dined in our vineyard,  
 February 18.  
 Rev. Father Provincial, with two companions, February 28. Dined.  
 And again on March 3.  
 Two pilgrims were received for some days, February 28.  
 Wilfrid, John, O.S.B., March 6. *Id.*  
 Courtney, Thomas, Fr. *Id.*  
 Anderton, Alexander, a pilgrim, April 13. Thirteen days. Again  
 for a day April 25.  
 An Irishman received alms, April 19.  
 Gibbs, Mr., May 6. Dined.  
 Bridges, Mr. *Id.*  
 Two English pilgrims were received, May 8. Eight days.  
 Marsh, George, pilgrim, May 16. Usual time.  
 Butler, William. *Id.*  
 A priest from Milan for this day only. May 16.  
 Two others for ten days, with alms. *Id.*  
 Eight English gentlemen dined to-day, June 8.  
 White, George, Mr., June 11. Dined in the vineyard.  
 An English pilgrim, June 12. Eight days.  
 An English pilgrim, June 20.  
 On the feast of the Metaphysicians twenty-seven externs dined in  
 the vineyard, August 20.  
 To-day (September 3) a painter arrived to do some work on the  
 altar of St. Thomas. He was found bed and board in the  
 College for four entire months.  
 Dalington, William, a pilgrim, September 14. Eight days.  
 Two English pilgrims, one came to be received into the Catholic  
 Church, October 21. *Id.*  
 Also the like on October 28. *Id.*  
 Somerset, the Lord, November 20. Dined.  
 Courtney, Thomas, Fr. *Id.*  
 Thimelby, John, Mr., December 5. *Id.*  
 Panmes, Bernard, a Benedictine Father, December 9. *Id.*  
 Sheldon, Edward. *Id.*  
 Percom, Mr., December 13. Dined in our vineyard.  
 Thimelby, John, Mr. *Id.*  
 On the feast of St. Thomas of Canterbury, December 29, sixty  
 externs dined in the refectory.

1654.

Thimelby, Edward, Mr., January 20. Dined in our vineyard.  
 Also on February 8 and 9 in the College.  
 Thimelby, John, Mr. *Id.*  
 Petcham, Mr., with the two Thimelbys, February 11. Supped.  
 Paleotti, J. B., Mr., February 12. Dined in the vineyard.  
 A Canon of Leige, with the two Thimelbys, February 13. Supped  
 and dined in the vineyard.  
 Thimelby, Edward and John, March 7. Two days.  
 Two Benedictine Fathers, March 12. Dined.

Thirteen English pilgrims, who are not named, were received to dinner in April.

Euscomb, Master, April 7. Dined in the vineyard.

Stresc, Master. *Id.*

Pelcom, Thomas, Mr., came as a convictor, April 12.

Thimelby, John and Edward, April 13. Dined.

Simpson, Thomas, Mr., a pilgrim, May 2. Eight days, and alms.

Harrington, . . . Mr. . . . May 10. Dined.

Smith, Ralph, Mr., a pilgrim, May 23. Usual time, and alms.

Fiding, . . . from Spain, an Englishman, June 1. *Id.*

Somerset, Thomas, . . . an Englishman, pilgrim, June 9. Usual time, alms and clothes.

Carr, Robert, a Scot. *Id.*

Butler, . . . Irish, June 13. Dined.

Brown, Thomas, Mr., an Englishman, obtained his liberty to-day, June 14. He had been boarded and lodged in the College for more than two months [as a prisoner] on account of fighting a duel in the city, with a fellow soldier. He afterwards received his meals in the College several times.

Agate, Gabriel, and Chieta, Peter, June 20. After their liberation from prison, were fed here for four or five days, but they were received for longer in the house. And we must here remark that at this time great expenses were incurred both in food and money in supporting these and others detained in prisons; as also, money, bread, and wine incurred with the labourers who assisted in extinguishing the fires caused by the first.

Banks, Mr. . . . July 13. Dined.

Altham, Mr. . . . *Id.*

Professors from the Roman College who had assisted at acts in theology supped on July 12 and 26.

Teloni, Ignatius, Fr., after an act in physics, August 7. Supped.

Dormer, Robert, Dom., English, August 8. Took refuge in our house for six or seven days, on account of a citation to appear, which he had received.<sup>134</sup>

Fathers from the Roman College supped here, after assisting at acts in philosophy, &c., August 10, 16, and 23.

Two English pilgrims, July 20. For eight days, and alms.

Twenty Masters and other externs dined in our vineyard on the feast of the Metaphysicians, August 25.

Vanbrock, Mr. . . . English, September 6. Dined.

White, George, Mr., September 25. Spent eleven days with the scholars in recreation at Monte Porzio.

Marshall, Edward, pilgrim, October 2. Eight days.

Havers, Thomas, Mr., October 26. Dined in our vineyard.

Waldegrave, Charles, Mr., November 29. Dined in our College.

Waldegrave, William, Mr. *Id.*

Bacon, Matthew, a medical man. *Id.*

Matthews, Nicholas, a pilgrim, November 29. Eight days.

Tresham, Cornelius, pilgrim, December 15. *Id.*

Hibbert, . . . companion to the above. *Id.*

On the feast of St. Thomas, December 29, about fifty-eight externs dined in the College.

1655.

Neville, Mr., January 14. Dined.

Ray, Mr. *Id.*

<sup>134</sup> Neither the court from which the summons was issued, nor the cause of it, are stated.

- Doby, . . . a certain Englishman from Crete, was received January 26.
- Dormer, Dom., February 4. Dined in our vineyard.
- Bacon, Mr. *Id.*
- Waldegraves (2). *Id.*
- Carr, George, *or* Charles, a pilgrim, February 9. Eight days. We also gave him a sword to help him to enlist in the army.
- Ray, Mr. Dined in our vineyard in this month and March.
- Wilfrid, George, Rev., March 10. Dined.
- Courtney, Thomas, Fr. *Id.*
- Raymond, Peter, a former servant, also dined.
- The Fathers of the Belgian Maritime Mission, March 23. Dined.
- Henshaw, Thomas, Mr. pilgrim, April 6. Eight days.
- Kettle, George, pilgrim, April 11. *Id.*
- Bonnet, John. *Id.*
- Tasburgh, Mr. . . . April 28. Dined.
- Bond, Mr. . . . May 18. *Id.*
- Williams, Mr. . . . *Id.*
- Cove, William, pilgrim, May 19. *Id.*
- White, George, Mr., and a musician, dined in the College.
- Gascoign, Bernard, Sir, Kt., with three other English gentlemen. June 8.
- White, George, Mr., dined in our vineyard, June 16.
- Brett, Mr. *Id.*
- Drummond, Frances, an Englishwoman, having previously abjured heresy in the Holy Office, received the usual charity and alms of pilgrims, June 24.
- James, Daniel, an English sailor, June 26. Received alms.
- An Irish pilgrim, August 5. *Id.*
- Various servants of Cardinals and Prelates received divers presents, "per far agosto," as they say, August 6.
- Bailey, Mr. . . . August 15. Dined.
- Metham, Mr. . . . *Id.*
- Wright, William, an English pilgrim, August 21. Eight days.
- On the feast of the Metaphysicians fifteen dined in our vineyard, August 24.
- Harrington, Mr. . . . September 1. Dined in the vineyard.
- Weldon, Mr. . . . September 19. Was entertained several times.
- Hemsey, Mr. in the pilgrim's dress, October 7. Usual time.
- Wage, Gabriel, and Bayford, Thomas, English sailors, October 12. Were converted to the faith, and received the usual alms.
- Antinari, Fr. . . . October 17. Dined.
- Massey, Fr. . . . *Id.*
- Pagna, Fr., who had been Rector of the College of Valladolid, with a companion, November 7. *Id.*
- Baker, George, Mr., English merchant, with an Italian knight, November 10. *Id.*
- Tennett, Mr. *Id.*
- Gardiner, Mr. *Id.*
- Anderton, Mr., an English youth arrived from Lisbon, where he had been converted to the faith, and was admitted to the College for about twenty days, and was afterwards furnished with many necessaries to enable him to live in the city, and found bread and wine the whole time, November 11.
- Somerset, Lord, . . . November 20.
- Wilfrid, John, Fr. *Id.*

Creage, Mr., an Irishman, who came with some of ours, November 25. One night.

About eighty English, gentlemen and plebeians, dined here on the feast of St. Thomas of Canterbury, December 29.

1656.

Three English gentlemen dined, January 9.

An English pilgrim was received, January 16.

A religious received a dinner, *Id.*

Baker, Mr., January 26. Dined in our vineyard.

Lee, Mr. *Id.*

Williams, Mr. *Id.*

Plantan, Mr., February 3. Dined.

Hart, Mr. *Id.*

The Father Assistant of Italy, with a companion, dined here on the installation of the new Rector, March 3.

Some Irish and other poor pilgrims received dinner several times.

Two poor Bohemian gentlemen were dined out of charity, April 27.

Bayley, Mr. a gentleman, June . . . Dined thrice.

An English pilgrim, recommended by Fr. Karton, dined about twelve times in August.

Divius [Davies?], Lewis, Count [Comes], an English noble, was entertained as such in our refectory, October 28.

Hebb, Thomas, a pilgrim, November 1. As usual.

Dyres [Dairus?], Lewis, the Lord, came unexpectedly to dinner, and only received in consequence the ordinary fare.

### Pilgrims, No. 282. Ex Archivio Coll. Angl. Romæ.

To Richard Moore, May 18 [no date—probably 1609], in	
alms . . . . .	40
„ Robert Lintow, May 20 . . . . .	90
„ John Richarde, May 24 . . . . .	40
„ John Robinson, May 26 . . . . .	10
„ T. Beiannion, for the beddinge in the towne, May 26 . . . . .	10
Item for the same, May 31 . . . . .	10
„ „ June 4 . . . . .	15
„ for farewell . . . . .	60
To the hoste of the Wyte Crosse for beddinge . . . . .	40
„ Richard Dyer was given shoes and † of the Colledge.	
„ John Brimiley and Francis Prune, very poore youths,	
was given betweene them twenty gulei . . . . .	60
For John Lucas, 21 gulei . . . . .	40
„ John Roberts, 25 gulei . . . . .	60
„ Thomas Coleburne, a payre of shooes, stockings, a	
shirt, and in money . . . . .	...
To John Simmes, of Roodboot, Dorsetshire. He had eight	
dayes and a good payre of shooes . . . . .	40
„ Francis Ringhen, and Richard Asham, the 18th of	
Auguste, after nine dayes . . . . .	60
„ Thomas Burley, a payre of shooes and in money . . . . .	40
Martyn, Hewwort, remayned nine dayes, and had given him	60
Henry Wade remayned nine dayes, and had given him . . . . .	60
George Windame, remayned twenty-one days, and had	
given him . . . . .	20



- Matthew Harvey remayned eight days, and had given him  
 apparell and money for working in the vineyard . ▷ ...
- Thomas Calverly remayned eight dayes, and had given him „ 60
- John Burnell remayned eight dayes, and had given him „ 30
- Thomas Dukesell remayned eight dayes, and had given him „ 40
- October 12. Francis Blackwell, of Salop, received into the  
 house. Remained nine days . . . „ 40
- October 12. George Spratt of Salop, eight days . . „ 40
- October 19. Peter Willington, of London, eight days, also  
 clothes . . . „ 30
- Richard Norwood . . . „ 30
- December 24. Robert James, Somersetshire, fifteen days . „ 30
- January 8. John Reynolds, Devonshire, fourteen days.
- January 15. John Trout, Somersetshire, for fourteen days.
- February 18, 1610. Robert Bernard, Devonshire ; Henry Kenway,  
 Cornwall ; Nicholas Brown, Somersetshire. Each received  
 two gold crowns.
- May 19, 1612. Edward Swan, 30 baiocci ; but he was not  
 received as a pilgrim.
- July 10. William and Peter Bellamy, by means of Father Coffin  
 received twelve scudi, and one from Father Rector.
- July 28. Nathaniel Smith received through Father Coffin an alms  
 of two scudi.
- August 13. Thomas Penwall received three gulei.
- August 22. Gideon Floyd, through Father Coffin, ten scudi.
- September 22. Peter Wardage, eighteen gulei through the same.
- October 2. Robert Alchott received six gulei.
- October 10. Augustin Hinedy, an alms.
- January 3, 1614. Richard Pilstone, through Father Coffin, four  
 scudi.
- October 22, 1619. Richard Ward remained for eight days, and on  
 leaving, three gold crowns.

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## RECORDS OF THE ENGLISH PROVINCE.

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### ADDENDA.

#### FATHER EDWARD COFFIN.

A SHORT biography of this Father is given in *Records S.J.*,<sup>1</sup> which contains an extract from the *Archæologia*, attributing to Father Edward Coffin the inscription, "Edward Cuffyn, 1562," discovered upon the walls of the Tower of London. Father Morris, in a very interesting article, "The Tower of London," which appeared in the December number of the *Month*, 1874, clearly shows this to be an error. The writer observes: ". . . Bayly was right in correcting the error of Mr. Brand, the Secretary of the Archæological, who said that 'Edward Cuffyn, 1562,' was Father Edward Coffin, but it is strange that he should add, 'we find no account of him.' He has himself given the name in the inscription of our Queen's ancestress, to the 'Right honorable Countes of Lenox Grace commetede prysoner for the marreage of her sonne My Lord Henry Darnle and the Quene of Scotland,' as one of those 'that do wayte upon her noble Grace in thys plase.'"

In now calling attention to the above mistake, we take the opportunity of inserting a letter connected with the early days of Father Robert Parsons, or Persons, addressed to Father Edward Coffin. The letter bears no date, but may have been written between the years 1596 and 1598. The original is preserved in the Stonyhurst College collection of MSS., and is a remarkable specimen of the style of spelling of the day. The modern style is adopted in the following copy to assist the reader.<sup>2</sup>

<sup>1</sup> Vol. i. p. 69, note.

<sup>2</sup> The late Dr. Oliver printed a literal copy of it, under the head of "Interesting Documents," in *The London and Dublin Orthodox Journal* for February, 1836, adding a note that it was "probably written by Mr. Richard Persons, a brother of Father Robert, who was converted to the Catholic faith about 1596, as appears from a letter of Fr. Oldcorne. The



"My brother, Father Persons, was brought up at school in the town where he was born, called Netherstowey, and at the age of fourteen or fifteen years (with another brother two years younger) was sent to a free school in Somersetshire, called Taunton, and after he had been there some ten or twelve months, his master being very sharp and cruel to his scholars, and as the schoolmaster did report afterwards, for that he found my brother to have a good wit and could do well, was more sharp to him than to my other brother, or to any other of his scholars, insomuch that my brother was weary being a scholar, and would fain have left his book, and thereupon wrote a letter to my father, both of his master's cruelty and of his unfitness of being a scholar, and of the great desire he had to give over his book, with many other reasons he did allege; he being but a boy of fifteen years old, and with his smooth and fine letter he had written, had almost gained my father; but my mother, who had a great desire to have him a scholar, would not hear of it, and presently took horse, it being seven miles off, and when she came thither went and told his master all what he had written, and made him to whip him well; and afterwards herself did so chide him, and threaten him that if he came home she would tie him to a post and whip him; and yet that should not serve his turn, for she would presently send him back to his master again. And this schoolmaster of his was a Catholic, and afterwards put out of his place for it; and although my brother was then young, yet he did observe his great goodness of life, and other things which did him good afterwards. But now, when my brother saw there was no remedy, but that he must go to his school and give contentment to his master, and that all hope was taken away of going home, he fell to his book very heartily, and became the best in the school, and so continued as long as he was there. And his master that knew his good wit, when he was past his school, wrote to my father wishing him to send him to Oxford, for that

brother of Father Robert, who accompanied him to Taunton school, was John, afterwards Rector of Chardlinch, near Netherstowey, his native place. The other brothers, George and Thomas, were also Protestants." Richard Persons appears in the Pilgrim-Book of the English College, page 572, as a visitor to Rome in October, 1600. We find George Persons calling at Douay College (then at Rheims) *en route* from Rome to England, in company with his brother Robert, Father Edmund Campion, and others, on May 31, 1580. After staying there for a week, he proceeded, with two companions, to England. He again visited Douay College on June 1, 1582; and was entertained for eight days at the Hospice of the English College, Rome, in October, 1584. These facts lead to the belief that he likewise was a Catholic.

he would prove a rare man. So at the age of twenty he was sent thither, and was placed in Balliol College, and after some four years passed B.A. with as great credit as any did a great while ; and this being known, was made Fellow of the house, and afterwards Bursar of the house, and his name was so much known about, both in the west country, as also in London, that every one was desirous to have his sons with him—as in the west part my Lord Seymour, Mr. Southcote, Mr. Hill, and many others ; in London, Mr. Baker, Mr. Sydney, Mr. Culpepper, and many other Londoners ; so that he had in Balliol College and Hall more than thirty scholars under him, whereof many have proved Catholics and some priests, as Mr. Briant, priest and martyr, and Mr. Powell, and others.

“After that he had been Bachelor three or four years, according to the custom, as soon as might, he passed M.A. with as great honour as could be, and continued still in his office of Bursar, and there was great ado continually between the Master of the house, called Adam Squier, and him, partly for that my brother had told him sometimes of his evil life, which none knew so particularly as my brother ; but Squier could not abide to hear of it. But the chiefest cause of Squier’s malice towards him was about a fey that Squier had given to two or three Somersetshire men to go to them withal, promising them after the third time they should still get ; but they found the contrary, for they lost still, until their money, luck like the lands they had, was all stopped and lost.<sup>3</sup> And then they made complaint to a Justice of the Peace in the town where we were born (Netherstowey), called Mr. John Collis, and to another called Mr. Mallet, who had married Mr. Collis’ daughter, and they drew out a certain process upon the said men’s complaint and examination of the matter, both how much money they had given, as of all other matters that had passed between Squier and them touching the fey, and sent this to Oxford to my brother, who called the matter in question, and there was great ado about it, insomuch that Squier was like to have been put out of his mastership, had he not have had very great friends ; but he was fain to repay the money he had for his fey, and I think was fain to give the poor men some recompense for their loss ; but for this and other matters he bore my brother great malice, and sought very much to be revenged, and in the end he understood that my

<sup>3</sup> It is not clear from the letter what the transaction was, but probably Squier had borrowed money from the men upon a fictitious mortgage.

brother was a Catholic, which I think he was not at that time, but minded to be, yet he pursued the matter so vehemently that he got him expelled the College with as great rigour as may be; for he caused the College bell to be rung a good while, that all the town might take notice of it. *I being then present myself*, went then with him to London, where he fell acquainted with my Lord of Buckhurst, who was afterwards Treasurer, who loved him exceeding well, and kept him some two or three months with him, and would never willingly have him out of his company. Then, in the end, my brother was desirous to come over, *i.e.*, go abroad, with Mr. Lane of Corpus Christi College, and another Master of Arts of Oxford.<sup>4</sup> My Lord Buckhurst persuaded my brother to go to Padua to study physic, which I think was my brother's intention at that time, and so they then went to Padua together, loving as dearly as any that brothers could do, for they were the very chief of Oxford; and after they went to Padua, and had been there a little while, my brother told them he meant to go to Rome about a little business, and so when he came thither, he presently entered into the Society, and then sent a letter to them how he had disposed of himself, wishing them to think upon some good course also, which presently they did, for they entered both into the same Society."

#### FATHER JOHN CORNELIUS, MARTYR.

It will be recollected that this distinguished martyr for the Catholic faith, whose biography is given in *Records S.J.*,<sup>5</sup> suffered death at Dorchester July 4, 1594. "His body was divided into four parts, and affixed upon as many stakes. . . . The head placed at the top of the gallows, crowned the triumph with which Father Cornelius, quitting the burthen of the flesh, flew joyfully to his heavenly reward." The biography likewise mentions a report "that the martyr's head was seen surrounded with rays of light, whence this precious relic came into the hands of the Catholics, having been taken down by order of the magistrates fifteen days after, at the desire of the people who had suffered much in their crops from heavy storms, and remembered that they had already

<sup>4</sup> John Lane. From a MS. of Father Parsons, it appears that he was M.A. and Fellow of Corpus Christi College, Oxford, and that he died at Alcalá, in Spain, May 6, 1579. He had accompanied Father Parsons to Padua with the intention of studying the law, but he quitted this pursuit to enter the Society of Jesus, February 2, 1576 (Oliver, *Collectanea S.J.*).

<sup>5</sup> Vol. iii. series vii. pp. 435, seq.

experienced this visitation on similar occasions." The bodies of the martyr and his three fellow-sufferers were subsequently clandestinely recovered by Lady Arundell, the widow of Sir John Arundell, and honourably interred. It does not appear what became of the precious relic, the head of the martyr. Lady Arundell was herself, with nearly all her household, cast into prison, and on her release returned home. It is possible that she may have taken the head of the martyr with her to London, for we read the following paragraph in Maitland's *London*,<sup>6</sup> concerning "Blackfriars, Ludgate Hill."

"Before we take our leave of Blackfriars, I must mention a memorable passage that happened after the fire of London. Some workmen digging in a place there, where the convent was, to clear it from the rubbish, by the appointment of Mr. William Bradford, in order to building, they came to an old wall in a cellar, of great thickness, where appeared a kind of cupboard; which being opened there were found in it four pots or cases of fine pewter, very thick, with covers of the same, and rings fastened on the top, to take up or put down at pleasure. The cases were flat before and round behind, and in them were repositied four human heads, unconsumed, reserved, as it seems, by art; with their teeth and hair; the flesh of a tawny colour wrapt up in black silk, almost consumed; and a certain substance of a blackish colour, crumbled into dust, lying at the bottom of the pots. One of these pots, with the head in it, I saw in October, 1703, being in the custody of Mr. Presbury, then soapmaker, in Smithfield; which pot had inscribed in the inside of the cover, in a scrawling character, which might be used in the times of Henry VIII., 'I. CORNELIUS.' This head was without a neck, having short red hair upon it, thick, and that would not be pulled off; and yellow hair upon the temples; a little bald on the top, perhaps a tonsure; the fore part of the nose sunk; the mouth gaping, ten sound teeth; the others had been plucked out; the skin like tanned leather; the features of the face visible. There was one body found near it, and without any head, but no other bodies found. The other three heads had some of the necks joined to them, and had a broader and plainer razure, which showed them priests. These three heads are now dispersed. One was given to an apothecary; another was entrusted with the parish clerk, who got money by showing it. It is probable they were at last privately procured and conveyed abroad. Who these were

<sup>6</sup> Maitland's *London*, vol. ii. p. 959, ed. 1756.



there is no record as I know of ; nor had any of them names inserted but one. To me they seem to have been some zealous priests or friars executed for treason, whereof there were many in the rebellion in Lincolnshire, an. 1538 ; or for denying the King's supremacy, and here privately deposited by these Black Friars." <sup>7</sup> We fear this treasure trove is lost. One of the heads may have been that of Father John Cornelius, or else the pots themselves may have been in his keeping when residing with Sir John Arundell at Clerkenwell. All is now, alas, but mere conjecture.

#### WESTON AND COKAYNE FAMILIES.

In reference to the biographical notice of Richard, son of Richard Weston and his wife Catherine Cokayne, in *Records S.J.*,<sup>8</sup> G. E. Cokayne, Esq., Lancaster Herald, H.M. College of Arms, a descendant of that ancient Derbyshire family, kindly informs us that Catherine Cokayne was daughter of Thomas Cokayne, Esq., of Ashbourne, county Derby, by his wife Ann, daughter of Sir John Stanhope, of Elvaston, Kt., and sister of Sir Aston Cokayne, the poet. Catherine was baptized at Ashbourne, September 24, 1614. On July 8, 1668, "Mrs. Catherine Weston," no doubt identical with the above, was buried at St. Giles'-in-the-Fields, where her father, Thomas, was also buried.

Anthony Wood<sup>9</sup> gives a short account of Sir Aston Cokayne, son of the above Thomas, who was, he says, of a very ancient family at Ashbourne in the Peak, and was born December 28, 1608. He was Fellow of Trinity College, Cambridge, and took his degree of M.A. at Oxford while he resided there during the civil war. He was a great sufferer both for his loyalty and his religion, and shared in all the hardships the Catholics underwent. He had studied for some time in one of the Inns of Court, and afterwards going abroad with Sir Kenelm Digby, he visited several of the polite parts of Europe, and became master of the modern languages, continually amusing himself with the poets, wherein he took a singular pleasure, and was himself a good performer that way. On his return from his travels he married, and settled at Pooley, in the parish of Polesworth, county Warwick, spending much time

<sup>7</sup> Strype.

<sup>8</sup> Vol. v. p. 317.

<sup>9</sup> *Athen. Oxon.* vol. ii. p. 756. Second Edition, 1721.

in London for the sake of conversation, being in much esteem among all the *literati* of those days. The iniquity of the times and his gay style of living greatly impaired his estate, and at last obliged him to part with two fine lordships. One at Pooley, which his ancestors had been in possession of from Richard II.'s reign, was purchased by Humphrey Jennings, Sir Aston reserving an annuity to himself for life; the other was a fair lordship at Ashbourne, which was sold after his decease to Sir William Boothby, Bart. Sir Aston lived to a great age, and, dying at Derby about the beginning of the great frost in February, 1683, was buried in the chancel of Polesworth Church. His title of baronet was disputed in the Heralds' Office, for, happening to receive that honour soon after King Charles I. had left his Parliament, his name and patent were not enrolled. Dodd,<sup>10</sup> in citing the above from Wood, adds a list of Sir Aston's works.

#### HASSOP, DERBYSHIRE, AND THE EYRE FAMILY.

In noticing the Derbyshire Jesuit Missions we failed to insert Hassop, the principal seat of the old Catholic family of Eyre. Father Godfrey Cuffaud, *alias* Ignatius Lampton, of the Sussex and Hampshire family of that name (which furnished several members to the English Province, and of whom a short biography is given in *Records S.J.*,<sup>11</sup> being likewise further noticed in the *Diary*<sup>12</sup>) was chaplain there in 1672, as appears from a letter addressed to him by William Blundell, Esq., the "Cavalier" of the Rev. T. E. Gibson, who has kindly supplied this information from the Blundell MSS. in his custody. This letter was about the heir of Hassop, young Roland Eyre, who was then about to go to St. Omer's College. Mr. Blundell recommends him to his son Nicholas, then Prefect of the Students at that College (Father Nicholas Blundell). The Eyre family of Hassop formerly owned Warkworth Castle and estates, county Northampton, which passed to them by an heiress from the Holman family, and the last of the Eyres pulled down the fine old Castle and sold the estates in 1804. Roland Eyre, son of Roland Eyre, Esq., of Hassop, a student at the English College, is named in the *Diary*.<sup>13</sup> Several members of this family became Jesuits: (1) Thomas Eyre, born in 1670, entered the Society at Watten, after his studies at

<sup>10</sup> *Church Hist.* vol. iii. p. 249.

<sup>11</sup> Vol. v. p. 772.

<sup>12</sup> No. 625, p. 318.

<sup>13</sup> No. 828, p. 390.

St. Omer's College, in 1687; he was for some years Professor of Theology at Liege. In 1710 he is mentioned in the Diary of the English Nuns, O.S.B., Pontoise, as being present at the profession of Dame A. Giffard, who had been elected Abbess, and he witnessed the usual document signed on the occasion. He died in England November 9, 1715, aged forty-five.<sup>14</sup> (2) Vincent Eyre entered the novitiate at Watten, after his studies at St. Omer's, in September, 1698. In 1701 we find him studying philosophy at Liege College, after which he is not traced. (3) William Eyre, born in 1678, entered the Society in 1698, and died in England February 17, 1724, aged forty-six.<sup>15</sup> In 1714 he was serving the missions in the eastern counties district.

In 1666, Elizabeth Eyre, probably the eldest sister of Thomas, appears in the same Pontoise Diary as a pupil. She was niece to Lady Dalison, of which family were two Benedictine nuns, daughters of Sir Charles Dalison, both professed together in 1658, in the Convent of the English Nuns, O.S.B., Brussels.

A priest named Edmund Dalyson is mentioned in the Diary<sup>16</sup> as entering the College September 30, 1684, aged twenty-six.

#### FATHER PHILIP GERARD, THE SEVENTH AND LAST LORD GERARD OF BROMLEY.

Under the head of Arlington, Devonshire, the seat of the Chichester family, in *Records, S.J.*,<sup>17</sup> a very short notice is given of this Father, who was chaplain there in 1704. He was the third son of Richard Gerard, Esq., of Hilderstone, county Stafford, was born 1665, educated at St. Omer's College, and, after his course of humanity studies there, entered the novitiate of the English Province at Watten. He was resident in London in 1701, and, after serving the English Mission of the Society for many years, died March 4, 1733, aged sixty-eight.<sup>18</sup> His father was son and heir of John, the second son of Thomas, the first Lord Gerard of Bromley, who is stated in Burke's *Extinct Peerage* to have died in 1673, adding that Richard, his son, died in the same year, leaving issue Charles, William, Philip, and Joseph. On the death of Charles, the sixth Lord Gerard, without issue male, April 12, 1707, the right to the title passed to Philip, whose brothers William and Joseph had

<sup>14</sup> Oliver's *Collectanea*.

<sup>15</sup> *Ibid.*

<sup>16</sup> No. 1005, p. 435.

<sup>17</sup> Vol. v. series xii. p. 969.

<sup>18</sup> Oliver.

died without leaving heirs. In Burke, as above, Philip's name is given as that of the seventh lord, but he adds that the title became extinct on the death of the sixth lord, Philip being "disinherited"—an unaccountable statement to make, as nothing but an attainder can divest a man of the rights of peerage. By the expression of "disinherited," Burke may be alluding to the fact of Philip's being a Catholic priest and a Jesuit. Philip Gerard is described in a Catalogue of the English Province S.J. for 1730, as a missionary in England, "Baron and Peer of England." In the Herald's Office is a valuable MS. in three volumes, called "*Segars Baronagium*." Philip is entered as follows: "Philip, third son, brother and heir male to Gerard, *now Lord Gerard*, living inapt. 1714, aged about forty."<sup>19</sup> Wills of the following members of the family were proved in Somerset House: Thomas, the first lord, proved 1613; Gilbert, the second lord, proved 1624; Charles, the fourth lord, proved 1668; Charles, the sixth lord, proved 1708; Mary, Dowager Lady Gerard, widow of Charles, the sixth lord, 1731; and Honor Lady Gerard, 1732. Burke's statement that Richard Gerard, Philip's father, died in 1673, we believe to be incorrect; he is probably the same person as Richard Gerard, of Staffordshire, who died in Newgate Prison a victim of the Shaftesbury and Oates Plot, on March 11, 1680 (O.S.), on which day likewise died Father Richard Prince, *alias* Lacey, his fellow prisoner in the same cause, both dying of contagious gaol fever. An extract from a letter of Father Edward Petre, dated March 29, 1680, mentioning that he was present at their deaths and closed their eyes, is printed in the biography of Father Prince.<sup>20</sup> Regarding Mr. Gerard, he says: "He had come to London to refute the evidence of Titus Oates and Dugdale, against the five Catholic peers falsely accused of high treason; but being incapacitated from performing so great an action, on account of his own indictment upon a similar charge, he was punished with imprisonment, where, after some months' confinement, being consumed by fever, and just at his last gasp, he earnestly begged of the bystanders that they would not think it too much trouble to obtain for him a grave near that of Father Whitbread."<sup>21</sup> He was a member of one of the first

<sup>19</sup> Kindly communicated by Stephen Tucker, Esq., Rouge Croix, H.M. College of Arms.

<sup>20</sup> *Records S.J.* vol. v. p. 260.

<sup>21</sup> Father Whitbread had been confined in the same prison, and suffered death at Tyburn in the same Plot with four Fathers, on June 29, 1679.



Catholic families in Staffordshire, a man of known virtue, and greatly attached to the Society, and he has now three sons under our care at St. Omer's." Copies of the information against Mr. Gerard, and of his examination, from the journals of the House of Lords, are given in *Records S.J.*<sup>22</sup> William Gerard, of Hilderstone, the second son of Richard, was a witness against Titus Oates on his indictment for perjury in 1685. William Gerard died without issue. Richard Gerard was great-grandson of Sir Gilbert Gerard, Kt., Attorney General and Master of the Rolls to Queen Elizabeth. Sir Gilbert bought Hilderstone from one Christopher Collier in the same reign.

#### BLACKISTON, OR BLACKESTON, FAMILY.

In *Records S.J.*,<sup>23</sup> as also in the Diary,<sup>24</sup> a short notice is given of Father Francis Blackiston, who, it will be recollected, was thrown into Nottingham Prison in 1688, on the outbreak of the Orange Revolution. The following brief allusion to another member probably of the same family, and of the Order of St. Benedict, occurs in Weldon's *Chronicle*<sup>25</sup> (the Benedictine): "1650. About this time died Rev. Father Francis Blakeston, who in the time of the long Parliamentary rebellion, assisting such Catholic soldiers as adventured their lives for their King, ended his days in that employment." Francis Blackiston, *alias* Howard, a student at the English College, Rome, and admitted to the Society of Jesus on his death-bed in the College, is mentioned in the Diary.<sup>26</sup> In the MS. life of Mary Ward, the Foundress of the Nuns of the Institute of the Blessed Virgin Mary, referred to in page 269, above, mention occurs of a Mrs. Blakeston, at Newby, county of York, in 1642. She seems to have been a visitor there.

#### PRESTON FAMILY.

In our short notice of Father William Preston, of the Northamptonshire family of that name, in *Records S.J.*,<sup>27</sup> the name of Scholastica Preston was included with others who became nuns in the English Benedictine Convent at Pontoise. Documents subsequently discovered at Versailles show that she was not a member of the above family (as supposed)

<sup>22</sup> Vol. v. pp. 434, seq. The date of Mr. Gerard's death is misprinted in p. 334—1678 for 1680.

<sup>23</sup> Vol. v. p. 472, note.

<sup>24</sup> Page 372.

<sup>25</sup> Weldon's *Chronicle*, notes, p. 169.

<sup>26</sup> Page 372, No. 773.

<sup>27</sup> Vol. v. pp. 949, seq.

but was the third daughter of Jenico Preston, tenth Viscount Gormanston, and his wife Thomasine Barnewall, daughter of Lord Trimlestown. She was called in baptism Bridget, and entered the novitiate of the Benedictines at Pontoise with her younger sister Elizabeth, who died before profession, on March 29, 1764, aged twenty-one. Bridget was professed on July 2, 1764, being then twenty-three years of age, and died August 9, 1771. "Her patience and conformity to the Divine will, joined to her ardent love of God," says the notice of her death, "give us reason to believe that *our* loss was *her* gain."

#### HARKIRKE CEMETERY, LITTLE CROSBY.

In *Records S.J.*<sup>28</sup> a short account is given of this cemetery as a spot of great interest to the English Province of the Society of Jesus, where the remains of many of its old members, with those of other priests, repose. In that account the name is misprinted Hardkirke. In correcting this error, we take the opportunity of adding a fuller and very interesting account of the spot, derived from a learned paper, "A Century of Recusancy, illustrated from the Records of the Blundells of Crosby," read before the Historic Society of Lancashire and Cheshire on the 20th of March and 17th of April, 1879, by the Rev. T. E. Gibson, the author of *Lydiat Hall and its Associations*. The name Harkirke, observes the lecturer, is derived from *har-cyrice* (Anglo-Saxon), the "white or hoary Church," and probably the tradition of the site having been once that of a church, induced Mr. Blundell to select it for a burial place. The same circumstance may have led to the deposit of the treasure (mentioned further on) within what would then be considered the precincts of a holy sanctuary. As to the party to whom that treasure belonged, it is very probable that the deposit took place at the time when incursions of the Danes and other pirates were not infrequent. It may fairly be presumed that the unfortunate proprietor of the coins was either carried into captivity, or met with a sudden and perhaps violent death, so that his treasure remained untouched for no less than six centuries. Mr. Gibson read an ancient narrative, written by Mr. Blundell himself in 1611.<sup>29</sup>

<sup>28</sup> Vol. v. pp. 344, seq.

<sup>29</sup> Mr. Gibson gives the narrative and other MSS. in the original quaint style of spelling, &c., and, when apologizing to his audience, makes a very useful remark: "An ancient document, to be valuable, must be given entire, and not only so, but in the exact dress in which it has been originally clothed." As we only borrow some extracts, the modern spelling is used, to assist the reader.

It commences : " I, William Blundell, of Little Crosby, within the county of Lancaster, Esq., a week or a fortnight before Christmas last past, having heard that Catholic recusants were prohibited to be buried in their parish church, bethought me (myself through God's grace being also a Catholic) where were best to make ready, in this my village of Little Crosby, a place fit to bury such Catholics, either of mine own house or of the neighbourhood, as should depart this life during the time of these troubles ; so I caused a little piece of ground to be enclosed within mine own demesne land, in a place called of old, Harkirke. . . . And thus it remained until the death of an old man and tenant of mine, who, dying a Catholic, was not permitted by the parson of Sephton to be buried at the parish church there, though some of the old man's neighbours solicited the same—yea, and brought the corpse near to the church to be buried on Sunday in the afternoon, being the 7th of April in this present year of our Lord, 1611. The neighbours, therefore, who carried and attended the corpse, came to the foresaid place in my ground, which they or some of them had heard was by me enclosed from the rest of my ground there for such a purpose, and there buried the corpse about twelve o'clock, when I was at dinner. This old man's name was William Matthewson." Mr. Blundell then proceeds to relate the discovery of a treasure consisting of some old coins by a servant boy who was driving cattle to a field near the cemetery, who saw upon some sand thrown out from a ditch, " certain pieces of coin scattered about. . . . With these, therefore, which he then found, being some broken, but most of them whole, he came home and showed them to divers my servants. . . . I presently took the coin and laid it up, and taking the boy to show me the place and manner of his finding them, I went with my son Nicholas and Edward Denton, my man, to the place (my brother, Richard Blundell coming after us), where, seeking and scraping in the sand, we found a number more before dinner, and after dinner it pleased my mother herself to go thither, I accompanying her with my wife, my said brother, and Nicholas my son, and Edward Denton, when again we found some more of the coin, but fewer than at the former times. In all there were found above four score pieces, none bigger than a groat, and none less than a two-pence."

Mr. Gibson also gives the narrative of the grandson, William Blundell the " Cavalier," derived from family tradition,

and occurring in a letter dated April 29, 1655, addressed to his cousin-german, James Scarisbrick, Esq., of Scarisbrick, then a student at St. Omer's College. "In the year 1611 a bitter storm of persecution extended its fury in these parts to the bodies of deceased Catholics. The churches in all places denied them burial. Some were laid in the fields, some in gardens, and others in highways, as it chanced. One of these (as I have heard it credibly reported) being interred in a common land, had her corpse pulled out by the hogs, and used accordingly. Whereupon, to prevent the like for the future, there was a part of the demesne at Crosby enclosed by my grandfather Blundell for the decent burial of such poor Catholics as were otherwise likely to want it. When he stirred the first earth in order to this small enclosure, he found in the ground divers hundreds of old Saxon coins, each about 3*d.*, or a groat in weight, all of them silver: there were twenty distinct coins at the least." The lecturer then gives an interesting account of these old coins, and the date of the deposit, which must have been about the year 910.

Mr. Gibson likewise gives a full copy of Mr. Blundell's quaint and interesting narrative of the Inquisition at Wigan in 1624, with the violent and brutal conduct of the Sheriff, Sir Ralph Ashton, and his posse of bailiffs and officers, in carrying out the orders of the Star Chamber, for such was the requital he received for his act of charity and religion in regard to the Harkirke Cemetery. The heavy fines and imprisonment inflicted are mentioned in *Records S.J.* as above. The larger fine of £2,000 is stated to have been subsequently reduced to £500, upon a due representation of the circumstances, but that did not include the damages awarded, and the Sheriff himself acknowledges the receipt of £80 as his share of the spoil.

#### FATHER FRANCIS WALDEGRAVE.

In the biography of this Father,<sup>30</sup> no certain date could be assigned to his entering upon the Lydiate mission. Subsequent information, however, leads us to believe that his residence at Garswood in 1681 was accidental—perhaps as Superior of the District—and that he went to Lydiate as early as 1673, when Margaret Ireland came there to take possession of her estate.

<sup>30</sup> Vol. v. pp. 382, seq.



## THE SCARISBRICK FAMILY OF SCARISBRICK.

In *Records S.J.*<sup>31</sup> several members of this ancient family, who entered the Society of Jesus, are recorded. An earlier member, however, was omitted in consequence of the loss of papers during the "troublesome" times. This omission we are now enabled to supply from the Rev. T. E. Gibson's paper, referred to in the notice above of the Harkirke Cemetery. "James Scarisbrick, Mr. Blundell's first cousin (their mothers being sisters, daughters of Roger Bradshaigh, Esq., of the Haigh, near Wigan), was born in 1635, and succeeded his father in 1653, at the age of eighteen. He had gone back to St. Omer's College to finish his studies, and in 1659 married Frances, fifth daughter of Robert Blundell, of Ince Blundell, Esq. He was the subject of a remarkable dream of Lady Clifton of Lytham, in which she seemed to see him, along with his brother and herself, all laid out in white as if dead. She related this dream on April 21, 1673, to her husband, Sir Thomas Clifton, and two days after, the first brother, the Rev. Thomas Scarisbrick, died of fever at the family mansion. His death was followed, on April 29, by that of his brother James, the Squire, from the same distemper, and Sir Thomas Clifton related the matter to Mr. Blundell on the 1st of May, when they met at Scarisbrick for the funeral. He was naturally very apprehensive about his own wife, seeing that the rest of the dream had been so remarkably fulfilled. Mr. Blundell [in his Diary] says nothing more on this subject, and the published genealogies of the Cliftons do not give the date of Lady Clifton's death. Still my impression is, that he would not have failed to have recorded her death if it had happened shortly after that of the others." Mr. Gibson informs us, upon the authority of the Blundell of Crosby records, that another Scarisbrick was priest at Lytham at that time (1673). This may easily have been either Father Edward Scarisbrick, *alias* Neville, who entered the Society in 1660, or Henry Scarisbrick, senior, *alias* Neville, who entered the Society in 1662. (See *Records*, as above.)

## THE CULCHETH FAMILY OF CULCHETH.

In *Records S.J.*<sup>32</sup> several Jesuit members of the staunch old Catholic family of Culcheth are briefly noticed.<sup>33</sup> One,

<sup>31</sup> Vol. v. pp. 350.

<sup>32</sup> Vol. v. pp. 346, seq.

<sup>33</sup> Culcheth Hall is six miles from Warrington, on the Manchester side. Croft, which stands half way between Culcheth and Southworth, has a

# CULCHETH OF CULCHETH, CO. LANCASTER.

GILBERT DE CULCHETH, Lord of Culcheth before the reign of Edward I. The wardship of his four daughters fell to his feudal lord, Sir William Boteler, Baron of Warrington, who gave it to Hugh Hindley.<sup>1</sup> Lady CECILIA DE LATHOM. Demises lands to her son-in-law, RICHARD DE CULCHIT, 1275.

(1st wife) MARGERY. = RICHARD, eldest son of HUGH HINDLEY. Acquired Culcheth with his wife, and took that name 1272. Received lands in Hindley from his father on that marriage. Died before 1298. (2nd wife) Mrs. CECILY LAWTON, 1275. JANE. = THOMAS, second son of HUGH HINDLEY. Acquired Holecroft with his wife, and took that name. BEATRIX (?) = ADAM, third son of HUGH HINDLEY. Acquired Peshalong with his wife, and took that name. Has a grant from his brother, RICHARD DE CULCHIT, 1280. ELLEN. = ROBERT, fourth son of HUGH HINDLEY. Acquired Risley with his wife, and took that name.

GILBERT DE CULCHETH. Received from his Uncle Adam release of lands 1302. Died before 1308-9. CECILY, daughter of RICHARD BRADSHAIGH, Esq. Circa 1299. (2nd husband) HUGH DE WORKESLEY, 1358-9. ROBERT. = ELLEN, daughter of JOHN SALE, 1356. MARGARET. Has a release of lands in Le Shawe, Culcheth, 1326. RICHARD. Receives lands from GILBERT DE CULCHETH, 1358-9.

(1st wife) JOAN, daughter of ADAM KENYON, 1346. Died s.p. GILBERT DE CULCHETH. Receives lands from his father on his marriage, 1345-6. Died before 1374-5. (2nd wife) KATHARINE, daughter of THOMAS BOOTH, of Barton, 1365. Widow, 1374-5. JOHN. Living 1346. WILLIAM. Living 1346.

(1st wife) ELIZABETH, daughter of JOHN HOLCROFT, Esq., whose ward he had been. THURSTAN DE CULCHETH. Receives lands from his father, 1374; from his father and mother 1387. Marriage covenant first marriage, 1373-4. Releases lands 1405 and 1420. (2nd wife) KATHARINE, daughter of JOHN BOOTH, of Barton, his cousin. (1st wife) ALICE, daughter of ADAM HULTON, as per deed, 1421. THOMAS DE CULCHETH. = (2nd wife) KATHARINE —. HUGH DE CULCHETH grants lands to him and his wife ALICE, 1444. NICHOLAS. Chaplain. HENRY.

GEOFFREY. Marriage covenant, 1447. = JENET, daughter of ROBERT HINDLEY, 1486.

GILBERT CULCHETH. HUGH CULCHETH, Chaplain, grants lands to him and his wife AGNES, 1444. Died before 1485. AGNES. = (2nd husband) RALPH LANGTON, 1495.

OLIVER CULCHETH. Succeeded his nephew RANDAL, 1495. Died before 1512.

DULCIA, daughter of = (2nd husband) JAMES STRANGEWAYS, 1517. Lived long with him at Hindley. GILBERT LANGTON, of the Looe, Esq.

NICHOLAS. Rector of East Bridgeford, co. Notts, 1501. Elder brother to Oliver.

ELLEN. Has a grant = EDWARD LEVER. from NICHOLAS CULCHETH, Chaplain.

JOHN CULCHETH. Marriage covenant, 1442. Died before 1483, s.p.m. PARNEL, daughter of = (2nd husband) ROBERT HAMON MASSEY, of Rixton.

RANDAL CULCHETH. Acquires Culcheth Carrs from THURSTAN ANDERTON, 1483.

(1st wife) MARGARET, daughter of JOHN ABOLCROFT, Esq. 1513. GILBERT CULCHETH. Bought his = (2nd wife) —, daughter of Sir WILLIAM LELAND, Knight, 1516.

GILBERT CULCHETH. Bought his = (2nd wife) —, daughter of Sir WILLIAM LELAND, Knight, 1516. GEORGE.

GILBERT CULCHETH. = JANE, daughter and co-heir of GUY GREEN, of Naborne, co. York, Esq. Died before 1533.

WILLIAM. Living 1552. B.

ROGER. = A. B. RANDAL. JAMES. ROBERT. ADAM. RICHARD. GILBERT.

JOHN CULCHETH. Settles the estates, 1566. Died 1576. CECILY, daughter of Sir JOHN SOUTH-WORTH, of Samlesbury, Knight, 1564. Marriage articles, 1566. Living 1595.

MARY. Her portion £200, = JOHN URMSTON, of Westleigh, Esq. Living 1610.

JOHN CULCHETH. John and his wife lease Olgreve Hall for forty years, 1594. Died September 24, 1625 (Inq. p.m.). MAUDE, daughter of JOHN POOLE, of Poole-in-Winwal, Esq. Marriage covenant, 1576; her portion, 500 marks.

THOMAS, of Westleigh, Gent. Will dated October 20, 1610.

GILBERT.

JOHN CULCHETH. Baptized at Newchurch, December 10, 1599; died July 17, 1640; will dated July 11, 1640. Leaves £20 a year to his two sons, who were priests. To be buried at Winwick, in my ancestors' burial-place called the Chapel of the Blessed Virgin Mary. Seized in tail male of the manors of Culcheth and of Hindley, and of lands there and in Ince (Inq. p.m., 17 Charles I., 1641). JANE, daughter of JOHN HAWARDEN, of Fenel-street, in Farnworth, Gent. Marriage covenant, in which she is called CHRISTIAN, August 8, 1604. Called JANE in her husband's will (as the contracting parties were so young—JOHN being five years old—perhaps CHRISTIAN may have died and JANE have been put in her place). Living, widow, 1641.

JOHN. Born October 8, 1620; died of his wounds received in fighting on the King's side, 1647 (Catholic Apology).

THOMAS CULCHETH. Baptized at Newchurch, May 5, 1628; will dated February, 1683; buried in his chapel at Winwick, in linen, December 20, 1683.

ANNE, daughter of JAMES BRADSHAIGH, Esq., of Haigh, and sister of Sir ROGER BRADSHAIGH, Knight. Buried at Winwick, March 17, 1707.

CHARLES. Baptized at Newchurch, April 11, 1631. Priest S.J. He is called JAMES, alias PARKER, in Catalogue of the English Province S.J. Born 1631; entered the Society of Jesus 1652, and died at Ghent, December 28, 1667, a martyr of charity, in attending the plague-stricken (Records S.J. vol. v. p. 436).

GILBERT. Died an infant.

WILLIAM. A priest S.J.; entered the Society 1659; died in England, March 27, 1684 (Records S.J. as above).

MARY. Baptized at Newchurch, April 23, 1635; died unmarried; buried at Winwick, February 20, 1660.

CATHERINE. = WILLIAM CHORLEY of Chorley. He died 1661.

JOHN CULCHETH. Baptized at Winwick, October 8, 1650; entered the English College, Rome, for his higher studies, October 14, 1670, aged 19; buried at Winwick, February 4, 1683.

MARY, daughter of HUGH DICCONSON, Esq., of Wrightington. Buried at Winwick, December 9, 1741.

MARGARET. Born 1651. A nun, professed at the Poor Clares, Gravelines, in 1680, aged 29; died 1682\* (probable).

JANE. Baptized at Winwick, October 26, 1652. A nun, professed at Dunkirk (O.S.B.), August 19, 1671 (Estiennot's MS.).

THOMAS. Baptized at Winwick, April 15, 1654. Priest S.J.; entered the Society in the name of Thomas Parker, 1674; died at Liege College S.J., February 10, 1730, aged 76 (Records S.J.).

MARY. Baptized at Winwick, December 8, 1654. A nun, professed at Pontoise as Dame Mary Stanislaus (O.S.B.) February 27, 1677; died June 4, 1704 (Pontoise Necrology).

FRANCES. Baptized at Winwick, January 12, 1657; professed with her sister at Pontoise, as Dame Francisca (O.S.B.). Died May 27, 1717.

DOROTHY. Born 1659; a nun at Gravelines, professed as Sister Dorothy Joseph, at the Poor Clares in 1684, aged 25. Died 1724\* (probable).

ANNE. Baptized at Winwick, April 6, 1661.

RICHARD STANLEY, of Eccleston-in-the-Fylde.

CATHERINE. = JOHN TRAFFORD, Esq., of Croston, in 1688. August 19, 1663.

JAMES. Baptized at Winwick, December 3, 1665; entered the Society of Jesus in 1685, and died at Liege College, a scholastic in theology, but before taking Holy Orders, October 14, 1692, aged 27 (Records S.J. as above).

THOMAS CULCHETH. Buried at Winwick, October 8, 1747. His estates passed to his cousin, THOMAS STANLEY, of Eccleston-in-the-Fylde. Will dated October 4, 1744.

ANNE —. "Mrs. Anne, wife of Mr. Thomas Culcheth, Esq., buried July 16, 1747" (Winwick Register).

ANNE. A nun; professed at Dunkirk (O.S.B.) in January, 1696, as Dame Mary Bede. Died May 22, 1748 (Dunkirk Necrology).

JOHN. A lawyer of Grays Inn. Had a rent-charge of £30 out of Culcheth Hall in 1717. Died s.p.

Another daughter. Probably a nun, professed at Dunkirk (O.S.B.), as Dame Scholastica, at some period later than 1676. She died April 13, 1732 (Dunkirk Necrology).

THOMAS STANLEY, of Culcheth. Buried at Winwick, July 21, 1749. MELIORA GOMELDON, widow of JAMES POOLE (third son of Sir JAMES POOLE, of Poole, first baronet: he died October 8, 1706). Mrs. STANLEY buried at Winwick, June 17, 1749.

HENRY. A priest S.J. Born September 11, 1688; entered the Society 1706; professed 1724; died November 27, 1753; buried at Winwick, November 30, 1753 (see Text).

RICHARD. Declared a lunatic by Inquisition, August 8, 1748.

MELIORA. Died June 29, 1794, when the estates passed to the son of EDWARD DICCONSON, of Eccleston, near Wigan, Esq. Born October 24, 1727; died April 14, 1801.

<sup>1</sup> Hugh Hindley received lands in Hindley from William Withenleach—as chief Lord of Hindley had lands assigned to him by Robert Ince—received lands of Robert Banister, Lord of Makerfield. Hugh and Richard, father and son, witnesses of a deed of Robert le Duke.

\* These two daughters (Margaret and Dorothy) are named in an old Gravelines MS., which gives dates of birth, profession, and decease of all the nuns, but does not state parentage: the names and date of birth of the two above-named, seem to indicate that they belonged to this family.





however, was there omitted, viz., Thomas Culcheth, subsequently mentioned under the name of Lewis.<sup>34</sup> He was born in Lancashire, April 21, 1741, and after studying at Valladolid, entered the Society of Jesus, June 23, 1763.<sup>35</sup> For a time he supplied as missionary at Lindley, Wappenbury, and Wardour, and was then fixed at Chideock, where he continued for twenty-one years. In January, 1807, he was sent to Exeter to work that mission, on the retirement of the Rev. William Poole, until the month of October following, when he was replaced by the late Rev. Dr. Oliver. After a brief interval of duty at New Hall, Chelmsford, he returned to Chideock, where he died, much honoured and lamented, on September 5, 1809, and was buried in the Arundell vault in the parish church there, being borne to the grave by six brothers of the respectable family of Tucker.<sup>36</sup>

We take this opportunity of printing the annexed Culcheth pedigree, now published for the first time. The earlier portion of it (as far as John Culcheth and his wife Jane Hawarden) has been kindly furnished by the Rev. T. E. Gibson, who prefaces his MS. with the following remarks: "This pedigree was copied for the late Dr. Goss, Bishop of Liverpool, from an ancient chart compiled in 1692, which belonged to Mr. Eccles, at one time agent for the Traffords. It was given to me at Liverpool about 1861, by his daughter, then an old maid, living in Salisbury Street. This lady declared to me on the same occasion, that for a long time she possessed two chests or trunks full of deeds and documents of various kinds, and finding them an inconvenience in the many changes of residence she was forced to make, she suffered them to be burnt.

Catholic chapel built by the Jesuits in 1826, the first stone having been laid by the Rev. Louis Le Richbec, a French emigrant priest, on June 29 of that year. This venerable priest succeeded Father Richard Reeve, *alias* Haskey, in 1798, though he assisted him from 1796, and served the mission for the Society until his death in 1845. The Society retired from the mission in 1855. It is commonly supposed that Culcheth was the place where the Anglo-Saxon Council of Calcuith was held A.D. 785, to which Gregory, Bishop of Ostia, one of Pope Adrian's legates, accompanied by messengers from King Alfwold, and Earbald, Archbishop of York, repaired, where the glorious King Offa with his Witan, and the Archbishop with his colleagues waited to receive him (Lingard's *Anglo Saxon Church*, and authorities quoted). *The Anglo Saxon Chronicle* (Bohn's edition), p. 341, calls it Chalk-Wythe. It is sometimes mentioned under the name Kilshoe.

<sup>34</sup> Vol. v. pp. 723, 798, 825, 841.

<sup>35</sup> The Diary of the English College, Valladolid, states: "1756, October 24. Thomas Culcheth, of Lancashire, arrived. Took the College oath September 29, 1757. On April 6, 1763, having completed arts and theology, and been made subdeacon, he departed on the English Mission by the port of Bilboa."

<sup>36</sup> Oliver's *Collectanea*.



Although deeply moved to hear of so sad a catastrophe, yet, as I was then receiving from her hands this pedigree and some other small matters, I forbore to express the sentiments which came uppermost in my mind. I now record this act of vandalism to show what excesses ignorant people, though otherwise well meaning, are capable of."

We do not wonder at the indignation so justly expressed, and have too much reason to fear that many very valuable documents have been thus heedlessly destroyed.

In connection with the later pedigree it should be remarked that several of the entries of the Culcheth family are not stated as baptisms in the Winwick Register, but as "births under the new Act." This Act, passed August 24, 1653, required the registration of marriages, births, and deaths. One shilling each was the fee for banns and for the entry of a marriage, and fourpence each for births and deaths. The original records of the Catholic baptisms of these children are preserved at Mawdesley, which is near Croston Hall, the seat of a junior branch of the Traffords. The loyal and Catholic family of Culcheth was much harassed and severely fined by the Parliamentarians, and for some years reduced to a state of dependence upon their friends, but they recovered some of their property at the Restoration.

As may be gathered from the pedigree, the Culcheth estates went first to the Stanleys, then to Meliora Dicconson, and eventually to the Traffords. They are now the property of Thomas Withington, Esq., having been purchased by his father. Portraits of Thomas Stanley and his wife Meliora, as also of William and Meliora Dicconson (the last by Bridge, in 1778) are to be seen at Wroughton Hall, the seat of Thomas Dicconson, Esq.<sup>37</sup>

Mrs. Mary Culcheth, of Hindley, was buried at Winwick, April 7, 1657. Geoffrey Culcheth attests the signature of a deed, December 16, 1700. John Culcheth was buried at Bruges; he died January 29, 1845, aged forty-four. His monument, in grey marble, bears the following inscription:

<sup>37</sup> The late Dr. Oliver, in noticing Father Thomas Culcheth, *alias* Lewis (*Collections for Devon, Cornwall, Dorset, &c.*, 1857), remarks that his family once stood well in Lancashire, and maintained a priest. The estates came to the Dicconsens, one of whom married Meliora Culcheth [Stanley], a heiress. A branch of the family is represented by Parmenas Culcheth Pearce, of Teignbridge House, Devon, Esq., whose mother's grandfather, William Culcheth, came into Devon about the time of King James II., and died at Kingsteignton, December 10, 1739.

This stone was erected by Mary Ann Culcheth, as a tribute of respect and esteem to the memory of her late husband, John Culcheth, Esq., late of Liverpool, who departed this life at Bruges, January 29, 1845, aged forty-four years.

We may add to the short notice of James Culcheth the scholastic, in *Records S.J.*,<sup>38</sup> that he is the pupil of Father Francis Waldegrave in 1681, mentioned in that Father's biography.<sup>39</sup> This was probably at Lydiate, to which mission, as before observed, subsequent information assigns Father Waldegrave in 1673.

The pedigree shows that no fewer than five of the daughters of Thomas Culcheth and his wife Anne Bradshaigh dedicated themselves to God in religion, besides the two sons who entered the Society of Jesus.

Two Jesuit Fathers of the name of Henry Stanley occur in the *fasti* of the English Province, of whom one was born in Lancashire September 11, 1688; entered the Society in 1706; and was professed in 1724. He served the Oxfordshire District for many years, was Superior of it in 1727, and, dying at Culcheth Hall, November 27, 1753, was buried at Winwick November 30 following. He was the son of Richard Stanley and his wife Anne Culcheth, as stated in the pedigree. The second Henry was born March 12, 1713; entered the Society in 1732; was professed February 2, 1750, and died at Moor Hall, county Lancaster, November 30, 1786. He belonged to the ancient family of Stanley, of Hooton, Cheshire, the chiefs of that famous race. Moor Hall had been in possession of the Stanleys for three centuries, but was finally sold by the late Sir William Stanley Massey Stanley, Bart., in 1841. Richard Stanley, of Eccleston in the Fylde, was descended from Thomas Stanley, a natural son of Henry, fourth Earl of Derby. "Dick" Stanley's name (as well as those of his two sons, "Tom" and Henry), is met with in Tyldesley's Diary, 1712-14. Thomas Tyldesley, the writer, was grandson to the famous cavalier, and cousin-german to Dick Stanley, of whom he seems to have thought rather meanly. His opinion, however, may have been influenced by the circumstance that in his constant shifts to obtain money, he had mortgaged his estates to Stanley and others, and at a meeting of the creditors, Dick Stanley refused to make any allowance out of the property to his daughters.<sup>40</sup>

<sup>38</sup> Vol. v. p. 346.

<sup>39</sup> Vol. v. p. 384.

<sup>40</sup> Communicated by Rev. T. E. Gibson.

REV. JOHN GREEN.

In *Records S.J.*,<sup>41</sup> under the head of "Scholes, near Prescott, Lancashire," a mission founded in 1728 by the Rev. Father William, Viscount Molyneux, it is stated that long before that date there had been two Catholic chapels, each about two miles from Prescott, one of which, to the north-west, at Wolfall Hall, had been served by a Dominican Father from Bornheim; but the last priest there was the Rev. John Green. A friend has kindly furnished us with the following extract from the records of the Leeds Sessions held in 1745, relating to the same priest, which shows that the flame of persecution was not extinct at that date, nor yet the constancy of the faithful clergy to their holy religion. We do not learn how long this good priest was detained in the York Castle dungeons.

Whereas a person who calls himself John Green, of Sunderland Hall, near Ribchester, in the county of Lancaster, gentleman, was lately apprehended at Halifax, in the said riding, and brought before this court upon suspicion of being a Papist and a person disaffected to his Majesty's person and Government, whereupon the oaths of allegiance and supremacy, appointed to be made, taken, and subscribed by the laws and statutes of this realm, and likewise the declaration expressed and set down in an Act of Parliament made in the thirtieth year of the reign of the late King Charles II., entitled, "An Act for the more effectual preserving the King's person and Government by disabling Papists from sitting in either House of Parliament," were tendered and read over to the said John Green here in open court, and the said John Green refusing to make repeal and subscribe the said oaths and declaration pursuant to the statutes in that behalf; and upon his examination here in the said open sessions, confessing himself to be a Papist, and that he was travelling from place to place, and not making it appear that he hath any certain and fixed habitation or place of residence, nor giving a sufficient reason for his travelling in manner aforesaid; and this court having good cause for suspecting him to be a Popish priest, and of carrying on a treasonable correspondence with Papists and persons disaffected to his Majesty King George, and the Government of these kingdoms; and the said John Green appearing to this court to be a very dangerous person, it is therefore ordered that the said John Green be committed to his Majesty's gaol, the Castle of York, kept for the county of York, there to be detained in safe custody until he shall be discharged by due course of law.

## CHIPPING MISSION, AND FATHER JOHN PENKETH.

In *Records S.J.*,<sup>42</sup> under the head of "Chipping," it is stated that, according to tradition, Father John Penketh was missionary there; and again, under the head of "Stonyhurst,"<sup>43</sup> the same

<sup>41</sup> Vol. v. p. 398.<sup>42</sup> Vol. v. p. 339.<sup>43</sup> Vol. v. p. 401.

Father is treated as the earliest traceable missionary there. From a note by the learned Editors of the Tyldesley Diary,<sup>44</sup> we have reason to believe that the above missionary was not Father John Penketh, but the Rev. Richard Penketh, priest, probably of the same family, and, in the opinion of Mr. Gillow, a Jesuit Father. We do not, however, trace such a member of the Society, and believe that he was a secular priest. We extract the following from the Diary: "June 5. Went early in the morning a fox-hunting, with Cos Wadsworth, to meet Mr. Penket, and found a fox, but could not holle him." The Editors, in a note, state:

The Rev. Richard Penketh, or Pencoth, S.J., was the missionary at the Lawnd, as the Lodge of Leagram, or Laithgryme Park, was then called, and his burial is recorded in the register of Chipping Church. 'Richard Pencoth, a Popish priest, buried August 7, 1721, of Chipping Lawnd.' The oldest chapel at Leagram of which there is any knowledge, and of which there have been any remains found, stood on the high ground at the north-western extremity of the courtyard of the Lawnd. One old man now living, aged eighty-three, remembers it in ruins when he was a boy; it was very small, and the walls of great thickness, as was evident by the foundations, when laid bare two years since (1871). This chapel would be in use at and after the time of Richard Shireburne's foundation, in the reign of James II. About 1787, Thomas Weld, Esq. erected a larger one on the site of the west wing of the old mansion, sixty feet in length and twenty-five feet in width, with five long round-headed windows on one side; the inside being very plain, and the exterior more so. This chapel again proving too small for the growing wants of the congregation, shortly after the late Mr. Weld and his family came to reside at Leagram, a site was granted, with some land, by him, adjoining Chipping village, and a large chapel and a priest's house erected thereon, and opened for public worship in 1827.<sup>45</sup> The old chapel at the Hall continued to be made use of for some years as a domestic chapel, but it eventually fell out of repair, a large portion of it was taken down, and the present Gothic chapel erected in its place."

#### BRAMBRIDGE, NEAR WINCHESTER (THE WELLS FAMILY).

In *Records S.J.* vol. v. p. 791, and note 9, a short notice of this mission, and of the Wells family, is given, in which it is erroneously suggested as being intended for Bramber, a parish in Sussex. Brambridge is in the parish of Twyford, near

<sup>44</sup> Joseph Gillow, Esq., Dudley House, Bowdon, Cheshire, and Mr. Anthony Hewitson, of Preston. The journalist was a Catholic royalist gentleman, nearly the last of the distinguished Tyldesley family of Tyldesley; the diary stretches over part of the years 1711, 1712, and 1714, in the last of which years he died.

<sup>45</sup> This chapel was built by the Rev. Father John L. Reeve, then missionary in 1827, and was opened in 1828. The Society expended a large sum upon it. It ceased to serve the mission in 1857.



Winchester, and is now the seat of Sir Thomas Fairbairn, baronet. Mrs. Fitzherbert, the wife of the Prince of Wales (George IV.), daughter of Walter Smythe of Brambridge, was born and baptized there. Mass is still said at Brambridge on Sundays. The chapel is in a farm-house called Hill-ridge, is served from Southampton, and enjoys a small endowment from the Smythe family.<sup>46</sup>

THE COUCHE FAMILY OF TOLFREY, NEAR FOWEY,  
CORNWALL.

In *Records S.J.*<sup>47</sup> reference is made to Father John Couche, who was for many years Superior of his brethren in the Hampshire District. He was son of William Couche, Esq., of Tolfrey, and his wife Anne, daughter of Mr. Peter Hoskins, of Ibberton, Dorset, and was born at Tolfrey, April 14, 1744. After his course of humanity studies at St. Omer's, he entered the novitiate of the Society in 1762. Having served the missions of Canford and Lulworth for some time, he spent the last twenty-two years of his missionary life at Southend, Hants, and died at Greenwich, December 29, 1813.

His elder brother William was born at Tolfrey, February 5, 1732, and, after the usual course of studies at St. Omer's, entered the Society in 1749, and died of small-pox during his higher studies at Liege, February 23, 1753, aged twenty-one. He was remarkable for the sanctity of his life and many virtues, of which his fellow religious and fellow student, Father Ralph Hoskins, who was his cousin, wrote an edifying account in Latin; the original of which, entitled, "Of the life and virtues of William Couche," is preserved in the Stonyhurst MSS.<sup>48</sup> As the biography of this holy youth is extremely edifying, and contains much that is valuable both in the secular and religious life, the following sketch is compiled from the original MS. and other sources.

LIFE OF BROTHER WILLIAM COUCHE.

Before commencing this tribute to the memory of my former schoolfellow, I sought for the papers in which, by command of Superiors, he had noted down the favours with

<sup>46</sup> Communicated.

<sup>47</sup> Vol. v. p. 771, 788, 818.

<sup>48</sup> Father Ralph Hoskins was born in Maryland, July 19, 1729; entered the Society in 1749; was professed in 1767, and died at Brough Hall, the seat of the Lawson family, April 15, 1794. Besides the Life of his cousin, he wrote a manuscript in English: "A short Account of the Expulsion of the Jesuits out of St Omer's College," 4to, 40 pp.

which our most gracious Lord had unsparingly enriched him, as also the austerities to which he subjected his innocent body, and the practices by which he trained himself to divers virtues. But, to my sorrow, these were not to be found, doubtless owing to his humility, which induced him to conceal what passed between God and himself from all but his Superiors. I am thus compelled to record such things only as are vouched for by trustworthy evidence, or which I myself witnessed.

William Couche was born in the neighbourhood of Tolfrey, near Fowey, in Cornwall, February 5, 1732. His parents, William Couche, Esq., of Tolfrey, and his wife Anne, daughter of Mr. Peter Hoskins, of Ibberton, Dorset, were of good position, and made it their chief endeavour to train their children from their earliest years, in the fear and love of God, teaching them to avoid the very shadow of sin, and guarding them carefully from companionship with any whose conversation or example might lead them astray. William received from God many special gifts of nature, and was protected by His Providence from whatever was hurtful to soul or body. It is related that during his infancy a venomous snake hid itself in his bed, and that the child passed the night with this dangerous intruder, without being harmed or even disturbed by it.

In 1743, being now eleven years old, he was sent to the College of the English Jesuits at St. Omer, where he soon gave proof of excellent dispositions. His modesty was remarkable, his cheerful countenance testified the innocence of his soul, and his application to study was an example to his companions. His piety and recollection in prayer, his exact fulfilment of his religious and other duties, won for him the admiration of all; and at the end of two years he was admitted into the Sodality of the Blessed Virgin, a favour he had sought with great earnestness. During the remaining four years of his scholastic course, he was never known to transgress any of the Sodality rules or the regulations of the school; thus, in the silence enjoined at the study hour, although some of his school-fellows, with boyish thoughtlessness, would strive by every means to extract a word from him, all their efforts were ineffectual; he would submit to any teasing rather than break the rule, and this strict guard on his tongue he maintained during three, four, or even five hours, which he sometimes spent in the study-room. Being elected by the votes of his companions Prefect of the Sodality, his example was a model of piety and exact observance.

Thus far he not only had endeared himself to all around him, but had, moreover, enjoyed the sensible feeling of God's blessing on his pious efforts. But at the commencement of his humanity studies a change came over him, and instead of his wonted peace and contentment, he became a victim to scruples. So grievous was this trial, that he was unable to conceal his distress: he lost all relish for study or play, his thoughts being wholly engrossed with anxiety about the state of his soul and with a dread of sin, to which he seemed impelled at every turn. In vain he scrutinized each thought, word, and act; his efforts only increased his perplexity; and in the end he gave signs of the ailment so common among scrupulous persons, namely, self-will. This time of anxiety and sorrow lasted nearly a year; but as gold is refined in the crucible, so was the soul of this guileless youth purified by tribulation, and fitted for the Divine favours with which his after life abounded.

He now began to aspire to the religious state, and after consulting his director, humbly petitioned to be admitted into the Society of Jesus. The English Provincial, Father Henry Sheldon, happened to be then at St. Omer, whither he had retired on account of the troubled state of England; for the popular hatred of priests and Jesuits had just received a fresh stimulus by the unsuccessful attempt of Prince Charles Edward in 1745. Father Sheldon, a man of consummate prudence and virtue, gave a favourable reply to William's request, under condition of his first completing his present course of studies. This he accomplished with great success, and thus, in 1749, he was permitted to enter the novitiate.

During the first short term of probation, he studied the Rules and Constitutions of the Society, according to custom, dwelling especially on that one which prescribes that in all things we should seek our greater mortification. The sublime perfection of this rule attracted him. Meeting by chance one of his former professors, he asked him to explain it; the professor, unwilling to excite discouragement by too strict a comment, replied that we are required by it to refer all things to God, and consequently to bring our will into subjection; for which end frequent mortification is of great assistance. To this he answered that the wording of the passage was plain, and should be construed in its obvious sense; he added that he deemed it his duty to aim at what it enjoined, and his after conduct proved that he had well weighed his words. From

that time he ever strove after a closer union with God, and was unsparing of self. He kept a strict custody over his eyes and tongue, and punished himself severely for the slightest fault. His conversation was of God, of the Blessed Virgin, and the Saints, and he appeared as one dead to all human things. His observance of religious discipline was most strict, and his fellow novices attest with one voice that they never saw him transgress the least rule.

God vouchsafed to bestow some special lights on this holy youth on the feast of the Conversion of St. Paul, inciting him to run with redoubled speed in the path of perfection. Thenceforward he was accustomed to date his conversion, as he termed it, from that day. To correspond with this fresh accession of grace, he became still more constant in prayer, and laid deep foundations of humility, obedience, and mortification, upon which, under the protection of the Ever Blessed Virgin, towards whom he cherished a tender love, a goodly structure was soon erected. Convinced that the shortest road to perfection was to have God always before his eyes, and to "walk before Him," he was most assiduous in prayer, and his greatest effort was to keep his mind always intent on "the things that are above." He was ever most prompt in executing the commands and wishes of Superiors, neglecting nothing that was enjoined him, and deeming nothing mean which tended to the Divine honour. Severe in his judgment of himself, he would publicly acknowledge things so trivial, that the hearers, while admiring his transparent candour, could not forbear a smile. He congratulated himself as having had a great success, when, at the cost of confusion and humiliation, he had overcome these slight defects. He was an implacable foe to pride, and punished himself very severely for the most transient thought of self-complacency. Wholly intent on the correction of his own failings, he never noticed those of his companions. He waged an active war against his innocent body: when standing, sitting, or reading, or in whatever occupation engaged, he always found means to mortify himself, and his austerities increased daily, till at last Superiors were obliged to moderate them. His favourite topic was the praise of St. Francis Borgia, to whom he was attracted by the Saint's numerous devices for self-chastisement.

Having spent the two years of his novitiate in these fervent exercises, he was admitted to his first (or simple) vows, and was then sent to the English College of the Society at Liege to study philosophy.



During his journey thither he performed all his wonted devotions ; and at Liege he so faithfully followed the virtuous training received during his novitiate, that he soon became a flower fit to be transplanted early into the Heavenly Paradise.

His studies, so far from hindering his progress in virtue, contributed to it. Knowing that learning is required for the due discharge of the functions of the Society, he felt bound to study diligently ; and he sought light from the "Father of lights" by daily prayers for this intention during Mass, and by reciting on Sundays the Office of the Immaculate Conception. But knowing that in religious life there can be no real virtue without obedience, the least sign from his Superior, or the sound of the bell, sufficed to make him leave unfinished whatever he had in hand, obeying the summons as that of Christ Himself, Whom he revered in every Superior. He was most exact in observing the rules for scholastics concerning the method of their studies, speaking Latin, keeping silence at appointed times, &c., and he was first at every duty. Regarding the Divine will only as intimated to him by that of his Superiors, he obeyed with all the greater alacrity when anything arduous or out of the ordinary course was ordered, for he was convinced that the perfection of the soul consists in close adherence to the will of God, which, he used to say, is as essential to man as reason itself.

To excite himself to the pursuit of holiness, he impressed strongly on his mind that the *present* time was the only opportunity afforded him of following the call of God, Who now, by grace, was knocking at the door of his heart, and he proposed to himself wholly to renounce his own will, and in all things to seek and embrace the Divine will. He feared lest in deviating from it in the slightest degree he should seem to revoke the oblation of self which he had pledged to God in his vows, and he used to remark that, even amongst worldlings, nothing is held more dishonourable than to break a solemn promise. He used also to say that he belonged to God by many titles, and that it was shameful in a religious, living under the eye of God, to cling to created things.

When wearied or disheartened, he would shake off these oppressive feelings by the following reflections : "If we do a good action we please God, and earn an immense reward ; shall I then shrink from this slight toil which I can so easily bear ? We have vowed to follow Christ, and hence must needs endure what is irksome to nature, for 'they who are of

Christ have crucified their flesh.'” He used, moreover, to consider the glory of the saints reigning with Christ in Heaven, and then would ask himself, “Were it given them to return to this life, knowing as they now do the honour and happiness of accomplishing the Divine will, with what fervour, with what minute attention, would they seek to perform it.”

He waged incessant war against imperfections, and sought, by aiming at the highest degree of sanctity, to avoid the more frequent falls into small faults. He had gained so clear a sense of the deformity of the slightest imperfection, that he declared if he were conscious of any such in his soul, when standing at the Judgment-seat he would implore God to plunge him into the torments of Purgatory, lest the Divine beauty should be defiled by the sight of so shameful a spectacle.

In order to be free from whatever could displease God, he had recourse to prayer, rightly deeming it the ground-work of sanctity. Whilst engaged in that holy exercise, his deportment betokened his piety and recollection; his hands were joined before his breast, his body bent slightly forward, his eyes generally closed, and during the whole time of prayer he remained immovable. He performed most diligently whatever was connected with his daily meditation; nor was the favour of God wanting to one who sought Him so earnestly. They to whom the secrets of his inner life were known, have testified that he had a rare gift of prayer, that God poured on him the choicest graces, and vouchsafed to him lights usually withheld from all but the holiest souls. Absorbed in God, he was never conscious of the entrance of the religious appointed to visit the rooms at prayer-time. To guard himself against wandering and distracting thoughts, as well as to derive all possible profit from prayer, he observed the same custody of eyes and modesty of deportment which he had learned in his novitiate. He had made a resolution to recall to mind, every hour, the thought of eternity; and the expression of his countenance at this recollection often reminded the beholders of St. Aloysius, whom in this, as in all else, he had taken for his model. He entertained the most tender devotion towards our Blessed Lady, to whom he had recourse in every necessity, and he often expatiated on her never-failing aid, exhorting all, both by his words and example, to seek her protection.

To guard against routine in his daily duties, he frequently renewed the oblation of them to God, directing them to His glory; he recalled to mind that a strict judgment awaited

them, and that their results would last for ever. He also frequently reflected on the danger of neglecting little things, on which may depend our eternal salvation.

He always rose at the appointed hour, was the first to visit the chapel in the morning, gave the due time to spiritual reading, made his daily examinations of conscience regularly, and with all attention frequently visited the Blessed Sacrament in the course of the day, and in all things acted in strict conformity with the rules of the Society.

In his Confessions he was most exact, and what he had once confessed he strove zealously to amend, saying that many souls were ruined by confessing always the same faults, without making any effort at amendment, thus mocking God by lying promises. He had resolved to take as much care to uproot imperfections, as he would to preserve his life; and what he had purposed he was most earnest in performing.

To realize fully his devotion at Holy Communion, it would be necessary to know somewhat of the favours which our Lord vouchsafed to him in receiving It. The evening before he prepared himself by frequent acts of faith, and these he repeated until sleep closed his eyes; no sooner did he awake in the morning than he renewed them with fresh fervour. He heard Mass with the greatest devotion, and from his private notes we learn that his chief endeavour, after each Communion, was to preserve the gifts then bestowed upon him. During these precious moments he remained for half an hour motionless, giving thanks to Jesus abiding in his breast; and whatever imperfection had to be overcome, or virtue to be acquired, he never left the chapel without promising our Lord that he would use his utmost endeavours in regard to both, during the interval between this and his next Communion.

He was very sparing of his words, seldom spoke, and then only of God, of the Virgin Mother, of the Saints, and "the things that are above;" so that it was said of him that he was unable to discourse about the things of earth.

Wholly attentive to the duty of the present moment, in which he beheld the Divine will, no hurry or precipitation were ever seen in him; he did everything with peacefulness and composure. He seldom raised his downcast eyes, and when he did, it was to lift them towards Heaven. There lived at Liege a canon of St. Martin's Church who often visited our College; he generally came at the hour when the scholastics were going to their schools, and being once asked why he

always chose a time when there was no opportunity of speaking with any of his acquaintances, he replied, "I do not come to talk; my only object is to behold the modesty of that young man," and he pointed to Couche, who was then passing by.

Thus devoted to God, a model of virtue, and receiving the choicest favours from on high, William was most humble; he deemed all his brethren his superiors, looking on them as remarkable for every virtue, and on himself as beneath them all. Though he never by word offended any, yet he would often beg pardon on his knees for what he termed "the harsh tone of his address;" whilst those who beheld him thus kneeling before them, knew not what they had to forgive. Frequently and earnestly he would beg pardon of all for his imperfections. Once at a lecture on mathematics the lecturer desired all who had not understood his demonstrations to say so. William frankly acknowledged that he had failed to do so, on which the lecturer repeated that portion of his lesson. William, who was by no means wanting in endowments, listened attentively, but failed to master the subject; upon which he was publicly blamed by the professor for not understanding what was (according to the latter) "as clear as day." He rejoiced at this humiliation as a rare and fortunate event; considering himself worthy of all contempt, he cheerfully accepted everything repugnant as a signal favour from God.

This humility made the practice of charity towards his neighbours easy to him. He was always ready to do any kindness compatible with duty. He made it a rule never to laugh when he beheld in the conduct of others anything ridiculous or imperfect. Though he always remained silent when unjustly accused, he was most careful of his neighbour's good name; and if he heard anything disparaging of another, always strove to defend him, whether present or absent. I remember once, while taking a walk, he met an ill-conditioned boy, who was swearing violently; one who was present remarked that he wondered where so young a lad had learnt such disgraceful language, to which William replied that perhaps he was talking German, the harsh sounds of which might easily be mistaken for swearing.

He was a great lover of holy poverty, saying that God holds it in such account as to make it avail for the purchase of endless bliss. He always chose for himself what was worst. Far from complaining of his food, he never bestowed a thought on it; he was very sparing in his diet, and never allowed



himself more than one small glass of drink, and he never rose from table without having practised some act of mortification.

To this virtue he was specially given, because he held that perfection is unattainable without it ; but he placed his practice of it under the safeguard of obedience, undertaking no austerity without the consent of his Superior. He used to say that the flesh is an enemy, ever ready to rebel against God, and that self-punishment is the most efficacious preventive against sin. However severe the cold, he seldom went near the fire ; in the depth of winter, though his hands were chapped and covered with chilblains, he would never wear gloves until his Superiors ordered him to do so. In summer he never was seen to gather a flower for himself, nor would he drive away the flies that settled on his face. When seated, he never leaned back, until the time of his last illness, and being then compelled by exhaustion to take that slight relief, his companions sorrowfully remarked that his illness must be very severe, which could induce him to do what was so unusual. On Communion-days he used to take no sustenance until dinner-time, and he made a constant use of disciplines, hair-shirts, and chains as often as Superiors would permit. He encouraged himself to persevere in this arduous course of self-denial, by reflecting that man here below is but a pilgrim, far from his true home, with a brief interval allowed him in which to give proof of his fidelity in seeking God's glory, and then to enter into the fruition of His everlasting love. Not content with the mortifications here mentioned he found a new method of practising penance, and placed himself at his window, where (as his companions thought), under pretence of seeking more light, he would take an uneasy position, and would remain without support for hours together, studying, reading, and praying. When he could bear the strain no longer he would rise, and after a very short respite would resume his former posture. But the pain being severe, his knees began to swell, and though he did not complain a surgeon was summoned, who, on examining them, declared he had never seen such a case, and that it was not natural. When this came to the ears of Superiors, he was forbidden to practise any penance for the future without their express consent, and though he would often petition for it on his knees the leave was very seldom granted, and he had to content himself with the merit of obedience alone.

This holy youth was advancing towards the completion of

his twenty-first year when small-pox broke out in the College, and threatened to prove fatal in several cases. It is generally believed that William offered his life to God to obtain the restored health of the rest. At all events he was seized with a violent fever, accompanied by delirium, so that he recognized no one. In this state his interior life revealed itself; his words were all of God and heavenly things; he recited his usual prayers, and gave vent to the pious affections to which he had accustomed himself. Retaining still a confused recollection of the restraints he had imposed on himself, he could scarcely be induced to drink, though parched with burning fever. The malady rapidly increased in violence, and the rupture of a blood-vessel, as it was believed, caused profuse bleeding from the nostrils, by which means he recovered consciousness. On doing so he gazed fixedly towards one side of the bed, as if he beheld some one beckoning to him, and inviting him to Heaven, and he was heard to say that he now realized what it was to enjoy God for evermore. It was believed that his Guardian Angel had appeared to him, and that God had deigned thus to console His servant in his extremity. During the short period that his illness lasted he won the admiration of all; but as the hæmorrhage could not be stopped he slowly sank, and at last was choked by his own blood, thus closing a most saintly life by a holy death on February 23, 1753. He was in the fourth year of his religious life, and had only just passed his twenty-first birthday.

Father James Blair, a man distinguished for his prudence and saintliness, who knew William intimately, has since declared that he never discovered in him anything which could be accounted a grievous sin, and it was his conviction that this holy youth had preserved his baptismal innocence unsullied. None of his companions ever observed in him anything that had the appearance of sin, or saw him break a rule; and such was the opinion entertained by all of his sanctity that linen steeped in his blood and locks of his hair were treasured as precious relics. With a view to transmit his memory to the several Provinces of the Society, his name and a brief account of his life were entered in the Menology.

It has been said by some that he undermined his constitution and hastened his death by excessive mortification: the same was said of St. Aloysius. But such language betrays an inadequate view of their heroic example, and also of the virtue of obedience. In lives such as theirs much must be estimated

by the rules of Divine and not merely human prudence, nor can everything be judged fairly by a merely human standard.

To the pious memory of this most saintly youth,

RAPHAEL HOSKINS.<sup>49</sup>

<sup>49</sup> It seems probable that the mother of William and John Couche was a member of the family to whom belonged Purse Caundle Hall, in Dorsetshire, a mile from Milborne Port (now the property of Henry Huddleston, Esq.). It is a large, curious, and in part *very* ancient mansion, some portion having formerly been used as a hunting-seat by King John, as is believed. Its noble hall (which formerly rose from the ground floor to the roof of the house) contains some portraits of the Hoskins, its former possessors, whose baptismal names are not now known. The last male heir unhappily forsook the faith : his tomb may yet be seen in the churchyard, which, with its old church, stands opposite. This unhappy man bequeathed his property to any of his three daughters who should apostatize ; but they all remained faithful, and enjoyed the property conjointly. None of them married, and at the death of the last, it was inherited by their relatives, the Rawes of Trevithick (mentioned in *Records S.J.* vol. v. p. 980, where, by a misprint, the name is written Rowe). At the decease of Richard Rawe, Esq., the last of that family, at a very advanced age, about 1833, the heirs to his property were the late Captain Couche, who was related to Mr. Rawe through the Hoskins, and the Huddlestons of Sawston, who claimed on their mother's side. The advantage of our modern legal reforms, in the point of speedy administration of justice, at least, is strikingly illustrated in the case of Mr. Rawe. On attaining manhood he became involved in Chancery suits for the recovery of his estates against the claimants under the will of the widow of his uncle. The suits were spun out to the enormous length of upwards of a quarter of a century, Mr. Rawe was past fifty years of age at their termination, and, during the early portion of his life, was in straitened circumstances. The cost of the suits would be a curious item to ascertain. Captain Couche was either nephew or great-nephew to William and John Couche, his family residing at Tolfrey, in Cornwall. He entered young into the military service of the East India Company, but having received his education amongst the Jesuits at Liege, remained ever steadfast to the faith, in which his four children, two sons and two daughters, were educated. His constancy was rewarded by the miraculous conversion of his wife, who, during the first fifteen years of her married life, had been a strongly prejudiced Protestant. The family has for many years been settled in France. The particulars attending the conversion of Mrs. Couche are touching. Profoundly grieved at her children being Catholics, she used every means in her power to induce her husband to allow her at least to bring up the daughters Protestants. Though devoted to his wife, he remained immovable on this point. At last the lady in despair determined to study Catholic books secretly (for hitherto she never could be induced to open one), in hopes of being afterwards able to convince her husband of the error of his creed. To her amazement, her study resulted in convincing herself of her own errors, and of the truth of Catholicity. After being so bitter an opponent, she had not courage to own this, and she remained some time in a state of perplexity, when our Blessed Lady, bearing the Divine Infant in her arms, appeared to her in her sleep, and bade her become a Catholic. On awaking, however, the lady argued with herself that the Catechism forbids attention to dreams, and on a repetition of the favour, she again had recourse to the same plea. But our Lady appeared to her a third time, and told her that her Divine Son was much displeased, and that she must delay no longer. Accordingly, next morning she announced her determination to her husband, who now heard for the first time of her reading and its result, and of the wonderful favours vouchsafed to her. Full of gratitude to God, he hastened, at her request, to bring a priest to confer

## FATHER JAMES CANNELL.

In *Records S.J.* vol. v. p. 405, a short notice is given of this Father, who is stated to be the earliest missionary traceable at Wigan, having probably been resident there at the time of the destruction of the Jesuit College and chapel by an Orange mob in 1688. Father Cannell was born in 1649, made his early studies at St. Omer's College, entered the Society in 1671, and was sent upon the English Mission soon after his ordination, and died at Wigan in 1722, aged seventy-three. He received as his yearly income at Wigan in 1701, £20 from the Society, and £10 from the people.

We read in the Rev. T. E. Gibson's valuable work just published,<sup>50</sup> compiled from the Blundell of Crosby MSS., the following account of Father Cannell's family, and an interesting letter from his widowed mother to Mr. Blundell's sister. Mrs. Cannell appears to have suffered severely for her faith. "Cannell, the widow. Her letter to my sister Frances, dated March 23 (it came into my hands May, 1674), tells that she was at the writing of it in as great a depth of misery and grief of heart, as ever she was since her dear husband and children left her. That her house and lands were fallen into my lord's hands for want of payment of rent. That she cannot get money to pay the rent, but is at suit for £10, which is owing to her, but that the officers cannot give her justice till an answer come from the old Bishop who banished her. That the officers have given her a letter to him (who is at London), but that she knows not well how to get it thither. That she is tabled with her daughter Ratclif at a market town, fifteen miles from her own house, but her son Ratclif having come to some loss by her, she finds a change in some things. That her daughter Cannell's husband aims to get her lands, who asked in the face of the court why they suffered her to live there, and who would live in a house with a Papist? They were bloody and he would not live with any of them. He swore the peace against her, and that he was afraid she would burn his house upon him, and so she was ordered to put in sureties or go to prison. That her health is worse and worse

with her, who, making due examination, found that she had so thoroughly instructed herself in the Catholic doctrine and practice, that after a week's retreat she was admitted into the Church, and on the same happy day was conditionally baptized, received absolution, made her first Communion, and was confirmed.

<sup>50</sup> *A Cavalier's Note Book*, p. 163.



each day, and that her grief is great for want of the sacraments. She intends to come over to her daughter Jane (if Jane's husband be content) for one year.'

"This unfortunate gentlewoman was a daughter of Thomas Hesketh of Meols, Esq., and had married Deemster Cannell," Mr. Gibson observes in his book, "of the Isle of Man, from whence she writes this pitiful letter. She was related to Mr. Blundell through the Norrises of Speke, her grandmother, wife of Mr. Molineux of the Wood, being sister to Edward Norris, Esq. We find from his book of accounts that Mr. Blundell frequently extended his charity to her and her impoverished family. She seems to have had a daughter settled at Crosby; and no fewer than five of her children became religious abroad."

These children were probably Father James Cannell, mentioned above; Mary, born 1645, and professed a nun of the Order of Poor Clares at Gravelines, as Sister Mary of the Assumption, in 1665, who became abbess, and died in 1704; Catherine Joseph, born 1646, professed a Poor Clare at Dunkirk 1669, died 1694; Anne Clare, born 1654, professed a Poor Clare at Gravelines 1673, died 1721; and Mary Clare, born 1657, professed a Poor Clare at Dunkirk 1673, and died 1703.<sup>51</sup>

Mr. Blundell, in his Diary, gives the members of the family as follows:

Catherine	} Children of Deemster Cannell of the Isle of Man, and his wife, daughter of Thomas Hesketh, Esq., of The Meols.
Mary	
James	
Henrietta	
Ann	

The second Mary above mentioned (Mary Clare) may represent Henrietta, which was probably her name in Baptism.

#### THE CLIFTON FAMILY.

Since the brief notice in p. 453 of this family and of several members it furnished to religious orders, we have been favoured with the following list of nuns from the Gravelines and Dunkirk Chronicles of the venerable Order of St. Clare, which shows no less than fourteen daughters who entered that Order, viz., twelve at Gravelines, and two at Dunkirk:

#### AT GRAVELINES.

Dorothy Frances, born 1623, professed 1643, died 1677.

Mary Joseph, born 1624, professed 1643, died at Dunkirk 1679.

<sup>51</sup> Communicated from the Chron. of the Poor Clares, of Gravelines and Dunkirk.

Mary Nazareth, born 1638, professed 1661, died 1702.  
 Clare Mary Anne, born 1647, professed 1663, died 1722.  
 Anne Frances, born 1669, professed 1687, died 1702.  
 Mary Stephen, born 1679, professed 1696, died 1729.  
 Mary Magdalen, born 1700, professed 1716, died 1775.  
 Clare Bernard, born 1702, professed 1719, died 1721.  
 Mary of the Assumption, born 1702, professed 1721, died 1760.  
 Anne Bonaventure, born 1709, professed 1726, died 1762.  
 Clementina Clare, born 1710, professed 1727, died 1756.  
 Anna Maria, born 1742, professed 1760 [date of death not given].

AT DUNKIRK.

Dorothy, Joseph, born 1655, professed October, 1669, died 1670.  
 [Probably only a novice, and admitted to her profession  
 during her illness.]  
 Catherine, Magdalen, born 1657, professed 1673, died 1722.<sup>52</sup>

Mr. Blundell, in his Diary, gives the following list of nuns,  
 but does not name the convents :<sup>53</sup>

CLIFTONS.

Cuthbert	}	Children of Sir Cuthbert Clifton, and his wife, who was a Norris.
Dorothy		
Catherine		
Dorothy	}	Children of Thomas, son of Sir Cuthbert Clifton.
Elizabeth		
Margaret		
Ann		
Catherine	}	Children of Gervase and Dorothy (Massey) Clifton.
Winefrid		
Elizabeth		

The identity is left to those more immediately interested  
 in that ancient and once staunch Catholic family, observing  
 however, that convent chroniclers frequently use the names  
 adopted at profession instead of the Christian names.

<sup>52</sup> It is a curious coincidence that two of the above nuns died in 1702,  
 and were succeeded by two others born in the same year 1702.

<sup>53</sup> Communicated by Rev. T. E. Gibson.

## STATE PAPERS.

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It has already been mentioned in the Introduction that the volume would conclude with a few general State Papers, copied from the originals, in the Public Record Office, London, as being of historical and genealogical value on account of the lists of Catholic clergy and gentry to be found amongst them. The spelling has been modernized.

### SEARCHES FOR CATHOLICS IN LONDON.

A general and very close search for Catholics was made in various parts of London by order of the Privy Council in the month of August, 1584. The following are extracts from the certificates of the searchers returned to the Privy Council.

*Dom. Eliz.* vol. clxxii. n. 102. "1584, August 27. Certificate of Deputy Banks<sup>1</sup> (Deputy to Alderman Martin), of searches in the following places."

In the house of                      Sybury, was found himself, his wife, and two servants. Also his son William, who was committed, with two books, and a picture of our Lady put into one of the same books.

*St. Faith's*.—In the house of Maurice Mabell, in Ivy Lane, himself, wife, and two men servants and a boy; also John Willoughby and Richard Miller and his three sons, and his five daughters and a servant.

*Cheapside, St. Laurence Lane*.—House of                      Wollastone, grocer, himself and sister and two servants. In the house of Henry Rolphe, himself and wife and some young children, and five men and two women servants.

*Lad Lane, beside Milk Street*.—In the house of Widow Hodgson, a man and three women servants.

*Paul's Churchyard*.—In the house of Gabriel Gawood, himself, four men servants, one of whom, Robert Ardey, was committed, also a woman servant; also lodgers—viz., Simon Taylor of Drxing [? Driby] in the county of Lincoln, uncle to the said Gawood; also Isaac Gawood, of Holland, in the same county, of which two persons we think there is no great suspicion.

Also in the house of John Spede, who was absent, his wife

<sup>1</sup> Probably the father of Father Richard Banks, S.J. (See *Records S.J.* vol. i. p. 680.)

Susan, and three men and three women servants; she confessed that there did use to be in her house one Henry Merdell of the guard; and that about a year or two past there lay in her house certain persons who she suspected to have a liking of Papistry, whose names are Richard Verden, Merridge, and one White,<sup>2</sup> who she thinks to be no Papist, "And also vij books tending unto Papistry."

*Pamaye Alley, in Paternoster Row.*—In the house of Richard Baron, who was absent, his wife, a man and woman servant, and a little girl.

*Paternoster Row.*—House of Christopher Robinson, proctor of searches, who was absent, his wife, two daughters, and a woman servant, and six letters, both tending somewhat unto Papistry.

*Friday Street.*—House of Thomas Wiggs, himself, wife, and two women servants. "Also a great many of books being in Latin, which as he saith were his brother's, being fled away for religion, which we do [mean] to be perused this day, and have locked and sealed up the place where they be."<sup>3</sup>

*Cornhill.*—In the house of Thomas Forman, upholsterer, himself, wife, and two men and two women servants, and four young children.

Also in the house of Thomas Fox, himself, and wife, a boy and woman servant, and three children, who are, we think, but little to be suspected.

N. 103. "Certificate of Sheriff Massam, August 27, 1584." The places searched, viz. :

*Aldgate.*—The Lord Mordaunt's house, where the Lady Ratcliffe lieth, a privy vault by a bedside, there [is] a back door.

*Leadenhall.*—One Fowler, a merchant, one Matthew White, lodging there.

*Lombard Street.*—The Horse Shoe.

*Mincing Lane.*—A liver out of the house, a porter.

First, Aldgate. He repaired thither, and calling to him some constables, demanded of them secretly regarding Lord Mordaunt's house, and they answered that there was no house thereabouts by that name. . . . He then went to Little St. Bartholomew's, without Aldersgate, about two of the clock, where he learned a house was so named, and calling to him some dwelling thereby, he understood that the Lady Ratcliffe lay not there that half year past; and that there lay that last night the Earl of Kildare, with his family, who had had the same house about three months, and that no other lay there, except some gentlemen being come thither with the same Earl from hunting; and for that cause he thought good to forbear to search the house then, until further orders.

Secondly. In the house of Launcelot Itan, hackneyman, dwelling in Mincing Lane, he found his wife, and a woman servant, and an uncle of Itan, &c. Upon searching all the rooms and cupboards, he found no other persons, nor any suspicious books or letters.

He then searched the house of Thomas Frampton, a porter of the Wey House in London, living in Mincing Lane, where he found his wife, &c., but no suspicious books or letters.

<sup>2</sup> In margin, "All Irishmen."

<sup>3</sup> Underlined.



Thirdly. In the house of Walter Bolton, haberdasher, dwelling at the sign of the Golden Horse Shoe, in the parish of St. Mary Wolmers, Lombard Street, where he found him, his wife Helen, two little daughters ; his sister-in-law, and a man servant, and another woman. He found no suspicious books, nor letters, nor other persons in the house.

Fourthly. In the house of William Fowler, haberdasher, in the parish of St. Andrew-under-Shatte, near Leadenhall Street, where he found him, his wife and her sister, and two women. In searching all the rooms, he found two letters written by Ann White, living at Bristol, Fowler's mother. Took these letters into his custody. Found no books or suspicious letters.

Both these letters follow in nn. 103 I. and 103 II.

Same vol. n. 104. "August 27, 1584. Certificate of Alderman Bucke, Serjeant Mills, &c."

*St. Mary Overy's Close.*—In Mr. Browne's house : The Lord of Dellvyn, Edward Elmer, James Brown, Walter Kelkt, and five other men servants. The Lady Dellvyn, Mrs. Ellwytr. Fitzgarrett, Mrs. Rose Brymingham, also two women servants.

*Same Close.*—In the house of Widow Harmon, *alias* Roberts, in the same close : George Dickinson, servant to Sir Philip Sidney ; Mr. Ashburnham, of Ashburnham ; also a barber and a man servant of Lady Stoner, of Oxfordshire ; and Ann Pattinson, a widow.

*Same Close.*—In the house of Elizabeth Bosaunt, widow : Mary More and Grace More, daughters of Thomas More, prisoners in the Marshalsea, Barbara Banks.

*Same Close.*—House of Widow Bristowe : John Keys, a merchant in Dorsetshire.

Same vol. n. 105. "Certain articles found in Mr. Browne's house at St. Mary Overies by Mr. Alderman Buck and others in the above search."

These articles consist of a paper headed, "Articles exhibited against certain notorious Papists remaining here in London, and certain places near about the same."

The paper contains thirteen items of charges against Catholics, in two full pages. The first is : "They do often publicly pronounce in their usual phrase of speech, that there is not one wise divine nor magistrate in England." Second : "They very often and publicly have spoken, and daily do, that they will not believe the Gospel, unless the Church of Rome do approve it." Thirdly : "And they have covertly used, and still do use, many colourable corrupt and devilish arguments for the maintenance and defence of the usurped power and supremacy of the Bishop of Rome over these her Majesty's flourishing realms and dominions, with many wicked, undutiful, and privy persuasions to sundry her Highness' subjects to accord with them in their said false and traitorous opinions." And so on.

Same vol. n. 106. A paper connected with Alderman Buck's search containing several houses searched, and names of the owners, but nothing worth notice.

Same vol. n. 107. "Certificate of search made by R. Rokeby, the master of St. Katherine's."

*Tower Hill*.—Mr. Myddleton's house. Mr. Myddleton, gentleman, Mary his wife, Margaret Myddleton, and four others. No guest, nor stranger, nor other suspected person, or other letter or writing found in the house; save only two Popish books, viz., Vaux's *Catechism*,<sup>4</sup> and a refutation of Mr. Whittaker's *Repre-*

<sup>4</sup> The author of this famous *Catechism* was Laurence Vaux, born at Blackroad, county Lancaster; educated at Queen's College, Oxford, and sometime a member of Corpus Christi. About 1540, he applied himself to the study of divinity, and took Holy Orders. In Queen Mary's reign he passed his decree of B.D., and was made chaplain to Dr. Brookes, Bishop of Gloucester, his particular friend and great encourager of his industrious dispositions. He was soon after chosen Warden of the Collegiate Church of Manchester, but was deprived in the beginning of Queen Elizabeth's reign for nonconformity, and going over to Ireland, was robbed of all his property, and narrowly escaped with his life. He then settled in the University of Louvain, and became a Canon Regular of St. Austin. He was sent from Rheims to England, August 2, 1580, in company with Mr. Tichborne. Landing at Dover, they passed safely through the searchers' hands, and were even most kindly treated by the authorities. Entering Rochester, and apprehending no danger, they were taken before the Governor by means of two heretics, and underwent a second and severe search, the aged monk being kept standing in his shirt for a long time; at last his rosary beads and two prints were found concealed in his clothes. The next day they were taken before Lord Cobham and Mr. Vane, who used a few sharp words to Mr. Tichborne, but behaved most civilly to the aged monk, condoling with him upon his mishap, which they attributed to the necessity of strictly guarding the ports in these evil times, to prevent the entrance of dangerous characters, but assured them that they had nothing to fear, but begged them to wait for a little while until they could communicate with the Privy Council for further instructions. On the fifth day a long string of interrogations arrived from the Council, to which Laurence gave such unsatisfactory replies, that he was remitted, with Mr. Tichborne, to Elmer, the pseudo-Bishop of London, before whom they appeared after a two days' journey. Elmer addressed himself entirely to the old man, sharply urging and commanding him to acknowledge the supremacy of the Queen as to matters ecclesiastical. To whom the monk replied with a sedate countenance, "The Holy Ghost hath set bishops as rulers over the Church of God." Elmer: "Be obedient to your rulers," &c. Vaux having assented with a nod, Elmer changed the conversation to other matters. "What relation are you," said he, "to that Vaux who is the author of the Papistical *Catechism* in English?" Vaux having acknowledged himself to be the author, Elmer said, "But it contains heresy." "Nay," said the monk, "it was censored by the most learned Catholics before going to the press, and they declared that it contained nothing contrary to the Catholic faith." The Bishop then turned off to foreign affairs, and having received an answer, the conversation stopped. Vaux then asked for his liberty, adding, "For I trust that you will not treat me more brutally than the English soldiers lately dealt with the monks and nuns of various religious orders at Mechlin. The cruelty of the soldiers is incident to their profession, but you ought to show pity and mercy." Elmer replied, "But I lately committed to prison two very wealthy men, of noble families, Throgmorton and another, whose income was £1,000 a year, on the grounds merely that they refused to go to the Church and attend public services; and can you, so notorious a Papist, hope to enjoy your liberty?" The good old man and his companion were thereupon committed to the Gatehouse Prison, Westminster, which was then filled with many and excellent captives; among others were Mr. Towneley, and Mrs. Heth and her daughter, of high families, besides aged priests and

*hension of the late English translation and Catholic annotations of the New Testament.*

many pious laymen. Those who could afford to pay, occupied the upper rooms, but the rest were thrust down into the lower cells, where the light of day did not penetrate. Owing to the constant increase of prisoners, the alms were insufficient to meet the wants of all; mutual conversation could be but rarely and timorously exchanged in the absence of the turnkeys. All these sufferings fell heavily upon the aged monk, but his grief was heightened by the fact that his two betrayers, as also the gaoler's wife, were of the same county with himself, and a third, more malicious if possible than the rest, was his own kinsman; so that he could with truth say, "A man's enemies are those of his own household" (See Douay Diary, *Records of English Catholics*). Bishop Challoner states that Laurence Vaux died in the same prison in 1585. Law's *Catalogue of English Martyrs* mentions the Clink Prison. Dodd, *Church History*, vol. ii., citing Wood's *Athen. Oxon.* &c., mentions 1570 as the year of his death, but calls the reader's attention to it as an evident mistake in the figures. The following letter, written from his prison, will be read with interest (*Dom. Eliz.* vol. clxii. n. 14. Laurence Vaux [late Warden of Manchester] to Mr. Coppage. Endorsed—"A letter of a priest sent out of some prison here"):

"Good Mr. Coppage,—For my hearty commendations I have received your gentle letter, with a pair of gloves, for the which I thank you most heartily. Blessed be God for your more liberty. I am glad that you have set up a College of Priests. I pray God bless you all. Your charge is small in comparison of ours, for I pay 16li. a year for my chamber, and I must be at charge to make a chimney. I have agreed with a workman by the week to find all manner of stuff thereunto, and to make it within these seventeen days, and when I have made it I must pay double for fagots and coals than I could buy in the street. Our keeper maketh a great gain of us as well for meat and drink as for fuel; he giveth half in half, which bringeth many into extreme necessity. But, God be blessed, as yet I have found no lack, my friends here be many and of much worship, especially since my Catechism came forth in print. At my coming out of foreign countries I left it with a friend in Cumberland to be put in print, but it came not forth until this last year; here were great plenty of them sold for xijd. a piece, but now [there] is not one to be bought. A gentleman residing within xvi. miles of you told me that he had 300, which came in at the north parts, so that there is no want amongst you; and in these parts the Jesuits and Seminary Priests do use it for instruction of the people, thanks be to God, many are reclaimed. I have done your commandments to Mr. Steward, who thanks you of your gentleness; he keepeth his old lodgings in the garrets of the house, and another old priest liveth in a chamber next to him. In the next chamber to me is an old priest, who knoweth you well, and hath him commended to you; he was clerk to the old Lord Delawar, and kept his courts; he hath seen you with our old Mr., with my Lord. He was made priest and benefited in Queen Mary's time. He saith service with me daily. I pray you know whether Mr. Worsley, the lawyer, was not student in the Middle Temple. Mr. Draybrooke, one of my next fellows, a man of much worship, con-captive for religion, desireth to know, and if it be [so] he [sends] his hearty commendations to him; he was student with him. I pray you do my hearty commendations to all your College. I pray God bless you all. In haste August 21, 1583. Yor. only. L.

"You shall receive by this divers Spanish pistolets of gold delivered by a carrier in Holme, a young man."

On the back of the letter, "August 21, 1583. Mr. Vane to Mr. Coppage. These."

The above appears to be a copy of the original letter. It is accompanied by a proposed petition to the Queen to grant free liberty of conscience to her Catholic subjects. The words in italics were probably underlined by the Privy Council.

*Tower Hill.*—Mr. Eaton's house in the [G]arden there. Thomas Eaton, gentleman, Thomas Hill, Mary Hill his wife, William Hill, child of Thomas Hill. No person, or suspected letter, or suspicious thing found.

*Minories.*—On this side the Minories, Mr. Ireland's house. Richard Ireland and wife Katherine, and five little children. Peter Ballam of Bristol. Nothing suspicious found.

Same vol. n. 108. "Certificate of Mr. Young's search at Clerkenwell."

Robert Bellamy and his wife, Thomas Gurlyn and wife; Widow Thompson, gentlewoman, George Basford, boxmaker, and two servants, sojourners. Mr. Warde and wife, and three men servants. Edward Sedwick, his wife, and maid, in Mrs. Allet's house. Mrs. Tremain, Mrs. Isham, her mother, Mr. Smith, Edward Coffin, Francis Bray, William Bray, gentlemen, children, sojourners. Jane Tremain, her sister.

Same vol. n. 109. "Certificate of Alderman Rowe's search of West Smithfield and other places."

*West Smithfield.*—The alderman had to break open the door of one house, as the inmates refused to admit him and his posse of constables; and the servant who refused to open the door was presently committed to close custody.

Same vol. n. 110. Is connected with Alderman Rowe's search above. It mentions the young man who was committed by the Alderman from Smithfield. Also three chests, one at Wiggs', the Greyhound, in Friday Street; another at Roger Smith's, in Holborn.

Same vol. n. 111. "Certificate of search in Holborn and other places thereabouts, August 27, 1584, by Sheriff Spencer."

John Fletcher, gentleman, of Barnard's Inn, and Susan his wife, in the house of John Snowden. Also Snowden, his wife, and two sons.

In the house of Gilbert Welles.<sup>5</sup> Robert Holme, *alias* Finch Clerk, a Jesuit priest, close prisoner in Newgate; Robert Aden, gentleman, Felix Smith, yeoman, close prisoners in the Counter, Wood Street. There is of the said Finch's a silver chalice, a silver saucer, a super-altar, a pyx, a box of wafer cakes, with divers Papish toys, Mass books, portasses, and divers other Papistical books of invocation to saints, and divers other naughty books, a cope, and all other things appertaining to a Massing priest.

<sup>5</sup> Gilbert Wells was brother of Swithwin Wells, Esq., the martyr, who was hanged "over against his own door," with Mr. Gennings, the priest, in Gray's Inn Lane, December 10, 1591 (see Challoner's *Memoirs*). Mr. Gilbert Wells was himself, as Challoner says, "a worthy confessor, renowned for his immoveable constancy among many and great persecutions which he suffered under Queen Elizabeth for the Catholic religion." Holmes was a secular priest and died a martyr in Newgate.



*Chancery Lane.*—In the house of Arden Waferer, gent., in Chancery Lane. Edith Waferer his wife, three small children, and two men, and two Welshwomen servants. Many letters of the Earl of Northumberland, Edward Arden, Throgmorton, and divers others; Waferer saith they are only his clients' letters and no others, as upon examination will appear. Signed by Arden Waferer.<sup>6</sup>

In the house of Roger Smith, gent., in Holborn. Philip Bassett, of Collond John [*sic.*] . . . in the county of Derby, Esq., on a table in his chamber a Papistical book, which Mr. Owen hath; John Both, Mr. Bassett's servant; William Dawtrey, gent.; both these were expelled out of Lincoln's Inn for Papistery; three Papistical books; Martin Smith and Ann his wife; Thomas Smith, gent.; several servants.

In Roger Smith's chamber certain Papistical books, and seven printed suspicious pictures.

In Smith's house there are seven great trunks of Mr. Brookesby's, whereof one being very great, and having three great locks and a little padlock, we did not open it, but sealed it with the seal of John Spencer, Mr. Owen, Mr. Harris, and Mr. Dale, and charged Smith upon his allegiance to see it forthcoming and that none do meddle withal.

Same vol. n. 112. "Certificate of Mr. Topcliff and others of their search in certain places."

At Mrs. Maymes', or Mayney's, house, there was found a bed in another chamber, and no person being in the same, but it was very warm, so that it was apparent some had been there immediately before. Mrs. Maymes being demanded who had been there that night, answered that none lay there, but when it was told her that the bed was warm and that some had been there, she then said she thought it was her man. And after her man-servant had denied it, then she said her maid-servant had been upon the bed; but she likewise denied it, and then Mrs. Mayney stood amazed, being unable to declare who lay there. It was offered unto Mrs. Mayney that if she would swear that there lay there none other than of her household, those then present should no further trouble her, but she refused to swear. But to prove that some person lay there who was removed in haste it seemeth apparent, for that there was a pair of Jarstey [*? Jersey*] nether plocks and garters, and a pair of socks foul, the waist girdle of velvet, and falling short band of the person that is supposed to lie there, left in the chamber, and no one of the house would declare directly to whom they did belong.

At Southampton House were found—Gilbert Welles and his wife Duscobell [*sic.*], and Jane their daughter; Felix, servant to Gilbert, who had been in prison before; Robert Aden, who had likewise been lately in prison; Thomas Wilkinson, a servant boy; Henry Welles and his wife, who lately dwelt at Purbeck in the county of . . .; Mr. Banaster and his wife, who came lately from Hampshire, and came to this house but two days before.

At the White House—A Fleming gentleman; Mr. Keyne, late of Lyon's Inn.

<sup>6</sup> Mr. Waferer, the Catholic lawyer, is referred to in the English College Diary, p. 150, n. 82, above. He was probably brother of Rev. Francis Waferer, who was ordained priest at Rheims in April, 1585.

Same vol. n. 113, August 27, 1584. "Report of Mr. Justice Smith, Francis Mills, and George the High Constable, being appointed by her Majesty and my Lords to search the houses following."

*Sir Thomas Tresham's house.*—In it of persons we found besides Sir Thomas Tresham himself, the Lady Tresham his wife; Mrs. Frances, Mrs. Catherine, and Mrs. Elizabeth, his daughters; Mr. Lewis Tresham, their son; Mrs. Mary Courtney, my ladies' woman; Lucy and Dorothy, the two chamber maids; Isabella and Elizabeth, the kitchen maids; Peter Watfield, who served him three years; Maurice Hilton, his man, having served him seven years; Richard Allen, who served him seven years; Edward Kinsman, who hath served him four years; Henry Gilbert, the butler; Denis Parrett, who served him not above a month; Mrs. Merrill Vaux, daughter to the Lord Vaux, and Mrs. Catherine Dymmock.

Moreover we found and brought away from the same house the things following: A Popish painted crucifix on a table hanging by the said lady's bedside; the Jesuits' Testament in English; Officium Bæ. Mæ. Virginis ij.; A Manual of Prayers dedicated to the gentlemen of the Inns of Court; Vaux's Catechism; the first book of the Christian Exercises; a book of prayer and meditation; a painted crucifix upon orange-coloured satin; a picture of Christ upon canvas.

Of the persons above named, only three would acknowledge to be able to write and read and to be no further learned, viz., Richard Allen, Edward Kinsman, and Denis Parrett.

Also we found there, which we left behind, a new fashioned picture of Christ in a great table, and a tabernacle of sundry painted images, with leaves to fold, serving as should seem for a tabernacle or screen to stand upon an altar.

*Mr. Thomas Wilford's house.*—In it of persons we found besides Mr. Wilford himself, Mrs. Wilford his wife; Humphrey and William their sons; Agnes, Joyce, Frances, Catherine, their daughters; John Valentine, who served at table four years; John Elstone, who had served him one year; Thomas Howman, butler, who served him one year and a half; William Marks, about sixteen years of age, who had served him from his childhood; Isabel Puinkard, a northern woman, at the first not confessed, having served there not above eight weeks, was before servant to Mrs. Draycot, an Irish gentlewomen, who lay in Holborn at Mr. Smith's house; the said Isabel came out of the north not above a year ago; Mary, Elizabeth Crouch, Anne Valentine, maid servants. The three men above-named confessed themselves scarcely able to write their names; but the boy could neither write nor read.

Moreover, we found and brought away from that house: A Mass Book, very old; a written Catechism; Officium Bæ. Mæ. V., very old; an Epistle of the Persecution of Catholics in England; the same in Latin; a book against the unlawful insurrection of the Protestants, with certain leaves torn out; a Catechismus ex decreto Concil. Tridentini.

*Mr. Ralph Tipping's house.*—In it of persons we found besides Mr. Tipping himself, Mrs. Tipping his wife; Peter Tipping their son, and his wife; William, John, Roland, their sons; Mr. Ralph Creak, his wife, and their two sons Robert and Christopher, having been there a year attending a suit in the court; Henry

Momsett their man; Margaret Hitchen, Prudence Peacham, Margaret Ingram, their maids. In this house we found nothing prejudicial to her Majesty's laws and proceedings.

In all the three foresaid houses commandment was by us given (according to our directions) to the said houses upon their allegiance to see all the foresaid persons forthcoming until they should be discharged of them.

Same vol. n. 114, August 27, 1584. "Alderman Hart's certificate of his search made in Fleet Street and other places thereabouts committed to him."

May it please your honours to be advertized that according to your warrant to me delivered, I have made diligent search in all places to me limited and some others, and do find as hereafter followeth.

*Fleet Street.*—1. First, as concerning Barnaby Bishop, we cannot as yet learn of him neither in the Inner Temple, nor yet in Salisbury Court, but some of the best affected gentlemen there promised that if at any time he shall repair thither, they will give intelligence thereof.

2. In the house of Mrs. Dyster, widow, over against St. Dunstan's Church, we found none, save only herself, her kinsman and his wife, and their servants.

3. In Clifford's Inn we find that Hallywell is departed from thence, four or five years past to serve the Countess of Worcester.

4. And as for Rigbie, the butler, we sought his chamber, but found nothing worthy reprehension.

5. In the house of Mr. Brewster, over against Chancery Lane, and who let out his shop to a tailor, and dwelleth in the house himself, we found Thomas Culpepper, Christopher Sibthorpe and his kinsman Christopher Sibthorpe, and Robert Kempe, students of the Middle Temple.

6. In the house of Griffin Ap-Harry there is one James Sidhall, his tapster, a big short fellow, John Ap-Harry, son of Griffin, and his wife, and divers Welshmen.

7. In the house of Nicholas Bowton, himself and wife and Thomas Cumber.

8. In the house of James Taylor, grocer, himself and wife and boy, and John Heywood, a lawyer.

9. In the house of Alexander Cory, in Shoe Lane, who keepeth shop at Fleet Bridge, he and his wife were gone to Bristol. Found a sick man in the house.

10. In the house of Naylor, over against the Bell Savage, found himself, his wife, a boy, and a wench.

11. In Salisbury Court, the house of Mrs. Alford the elder widow, there was herself and Mrs. Alford the younger, whose husband was in Ireland. They searched there for the Scot but found him not, but her servant only.

12. The sign of the White Cross they could not find in that street nor thereabouts.

13. In the house of Mr. Gard, in Chancery Lane, they found John a saddler, and his son, well known dwelling in Fleet Street, also found a servant of Mr. Rooksby.

14. In the house of John Taylor, a pursuivant, in Fatare [Fetter] Lane, himself, wife, and children, and a servant.

15. In the house of Mr. Fuller in the same Lane, Mr. Henry Knevet, gentleman, of Surrey, and three men servants. Also two Irishmen of the Middle and Inner Temples, and William and Anthony Butler of the Inner Temple.

16. Anthony Higgens, within Ludgate, was gone into the country with his wife and family more than a month ago, and his house was void and to be sold; a neighbour opened the door, but nothing was found in the search.

17. The House of Gold, one of the Knights Marshal men, residing within Bridewell, was searched diligently but nothing found save himself and family.

18. The house of Mr. Gardiner, the lawyer, in the Blackfriars, they found only himself, his wife, a boy, and servant; and on searching, a Latin primer, entitled, *Officium Beatæ Mariæ Virginis nuper Reformatum Parisiis 1573 cum privilegio Papæ et Francorum Regis*, which he daily used and occupied as may seem, to pray upon, which they took away with them.

Same vol. n. 115. "Alderman Barnes' certificate of search. August 27, 1584."

John Curtis, master of the house, being in the parish of St. Botolph's without Bishopgate, found a servant of the Lord of Oxenford, and Samuel Curtis, brother of John.

In Bedlam they found in the house of Peter Parry, Francis Vere and Thomas Baskerville, gentlemen.

*All Hallows' in-the-Wall*.—Adrian Thorpe and his son, Henry Thorpe.

NOTE.—That the day and year aforesaid divers of the books of the said Adrian Thorpe were locked up in a chest, the key whereof remaineth in the hands of Mr. Alderman Barnes.

1584. *Dom. Eliz.* vol. clxviii. n. 33. Endorsed, "An abstract of the notes delivered by the Lord Hunsdon concerning Seminaries and recusants," February, 1583. "The names of certain persons noted in sundry counties to be receivers and entertainers of Jesuits and Seminaries."

Oxon.	{	Mr. Worne, of Chesterton Grange, harboureth and entertaineth	Smith, <i>alias</i> Partridge.	
			Chapman.	
			Anslow, <i>alias</i> Transham.	
			Dewe.	
	{	Mr. Butler, of Bicester, harboureth and receiveth	Filbye.	
			Askew, <i>alias</i> Nutter.	
			Filbie, <i>alias</i> Leye, with the rest above named.	
{	Mr. Harte, of Bicester, entertaineth the same priests.			
	{	Paxton Browne Capper	of Goddington, entertained the same priest.	
{	Mr. Owen, of Godstow, harboureth and keepeth		{ Hynde, a priest.	



Oxon.	Barber and Sampson, of Oxon.,	{	The priests aforesaid,
	are harbourers of		and others
	Mrs. Pitte, of Jefaley [or Jeseley], harboureth	}	Smythe, a priest.
	Fordes eldest son of Garsington	{	A common leader of priests about the country.
Berks.	Mr. Hyde, of Latrem, near		{
	Wantage, entertaineth	Holmes, <i>alias</i> Fisher.	
	Mr. Hyde, of Norrott, handy	{	Askew.
	Abingdon, entertaineth		Filbie, <i>alias</i> Ley.
	Butler, of Radley, entertaineth	the two priests last named.	
	Mr. Bridges, of Shefford, near	{	Hawkins, a Seminarian.
	Abingdon, keepeth always in his house		
	Mr. George Brown, son to the Lord Montague, remaining in Bridges house, keepeth there.	{	Twyford, a priest, in the habit of a serving man.
	Mrs. Hadse [? Hulst], of Sutton, entertaineth		Askew, <i>alias</i> Rutter. Leye.
	Bucks.	Mr. Gifford, of Steepeclaidon, receiveth	{
The Lady Peckham, wife of Sir George Peckham, receiveth		Brookes.	
		{	Chapman. Leye. Askew. Transhame.
Mercer, of Midclaydon, receiveth			
Mr. Dormer, of Wynges, enter- taineth		{	Askew.
			Fisher, <i>alias</i> Holmes, in her house.
The La. West, of Winchester, keepeth		{	Askew, <i>alias</i> Nutter. Stone, <i>alias</i> Gunne. Pilcher, <i>alias</i> Foster. Lacey, <i>alias</i> Dickinson.
South- ampt.	Mr. Bechingshall receiveth all these Seminaries.		
	Mr. Goldsmith, of Exton, keep- eth in his house	{	Yong, <i>alias</i> Adam, [and] entertaineth Barnes, <i>alias</i> Bonde. Askew.
			Keepeth in his house, Gardiner.
	Mr. E. Ludlow, of Cames, pri- soner in Winchester, his wife,		Receiveth Derbyshire, <i>alias</i> Escham.
	The La. Poulet, of Crundall, entertaineth	{	Askew, <i>alias</i> Nutter, with divers of the rest above named.
	Mr. Tichborne, of Porchester, now residing at Longwood, receiveth	{	Askew. Fisher. Yong. Gardiner. Somerfield.
	Mr. Welles, of Otterborne, har- boureth often in his house	{	Darbyshire, <i>alias</i> Hamp- shire, <i>alias</i> Escham.

South- ampt.	{ Mr. Henslow, of Borrant, re- ceiveth and harboureth	{ Somerfield, <i>alias</i> Holland. Mitten [ <i>or</i> Fitton] <i>al.</i> Long. Askew. Gardiner.
Sussex	{ Mr. Antonie Fortescue, of Rockey [? Racton], receiveth Mr. Poole, of Lurkenton, fled for Popery, harboureth Mr. Shelley, of Michellgrove, kept in his house Mr. Carell [? Caryll] keepeth in his house continually Lane, of Fisheborne receiveth Earl of Northumberland [and] Lord Montague have received In the Earl of Arundel's house at Chichester hath been kept secretly	{ Mitten [Fitton, <i>or</i> Fitter]. Askew. The priests above named. Blithe. Entertaineth Snappe. Martin Aray, a Semi- narian priest. Correy, a Seminarian. Mitten, at Petworth and Cowdrey. Somerfield, <i>alias</i> Holland.
City of Lond.	{ Burton, dwelling at the sign of the Bishop, in Fleet Street, keepeth in his house Mynnarley, in Aldersgate Street, receiveth At the White Cross, in Fleet Street, lodgeth At the house of Mr. Shelley, of Mapledurwell, are commonly to be found At Southampton House, in Hol- born, do frequent One Phillippes, dwelling at Dr. Goods', in Chancery Lane, a great dealer with priests, and a sender and director of them from place to place. Justice Southcote's son found at Mass at Southampton House, in Holborn. Ingram, lying at a tailor's house over against Gray's Inn, a dealer with priests, receiveth and directeth them from place to place.	{ Woodfrey, a traitorous Papist. Alfield, a traitorous Papist. <sup>7</sup> Bennett, <i>alias</i> Fludd, a Seminarian. Dryland, Wrench, Shel- bourne, and Derby- shire, Seminars. Askew. Smith.

“The names of such priests as are here in England continually remaining, made at Rheims and Rome, being as yet at liberty.”

Alfield, *alias* Badger.

Driland.<sup>8</sup>

Wrench.

Shelbourne.

Askew, *alias* Nutter.

White.

Barnes, *alias* Bonde.

Warnam.

Wrey.

Blithe.

<sup>7</sup> Rev. Thomas Alfield, the martyr, hanged at Tyburn, July 6, 1585.

<sup>8</sup> Afterwards S.J.

Smithe.	Sherburn.
Fludd [S.J.]	Twiforde.
Woodfen [martyr, Tyburn, Jan. 21, 1586].	Collington.
Bennett, <i>alias</i> Fludd [S.J.].	Anderson, <i>alias</i> Wykes.
Bickley [S.J.].	Garlicke.
Darbyshire, <i>alias</i> Esham, <i>alias</i> Hampshire.	Jetter.
Bridges.	Chapman.
Yong, <i>alias</i> Adamer.	Wakefield.
Gardener.	Mitten.
Stone.	Hynde.
Pittes.	Hawkin.
Smithe, <i>alias</i> Partridge.	Cornelis [S.J. martyr].
Colyson.	Hewes.
Pykington.	Stephenes.
Somerfield, <i>alias</i> Holland.	Fenn.
Filbye, <i>alias</i> Ley.	Correy [S.J.].
Two Transhames brethren.	Holmes, <i>alias</i> Fisher.
Harley.	Brookes.
Snappe.	Stone, <i>alias</i> Gunne.
Holmes, <i>alias</i> Finch and Fisher.	Pilcher, <i>alias</i> Forster.
Greene.	Fitter [ <i>or</i> Fitton].
Blackwell.	Martin Aray.
Chapman.	Cowling.
	Lasey, <i>alias</i> Dickinson, in Newgate.
	Mitten, <i>alias</i> Long.

"The names of priests who were made in Queen Mary's time."

Dewe.	Hawood.
Filbye.	Collyer.

Same vol. n. 34. Similar intelligence of Seminary priests, with their receivers, in various counties, by Thomas Dodwell. The list is the same as in n. 33, except the name of "Stevenson, *alias* Hunter, *alias* Hall." It then continues :

"The entertainers of these Seminary priests aforementioned :"

Oxon, com.	Mr. Borne, of Chesterton Grange, near to Bicester, a recusant, harboureth these priests following, most commonly : Smythe, <i>alias</i> Partridge, Chapman Anslow, <i>alias</i> Transhame, Dewe, Filbie, and any other priests that come from the Seminary.
	Mr. Butler, of Bicester, entertaineth Askew, <i>alias</i> Nutter, Filbie, <i>alias</i> Leye, with the rest before named, and any other Seminary priest that comes.
	Mr. Harte, of the same town, entertaineth the same priests that Mr. Butler doth.
	Paxton, Browne, Capper, and Jackson, of Goddington, schismatics, entertainers of all these priests before named.
	Mr. Owen, of Godstow, hard by Oxford, keepeth one Hynde, a priest, continually in his house, and receiveth any others that will come.
	Barber and Sampson, of Oxon, they themselves schis-

- Oxon,  
com. matics, their wives recusants, receive in like manner any priests that are sent to them.  
Mrs. Pitts, of Ifley, hard by Oxford, keepeth continually in her house one Smith, a priest.  
Fordes eldest son of Easington, four miles from Oxford, being a recusant, leadeth up and down in the country any priest that cometh to him.
- Berks. Mr. Hyde, of Letrome, hard by Wantage, being a schismatic, and his wife a recusant, entertaineth Askew, <sup>Homes,</sup> *alias* Fysshier, and any other Seminary priest that comes.  
Mr. Hyde, hard by Abington, of Norcott, being a schismatic, and his wife a recusant, entertaineth these Seminary priests following, viz : Askew, Filbye, *alias* Leye, and any other that comes.  
Butler, of Radley, a schismatic, and his wife a recusant, entertaineth all these priests lastly named.  
Mr. Bridge, of Shefford, four miles from Abingdon, being a schismatic, his wife a recusant, keepeth one Hawkins continually in his house, being a Seminary priest, and receiveth any priest that will come.  
Moreover, Mr. George Browne, son to my Lord Montague, remaining in the same house, keepeth one Twiford, a priest, in the habit of a serving man.  
Mr. Hulst, of Sutton, recusant, entertaineth Askew, *alias* Nutter, Leye, with any other Seminary priest that will come.
- Bucks,  
com. Mr. Gifford, of Steepeclaydon, a schismatic, and his wife a recusant, receiveth Askew, Fisher, with any other Seminary priest that cometh.  
My Lady Peckham, wife to Sir George Peckham, of Denand, receiveth Brooke, a Seminary priest, with all others that come.  
Mercer, of Midclaydon, a schismatic, and his wife a recusant, entertaineth Chapman, Leye, Askew, Transham, with any other Seminary priest that cometh.  
Mr. Dormer, of Wynge, a schismatic, and his wife a recusant, entertaineth Askew only.
- Southamp.  
com. My Lady West, of Winchester, keepeth Fisher, *alias* Holmes, in her house for the most part. And also entertaineth Askew, *alias* Nutter; Stone, *alias* Gunn; Pilcher, *alias* Forster; Lasey, *alias* Dickinson; which is now apprehended and in Newgate.  
Mr. Beckingshall being in prison for Papistry, and his wife a recusant, hath in her house most commonly all these Seminary priests that resort to Winchester.  
Mr. Goldsmith, of Exton, seven miles from Winchester, keepeth Yong, *alias* Adams, in his house continually, and receiveth Barnes, *alias* Bonde, Askew, with any other Seminary priest that cometh.  
Mr. Ludlow being in prison at Winchester for Papistry, and his wife being a recusant, and out of prison, keepeth in his house continually Gardiner, and receiveth Darbyshire, *alias* Escham, with any other Seminary priest that cometh. Her dwelling is at a place called Cammes, near to P'havan [Portsmouth].  
The Lady Paulet of Crundall, near to P'havan, enter-



- Southamp.  
com. taineth Nutter, *alias* Askew, with many other Seminary priests before named.  
Mr. Tichbourne, sometimes of Porchester, who remaining at Ronge-wood, receiveth Askew, Fysher, Younge, Gardener, and any other Seminary priest that comes. He being at London, Mr. Fortescue brought thither Somerfield, his three sisters being the receivers.  
Mr. Welles, of Otterborne, near to Winchester, of late being a prisoner at Wisbeach, and now in the Marshalsea, hath Darbyshire, sometimes called Hampshire, sometimes called Escham, resorting to his house.  
Mr. Henslowe, of Borrant, near to Porthavan, being a schismatic, his wife a recusant, kept Somerfield, *alias* Holland, a Seminarist, in his house; secretly, he entertaineth Mitten, *alias* Longe, Askew, Gardener, with any other Seminary priest that cometh.
- Sussex,  
com. Mr. Antonie Fortescue, of Rachen [? Racton], recusant, receiveth these Seminary priests following, viz.: Mitten, Fitten, Askew, with any other which cometh.  
Mr. Poole of Lurkenton, being fled for Papistry, harboureth all these priests lastly named in his house.  
Mr. Shelley, of Michelgrove, now prisoner in the Tower of London, kept continually in his house one Blithe, a Seminary priest, and received one Snappe, newly come from the Seminary, brother to Snappe, steward of his house.  
Mr. Carrell [Caryll], a schismatic, his wife a recusant, keepeth continually in his house one Martin Aray, a Seminary priest.  
Lane, of Fishbourne, receiveth Correy, a Seminary priest, who was chamber-fellow to Sherwyn that was executed.  
Askew and Mitten resort to the houses of my Lord Montague at Cowdray, and my Lord of Northumberland at Petworth.  
Somerfield, *alias* Holland, was kept close at the Earl of Arundel's house at Chichester three or four days, by the report of Anthony Fortescue, an obstinate and dangerous Papist.
- London  
Civit. Woodfen continueth in Fleet Street, at one Burton's house, at the sign of the Bishop.  
*Note.*—Alfield lieth at one Mr. Mynnard's house in Aldersgate Street. These two last named are the most traitorous Papists of that Seminary of Satan.  
Bennett, *alias* Fludd, a Seminary priest, lieth at the White Cross, in Fleet Street.  
Dryland, Wrench, Shelbourne, Darbyshire, Seminary priests, are commonly at Westminster, at the house Mr. Shelley, Mapledurwell, in the county of Southampton.  
Sir John Arundell kept one Bagshawe, Master of Arts Oxford, at his house at Clerkenwell seven or eight days before he went to Rheims, and there he shall have entertainment when he returneth priest.  
Sir John Arundell gave his consent that Charles Sturkey

London      should go to Rheims, who gave letters to Bagshawe,  
Civit.      who is now a priest, I saw when they were delivered.

*Nota.*—One Mr. Phillippes, that dwelleth in Doctor Goods his house in Chancery Lane, is the greatest dealer with priests here in London, and by his means they are directed from place to place.

At Southampton House, in Holborn, there resteth Askew, Smyth, and other Seminary priests, their receivers are Mrs. Gage and Mrs. Welles. There did I see Judge Southcote's son and heir at Mass.

One Mr. Ingram, being right over against Gray's Inn, at a tailor's house, gave one Cowlinge his first entertainment when he came from Rheims priest, and directed him to places where he shall go.

N. 34 is marked on the back, "Thomas Dodwell."

Same vol. n. 35. "Interrogations administered to Thomas Dodwell relative to Seminary priests, and his connection with them before and after his being at Rheims."

Who persuaded him to over?

One Mr. Fearne, most commonly in Oxford, Askew, a Seminary priest, Bagshawe, sometimes Master of Arts in Oxford, and now a Seminary priest in Rheims, were the cause of my going to the Seminary at Rheims, constantly affirming that if I would take upon me the order of priesthood, I might do more good to my country than ever I could by continuing in England.

What priests came before his departure from thence?

Yonge, *alias* Adams, Mitten, Ingrame, Munden, Nutter, Cugley, Homes Gunn, *alias* Stone, Smith, Thomaste, Pilkinton, Bell, Cowling, Currey.

What priests came over since his departure from thence?

Sherley, Hasley, Snappe, Gardener, Pilcher, Dickenson, Darbyshire, Hewes, Bickley, Woodfen, Driland, Wykes, Fenn (brother to Fenn in the Marshalsea), Garlick, Holland, Collyson, Coniers, Bridge, Twiford, Green, Transhame, Libbey, Fylbie (brother to him that was executed), Chapman, Hynde, Jetter.

Where those priests were entertained I have set down already in my other notes [n. 34] to your honour delivered.

Who went from Oxford since my coming to England to the Seminary?

Bagshawe, Stafferton, Cecill, Fixer, Owen, Warford, Spencer, Evans, Clynche, and Bishoppe.

Who are appointed to come into England shortly from Rheims?

Bagshaws, Anderton, Nicholls, Lewknor, Sercent, Morrice, Johnson, Fennell; Bagshawe, by his confession at Rheims, would go directly to Sir John Arundell's house, after his arrival in England. The rest of Dr. Allen's appointment should go to such priests in Hampshire as were of their acquaintance at Rheims, who should direct them.

Of the N.[oblemen] now in suspicion?

Felix Hunt, who is now prisoner in the Marshalsea, statement to my Lord Paget, was going over of late about my lord's business, and I heard him say in the ship where we were, that unless he made speedy return into England, he should incur my lord's displeasure. Of the Earls of Arundel and Northumberland I

know nothing, but that they both are entertainers of the Seminary priests, and I myself have been at my Lord of Northumberland's house with Seminary priests; and I have often heard Mass at his servant Britten's house.

Of the secrets in the Marshalsea?

One Tedder, a Seminary priest, sent already to Rome within four or five days past.

There are there four Seminary priests in one chamber, and close prisoners, viz., Fen, Fletcher, Conyares, and Hartley, and yet, notwithstanding their often searching, they have such privy place to hide their Massing trumpery, that hardly it can be found; that they have to themselves often Mass. And now, because Sir George Carey and his servants have so often taken from them their silver chalices, they have provided a chalice of tin.

They rejoice generally when any notice cometh to the house that R. Philip cometh hither with his army with all expedition. They give opprobrious names to all bishops and ministers in England; and hope to see the time when those that live in credit now shall [be] of no accompt, and the nobles themselves to be of reputation. They hide their books in such secret places that when any search is, that they can find nothing. They help many to go over beyond the sea. Mr. Moore, now prisoner in the Marshalsea, hath four sons in Rheims, whereof one he sent within this eight weeks.

"A brief note of such things as have specially to be considered."

Alfield, *alias* Badger; Sommerfield, *alias* Holland; Woodfen; Askew, *alias* Nutter; Barnes, *alias* Bond; Young, *alias* Adams. These priests are to be apprehended with as much speed as may be, for they withdraw more subjects from their obedience towards her Majesty than any in England of equal number. These are the men that counsel them to be steadfast in their opinions, persuading them that the Protestant religion cannot last long, and when the world changeth they shall live in credit for ever, they give counsel to whomsoever they are acquainted to go over.

The schismatics who come to church, and yet in heart are Papists, they do most mischief, having dispensation to entertain priests, when many recusants dare not for fear of the penal statutes.

One Persall, of Rye, is a common conveyer over of Papists. I was at his house when these that follow, by his means had passage into France, viz., my Lord Vaux, his second son, Stanihurst, Gifford, Humphreys, Johnson, and Clynche.

*Note.*—Raindall, searcher of Gravesend, receiveth money of passengers, suffering them to pass without searching. I myself escaped twice in this manner, having the first time in my company Bagshawe, who is now a Seminary priest; Morrice, sometimes of her Majesty's chapel, but now of the Pope's; Owen, who is now at Rheims. The second time Hunt, who is now in the Marshalsea; Sir Thomas Gerratt's [Gerard], Kt., second son [Father John Gerard], Berington, Alfield, Pansfoote, son and heir of Mr. Pansfoote, of Gloucestershire, and the aforesaid Alfield,<sup>9</sup> hath conveyed him over within this month.

<sup>9</sup> Note in pencil by the Calenderer, "Alfield went over early in 1584, and returned about midsummer."

My Lord Vaux his son and heir, keepeth in manner of a serving man, one Bridge, *alias* Gratley, a Seminary priest.<sup>10</sup>

There is in the Marshalsea certain persons whom they call dividents, because they divide that equally amongst the priests which is sent, they know from whom this exhibition cometh, and who are the chiefest relievers of priests, the names of such are Pierpointe, now prisoner in the Tower, Weston, and Graye.

Endorsed in another hand, "Tho. Dodwell." In pencil the Calenderer writes, "Awfield was executed in 1585."

*Dom. Eliz.* vol. cxc. n. 25. "Prisoners in the Gatehouse, June 12, 1586."

Thomas Worthington, a boy, sent in by the Lord Treasurer, the 19th day of July, from his honour's house, being apprehended by Mr. Topcliffe, and taken in the company of a priest, his uncle.<sup>11</sup>

*Dom. Eliz.* State Papers, vol. clxix. n. 26. Endorsed, "The names of the prisoners remaining in the Marshalsea, March 22, 1583." The first list contains the names of thirty "temporal gentlemen."

Robert Berket, sent in November 1, 1579.

John Gray, " January 2, 1577.

Walter Blunt, " July 18, 1580.

Theobald Green, " October 30, 1578.

Richard Shelley, " August, 1580.

William Phillips, " November 6, 1578.

Edward More, " August 2, 1581.

Richard Webster, " March 30, 1573.

Edmund Stephen, " March 21, 1581.

Peter Carey, " October 20, 1578.

Gilbert Welles, " December, 1583.

George Britten, sent in by my Lord of Hunsden, February 13, 1583.

John Knightley, February 16, 1583.

John Gerard, sent in by Mr. Weeks, March 5, 1583.

William Mannering, sent in March 8, 1582.

Thomas More, " April 28, 1582.

Nicholas Woolfe, " December 8, 1583.

Henry Sherwood, " February, 1582.

Richard Reynolds, " February 28, 1580.

John Jacob, " August 18, 1581.

John Tucker, " August 23, 1582.

John Hervey, " August 23, 1582.

John Harris, " August 23, 1582.

Walter Taylor, " November 23, 1582.

John Ridge, " December 11, 1580.

Robert Awden, " December 10, 1582.

Peter Hanson, " February 1, 1582.

Ely Jones, " November 7, 1583.

Bartholomew Temple, " November 7, 1583.

Richard Turner, " October 4, 1583.

<sup>10</sup> The notorious apostate and agent of Walsingham and Cecil mentioned in the Report of Cardinal Sega, page 17.

<sup>11</sup> See *Records S.J.* vol. ii. Worthington family—conflict of the four boys.



*Seminary Priests.*

- Christopher Smawle, sent in May 28, 1582.  
 John Tebbitt, sent in November 3, 1582.  
 Andrew, Fowler, sent in November 3, 1582.  
 Samuel Conyer, „ February 1, 1582.  
 William Tedder, „ December, 1582.  
 William Hartley, „ August 28, 1582.  
 Richard Norris, „ December 27, 1582.  
 William Bishop, „ February, 1582.  
 Thomas Crowder, „ March, 1582.  
 John Chapman, „ November 1, 1583.  
 William Wormington, sent in December, 1583.  
 George Goodsalf and Stephen Rusham, sent from the Tower, February 18, 1583.  
 Robert Fenn, sent in February, 1583.  
 Thomas Alies, sent in by warrant from the Council, February 28, 1583.  
 John Adams, sent in March 17, 1583.  
 John Tulk, „ December, 1583.  
 Thomas Batman, sent in February 16, 1583 [and]  
 Robert Barton, Sir Thomas Harvey's man, sent in by Sir Francis Walsingham, November 28, 1583, being examined, answer that they are determined to go to the church.

*Dom. Eliz.* State Papers, vol. cxci. n. 13. Endorsed, "September 4, 1586. Extracted out of Anthony Tyrrell's last book. Ballard Christ., Foxwell, Bentley, and Darbyshire."

Counties.	Names of Jesuits, Seminaries, or Papists.	Places of their resort.
Norfolk.	Fox, <i>alias</i> Hale, fifty years of age.	Philip Awdley.
	Redman, <i>alias</i> Redshawe, an aged man, made priest in Queen Mary's time.	Edward Silliard [Sul-yard]. Ferdinand Parris. Lady Babthorpe of Westerby.
		Michael Hare, of Bruisyard.
		Sir John Cotton, of Cambridgeshire.
	John Madock, made priest at Rheims.	Widow Bedingfield, of Hale. Graies, of Martin.
Suffolk.	Moore, an old man, priest in King Henry's time.	Hastings [ <i>or</i> Harlinge]. Mrs. Lovell, of Hartinge.
	John Vivian, a young man, properly learned, Seminary of Rheims, banished and returned.	Martin of Melford.
	Hance, <i>alias</i> Draiton, brother to Hance that suffered.	Henry Drury, of Losell, at Coldamhall.
	Harwood, an old man.	Widow Daniel, of Acton.
	Jackson, priest in Queen Mary's time.	Michael Hare, of Bruisyard, at Acton, at Borley.

Suffolk.	Apleton, steward to the Lady Paulett.	At the Lady Paulett's, at Borley.
Cambridge-shire.	Barlow, <i>alias</i> Chester. Dolman, a Provincial over the rest. Redman.	Fred. Paris at Linton. Sir John Cotton. Price, of Washingley.
Huntingdon-shire.	Fisher, <i>alias</i> Terwhitt, a dangerous person. Sherwood.	
Lincolnshire.	Andelby.	William Terwhitt. Thimbleby.
Yorkshire.	John Mushe, a Romanist, a chief layer of plattes [ <i>?</i> plots] for actions. Oglethorpe, <i>alias</i> Munnings, having living of his own. John Nelson, son to Widow Nelson of Skelton, by York. Two Staffertons, brothers, the one a Doctor of Divinity. John Bost. Coolinge, a Romanist, whose father in York.	In York town. Raffe Craythorne of Craythorne. Mrs. Metam of Metam. David Englebye. In the bishopric. Waterton of Waterton.
Lancashire.	Thomas Bell, a Romanist, a dangerous person for sedition, and well learned. Christopher Tuley, the Lord Vaux's servant. Blackwell, well learned, was made a priest at Arras.	Widow Maynes [ <i>or</i> Mayney].
Derbyshire.	D. Clarke, <i>alias</i> Hanshawe.	Lady Fuliambe.
Leicester-shire.	A doctor of physic.	John Palmer, of Cegworth [Kigeworth]. At Godfrey Fuliambe's, at Croxton.
Nottingham-shire.	D. Fox, a physician, maintained a Seminary man to ride with him.	Fuliambe, of Kingston.
Essex.	Middleton.	
Kent.	Ithell, <i>alias</i> Vdall. Cornelius. Father Edmondes. S. Priest.	Conversant with Sir Thomas Kempe.
Surrey.	Filps [Philps] <i>alias</i> Nicholas Smith. Martin Aray; that was once in the Counter; a perilous man.	Lady Copley. Old Mr. Gage, of Croydon.

Surrey.

Fennell.

Lady Copley, Shelley of  
Mapledurwell.  
John Fortescue, of the  
Wardrobe.

*Dom. Eliz.* 1586, vol. cxiii. n. 47. "Endorsed September 15, 1586. Jesuites, Priests, &c., Recusants, &c."

*Jesuits or Priests.*

Appleton.  
Andelby.  
Aray, Martin.  
Barlowe, *alias* Chester.  
Bost, John.  
Bell, Thomas, a Romanist.  
Blackwell.  
Burton.

Collins.  
Clark, D. *alias* Hanshawe.  
Cornelius.  
Cooling, a Romanist.  
Cassie.

Dolman, a provincial.  
Dureus, a Scot. Jesuit.<sup>12</sup>

Edmondcs, a Jesuit.  
Ely.<sup>13</sup>

Fox, *alias* Hale.  
Fisher, *alias* Tirwhitt.  
Felp [Philp], Nicholas, *alias*  
Smith.  
Fennell.

Gray, Robert.  
Greene, a Jesuit.<sup>14</sup>

*Recusants, &c.*

Awdley, Philip.  
Acton, John, Herefordshire.  
Ashton, of Clorston.  
Babthorpe, Lady.  
Bedingfield, widow, Norfolk.  
Browne, George, son to Sir Chr.  
Browne, of Oxon.  
Bruninge.  
Bessant.  
Bate, Peter, of Derbyshire, a sincere friend of Babington.  
Bell, of Maulton in the North, innkeeper.  
Clerk, Edward, } Herefordshire.  
Clerk, Richard, }  
Cotton, John, Knight, Cambridge.  
Craythorne, Ralph, York.  
Copley, Lady.  
Croft, Thomas, Herefordshire.  
Cartpeny, a stranger's son at Bransheith with the Lady Audlyn Nevill in the north parts.  
Charnock, of Ashley.  
Drury, Henry.  
Daniell, widow.  
Davies, William, Flint.  
Denby, Sir Thomas.  
Dayvs, Henry (in ward with Shelley).  
Engleby, David.  
Elliott, John, Herefordshire.  
Edward, of Clink, Flintshire.  
Edwards, of Wrexham, in Bromfield.  
Ediall, of Burton-upon-Trent.  
Fuliambe, Lady.  
Fuliambe, Godfrey, of Croxton.  
Fuliambe, of Kingston.  
Fortescue, of the Wardrobe.  
Fitzherbert, Sir Thomas.  
Fortescue, Anthony.  
Gray, of Martin.  
Gray, of Croydon.  
Gammond, John, Hereford.  
Gray, Sir Thomas.

<sup>12</sup> Fr. John Durie.<sup>13</sup> Probably Dr. Humphrey Ely, of Herefordshire.<sup>14</sup> Fr. Richard Greene.

Hance, *alias* Drayton.  
 Haywood.  
 Harleys (two brethren).  
 Hughes.  
 Haynes, a Scot. Jesuit.

Hilton, of Hilton Park.  
 Haughton, of Haughton Tower.  
 Hare, Michael.  
 Harrington, William, of St. John's Mount.  
 Harlinge and Holme Ralph.  
 Hungates of Sand Hutton and of Danton, *or* Panton.  
 Hames, servant to Mr. Hughes the receiver, Flintshire.  
 Hill, James.  
 Havard, Edward, Herefordshire.  
 Hoord, Thomas, and Allen, of Hampshire.

Jackson.  
 Ithell, *alias* Udall.

Hanmer, Gent., Wales.  
 Hall, Richard, of Shardley, Derbyshire, servant to Charles Paget.  
 Jones, Edmund, Hereford.  
 Jones, Edward, some time prisoner in Hampshire.  
 Ingleby, William, of Ripley.  
 Kemp, Sir Thomas.

Lesman, James.

Kerry the younger, of Hampshire.  
 Loveday, Gent.  
 Lovell, Mrs.  
 Lloyd, of Llwymgmaen, Flintshire.  
 Loder, Gerard, of the Inner Temple.

Madock, John.  
 Moore, John.  
 Mush, John, a Romanist.  
 Middleton.

Martin, of Melford.  
 Metam, Mrs.  
 Mayney, widow [*or* Maynes].  
 Morgan, Thomas, Hereford.  
 Monington, Thomas, Hereford.  
 Milbourne, John.  
 Neville, Lady Audlyn.

Nelson, John.  
 Oglethorpe, *alias* Mannings.  
 Probart.

Parris, Ferdinando.  
 Paulett, of Borley, Ladye.  
 Price, of Wassingley.  
 Palmer, John.  
 Pulluston's wife, of Wrexham, Flintshire.  
 Parkins, Francis, of Uston, Berkshire.  
 Poole, Geoffrey.  
 Palmer, of Kibworth, in Leicestershire.  
 Percy, Thomas, of Beverley, in north parts.  
 Percy, of Ryton, in the Bishopric.  
 Perkinson, of Beaumont Hill.  
 Ridgley, Nicholas, dwelling at the upper end of Holborn.

Redman, *alias* Redshawe.

Sherwood.  
 Stafferton, D.  
 Stafferton, his brother.  
 Smith.

Sulyard, Edward.  
 Shelley, of Mapledurwell, Hampshire.  
 Scudamore, of Kentchurch, Herefordshire.



Tuley, Christopher.

Vivian, John.  
Veale.

Seborn, of Sutton, Herefordshire.  
Salisbury, Thomas, the elder,  
Flintshire.  
Southcote, John, son to Judge  
Southcote.  
Swinborne, of Bromeskeith, North  
&c.  
Spurstall, Richard and Peter, bre-  
thren, of Cheshire.  
Tirwhitt, William.  
Thimbleby.  
Trevor, Robert, Flintshire.  
Traiford, Flintshire.  
Transome, *alias* Barber.  
Turberville.

Woton, a counsellor at law, de-  
posed, &c.  
Waterton.  
Wheeler, Humphrey, lodged be-  
side St. Clement's well.  
Yardwicke, of Cheshire.

*Dom. Eliz.* vol. xxxiv. Addenda, nn. 42, 42 I, 42 II, October,  
1601. [To Cecil.]

Upon Tuesday last, 20th of this present, I wrote unto your lordship by the way of Paris to Mr. Winwoode. I promised then the relation of [*sic.*] . . . who is come hither to me at length. I thought to have received from him merchandize of more price, but I see I have all that he can afford me, and I think he conceals nothing from me. I may excuse him in this for that they held him in suspicion for having been seen in my company, and so could let him know no matter of importance.

The matters which he tells me (helped with some of my former knowledge on those affairs) may be reduced to these three points.

First, in what manner the Jesuits, priests, and traitors of England have distributed themselves by Parsons' appointment into all chief towns and places of Christendom for the plottings of their mischief and for the better correspondence one with another, what each one in each place hath to do and who they be by name.

Secondly, the designs, hopes, and purposes, whereof some are stale and well known either newly imagined, and of them some ridiculous.

Thirdly, other particularities and dependences of the former which I shall fain to set down confusedly, for that the ship by which I send these letters is to depart this night, sooner by two or three days than I expected; otherwise I would have drawn the matter into a better order than now I can. It may please your honour to pardon me if in thinking or writing of these matters my passion draws me unto some fantastical terms, out of the purpose and to say I know not how to compare this cursed crew to anything better than to the howling three-headed dog of Hell, whereof I will make the first head at Douay and in Flanders, the

second, middle and chief head, at Rome, the third and worst in Spain, the heart of the hell-hound Cerberouse I reckon to be in England, and the other parts and members dispersed all over, and in this form I will anatomize this odious and ugly beast. To begin with Flanders. This party reckons me thereabouts six or seven hundred, the one half priests, scholars, and religious, the other laymen, pensioners, and soldiers, the names of the chief of them, or so many as he knows your honour shall receive a catalogue here inclosed, of all which the most dangerous and pernicious are these few following :

Dr. Worthington, President of the College of Douay.

Hugh Owen, a pensioner to Spain and Counsellor to the King of Spain and the Archduke.

Baldwynne, a Jesuit at Brussels.

Darbyshire, Prior of the Carthusians at Mackland [Mechlin], and one Wright, Dean of a church near Ghent.

These five are the sources of this head. Worthington doth nothing but libel and write against her Majesty, the Council, and State of England, and now at length against the Catholic priests of England, which have appealed from the archpriest's authority. Owen serves for the ears to hearken how all matters goeth with England, from whence he had daily intelligence as also from all other parts. Baldwynne is a nimble headed sifter to sift all humours that either are there or come thither, whether they be sure for the King of Spain and the Jesuits or no, and appointeth them what trial he pleaseth. The other two are cunning drawers and inticers to the said faction. Champions in their tongues for the King of Spain, and most bitter enviers against all of the contrary side, especially against their country and the State thereof. Of the rest, the catalogue here inclosed doth briefly note what they be. To come to the others thereabouts, what they do at Duncarke, there is appointed one Father Hungerford who serves to convert such Englishmen as are taken by sea and brought thither, and work them to faithful obedience to the King of Spain.

At St. Omers, Parsons hath set his brother George Parsons to oversee the English youths in that College and give continual advertisement of their inclination and dispositions.

I see I should be too tedious to set down the qualities and the offices of all that are placed in every town and corner, it may suffice to know they are all spies for Parsons to give him intelligence of all matters in those places where they abide to seduce such Englishmen as come thither, and to do such other matters as by him they shall be commanded ; of this sort he hath these places following besides the forenamed, viz. :

At Douay, Conyers the Jesuit, a great politician, and was sent from Rome to the end aforesaid.

At Louvain, one Fenne, a priest, confessor to forty-five English nuns there.

At Ghent, one Clarke, a Canon, but altogether Jesuited.

At Brussels, a priest, confessor to twenty-six English nuns, whereof the Lady Barkley is Prioress ; his name is Chambers.

At Arras, one Ithell.

At Tournay, Goodman.

At Lisle, Dr. Gifford, but he is not so much for the Jesuits as is one Oglethorpe there.

There are also near there one Storie and one Hammond, both

tooth and nail for Parsons; and at Antwerp, one Tempest, who gives Parsons continual intelligence.

In France there are not so many for him as in other countries, since the Jesuits were banished, since when he hath been fain to serve himself of others, as at Calais he hath divers secret friends, and whose name we cannot learn, for there they handle the matter so closely that they have one with a bark, a stipendary, who in the night passes over all the Jesuits, priests, and traitors, and sets them on shore far from any town, and in the morning they repair to some Catholic houses thereabouts in Kent, or else, disguised like seamen or others, travel up towards London in that manner until they be out of suspicion, it must needs be that they have many friends at Calais that they can carry the matter so closely. For the rest of France I cannot understand that he hath any other than these following.

At Rouen, old Shelton, and one Cuddington, as it seems, an old very fantastical fellow.

At Mentz, the brother of Hugh Owen, a Canon there, a very shrewd fellow.

At Paris, twenty English Catholics of name, there is only Dr. Davis who serves to give intelligence of the Englishmen there, also of the designs of the King of France, and of the occurrence and actions and *et contra* the common complot, and he adviseth both unto Spain, Flanders, and Rome.

At Lyons there is one Fernesley, a merchant, married there and in good state. I saw him and was in his house, and something I wrote of him from thence how he must be affected, may be judged by this, that having but one child he hath committed him to Parsons' bringing up, he is now a scholar in the College at Rome.

At Dijon, in Burgundy, he hath a friar, one John Francis, with whom I have talked when by the report of others he took me to be a modern and Roman Catholic, and so discovered unto me that which makes me say thus much.

About the parts of Lorraine or thereway, there are Jesuits, Lewkner, and two or three others to guard the passages to and from Flanders, of whom I have not full information.

To turn back and end with the rest of France.

At Avignon there is the Scottish Jesuit Cryton, yet he begins to be mutiny with him for plotting against his King.

Upon the coast of Languedoc, before the passage was forbidden that way to Spain, the last year there were two or three which now are all removed elsewhere. Only there is at Toulouse one Sparke, which I know not what to say of him but by suspicion, and it may be he is honest. I know him not but by report, but there is a Scottish Jesuit, one Père Gordon, Parsons' great friend.

At Bordeaux there is one Potter, which gives passes and certificates to all traitors that pass to Spain. And here at Bayonne I do fear that Carpenter, of whom I have written before, doth execute such a bad office, and that he hath secret intelligence with the Jesuits, albeit to me he seemeth the contrary. I said in one of my former that I would essay against him for that some of our merchants reported well of him, but I find him to have a spiteful heart, and satirical brain, for testimony whereof I have here sent your honour a book of satire which he hath lately made against those of the religion, wherein he makes the world believe that we accompt all religion but policy, and that we are they which have

uttered that horrible execrable blasphemous matters, De Tribs. mundi impostor. I shall say more of him hereafter. To the rest of Parsons' confederacy in their countries.

I must turn back to Italy to come to the second head I speak of at first.

At Venice, there was sent thither since my last being there one Adams, a Jesuit, only to watch the footing of myself and such as should be likely to watch for the service of her Majesty and the good of our country. There was before a Benedictine friar, but he was thought negligent and therefore they sent a waker spirit.

At Padua there is one or two which I have understood of late are not so honest as heretofore I reported them in my letter. I shall not need to name them, they are well enough known to be of noble houses.

At Vicenza there is Dr. Thornton who makes fair weather with his countrymen, but I have been often told that he is a close and dangerous spy for the Jesuits and Spaniard.

At Milan there is an Irish Jesuit which hath great correspondence with Parsons and Edward Stanley.

At Bologna, one Thornell and an English friar.

At Florence, Pisa, and Siena, he wants not spies, even of those that come daily unto honest English gentlemen's company, and carry the reputation thereof themselves.

At Siena there was an Italian Jesuit which demanded where is such an English gentleman that all the last year came to us to confession, and all that year there were no other but Mr. Borgim, and the son of Alderman Urlem. I am loth to draw any man into suspicion, but one of those two have had some nearer acquaintance with Parsons than was fit, whichsoever it be he hath deceived me greatly.

At Perugia he was wont to have John Sweet, who is now a professed Jesuit in the College.

At Ancona, for such English as come thereaway to Loreto to note their behaviour and disposition, and such English seamen as arrive thereabouts, there is Talbot, the Jesuit, as perilous an instrument as any yet spoken of.

At Rome itself I need not name them otherwise than is showed in this catalogue, having also written at large of them in my last year's letters from Pisa.

At Leghorn, by reason of the great concourse of English, he will not have that place void of a spy; but because there is no colour for a religious man, he hath stipened one Allen, a soldier, a cunning fellow, for the purpose.

At Genoa he hath a scrivener, a Londoner, whose name I know not, but saith he was secretary unto Sir Francis Vere; generally in all ports and coasts where Englishmen resort, he wants not of some to serve his turn. He hath also divers persons, which I may compare to bailie's errants, which post up and down all countries and kingdoms; one H. Barbe with his man, gentlemanlike, and many on foot. But I find that I am tedious, yet I must of force cut off much of this frivolous matter.

To come to the third head in Spain, there is accounted in the Colleges of Valladolid and Seville to the number of two hundred, besides many other that do live in diverse places both by sea and land, but of these I have not yet so good information as I hope to have shortly.

In England, which I term the heart of this monstrous un-



natural beast, which are by this party related according as he doth understand it amongst those which should best know, above five hundred priests and Jesuits, of all which, albeit there be not above forty Jesuits, yet all those priests are Jesuited, and so consequently as arrant traitors as the rest, save only the sixty or thereabouts which refused the archpriest's authority, and so fell to discord with the rest.

The chief of those in England, besides those which lie in prison, are George Blackwell, the archpriest, who, as is reported, lieth about the borders betwixt England and Scotland, and his twelve associates, whose names will not be learned, only six of them which were first nominated by Cardinal Cajetan's letters, and in the Pope's first Bull, were John Bavand, Henry Henshawe, Nicholas Terwit, Henry Shawe, George Birket, and James Standish; the other six Blackwell is to appoint at his pleasure, and such especially as may have the opportunity to reside about London. And these are bound and charged by the authority given them to write to the Pope, and to the Protector, every six months of all the affairs in England, and oftener as occasion requires, but there is scarce any week but they write to Parsons. Their letter passeth by divers conveyances and with such caution, as for my life I could never come to the intercepting of any of them, albeit I have used therein no small vigilance. But there is one Laborne in England, a priest, that saith he durst undertake to intercept them all. I have been so tedious in this first point of the correspondence that these vipers have one with another for the eating out of their mothers' bowels, that I shall be fain to leave the other two parts until another time.

And happily it shall not be so needful to say much of the second part which I proposed concerning their designs, for that I know they are well known, yet I think not amiss to add this for a memorandum how amongst all the cities and great towns in England where they purpose to have their Colleges at such time as they hope to be in the kingdom of England, none will content them in London but the house of my lord your honour's brother [Henry Burleigh, Ed. of Cal.], where it is good sport to see how (in their imagination) their young fry at Rome already are walking, plotting, and insulting in the Convent Garden, and the walks on the back side. I must not leave out this for haste, that of all the great personages and others, which are great stops in their way (next unto her Majesty), there is none which troubles them so much and which they threaten so much as your honour, and my Lord Chief Justice. I should here add also if the time would serve, the cause why at this present they are more fervent and busy in their affairs then ever, as seeing the success of their long-hoped enterprises endangered by the ill-success of the King of Spain's action, by the discord of the Catholics in England and all abroad, and especially by the two other factions sprung up amongst them; one for the King of Scots, the other now for the King of France, but of that matter I have something more to say hereafter for the confirmation of that which I have written before of the designs of the King of France.

This is all which at this time the expected departure of this ship permits me to write of the matters, whereof I thought I should have made a volume, reserving the rest till more leisure.

I have sent your honour two little books by this bearer, the one Carpenders' Whip of Satires against heretics, which I spoke of

before. If I were in England I should set some such spirit to make a whip for him to answer the horrible spiteful slanders therein contained.

The other of the Schism of England, is but an abstract of Saunders' book and of that of the Revolution of England, but hath many villanous lies in it, which are not in any of the other. He is a Florentine that writes it, and I think it is printed there, though it be intituled at Rome, is, like a spider, little, though full of vile poison, and I understand that the writer, though he dares not meddle with her Majesty's time, yet hath he venom in his ink-pot, which he means to sprinkle abroad shortly. The books of the controversies of the priests and Jesuits are printed, two of them at Rome, and that of Dr. Ely's making at Paris. If your honour have them not, I will send them upon knowledge thereof—there is much good stuff to be picked out of them.

Our news and occurrences here may well be contained in a postscript. This day the Admiral passed this way to Spain with a large train, forty horse and two coaches, and a great sort of carts and carriages of baggage like a great man.

We have three or four score Englishmen coming out of Spain, which two or three weeks since as I am told, were taken in a ship venturing into Spain under the colour of Scottishmen and betrayed by a Fleming.

The opinion of the peace dieth every day more than other, and thought to grow, but upon some words which Mr. Hawkins used in giving hope thereof preparations [by<sup>15</sup>] Spain, I hear no more than before.

#### No. 421.

*Jesuits.*—Fr. Parsons, Fr. Owen, Fr. Walpole, Fr. Nicholas Smyth, Fr. Stephens, Fr. Hunt, Fr. Philip Harrison, penitentiaries at St. Peter's Church, and all the [that] Parsons doth he (Fr. Harrison) will subscribe thereunto, and will discourse extempore better than Parsons, and is skilful in the laws of England, for he was of Gray's Inn.

Fr. John, a lay-brother, which Fr. Parsons took out of the galleys in Spain, and made him a Jesuit and wardrobe keeper of the College, and sacristan of the church.

Fr. Talbot, a Lancashire man, about thirty, the right hand of Fr. Parsons, to be employed in all matters as he thinketh good, and finding him capable, settled him at Loreto, because divers Englishmen repair thither.

Fr. Baldwyn at Brussels, and one brother priest, a young man, the superintendent of all Englishmen, plying himself rather to be a match villain than a good divine, and nothing may be done or permitted without his authority.

At Douay, Fr. Conyers, who was Father Minister in the College at Rome, because of his policy, was sent to Douay to censure his opinion of all causes, and to acquaint Parsons of all proceedings in the Flanders, and to see the College well governed and ordered.

Fr. Hungerford<sup>16</sup> at Dunkirk, to reconcile all Englishmen that are taken prisoners, and to persuade them to serve the King of Spain, and refuse the Queen's service, for there was, nor is, nothing but the curse of God amongst them, and without doubt God will show His wrath and indignation upon them all that will not be

<sup>15</sup> MS. torn.

<sup>16</sup> Father Thos. Strange.

reconciled and follow the Church of God, as the King of Spain and his subjects do in all his countries.

*Liege, in Germany.*—Father Lewkner and one other in the same College: their qualities I know not.

*Pont-a-Musson.*—Father Wright, who was Archdeacon in Queen Mary's days, old and bedridden.

*In England.*—Father Garrat [Gerard] with Mrs. Griffin, at Martyne Abbey, divers times whirling in his coach up and down the country.

Gerard, in London.

Holt.

Bennet.

Bosgrave.

Reynold.

Bosgrave.

Smythe.<sup>17</sup>

What English Jesuits and seculars are in Spain I cannot as yet learn, but assured I am that there are great store of them there, more than at Rome and Douay, for there few come to trouble, either for borrowing or begging, and there they better work their policies and practices, for they are all Jesuits, and what the one doth the other will maintain, and withal have all Parsons' books of policies, his apologies, and all other which in form of chapters to be read in the refectory, which are used in all other Seminaries, are his said books read, and thereby gain the art of treason.

As I marched towards Rome I overtook two Jesuits of Siena, who were bound for Rome likewise, but extremity of the rain was such, that we were forced to shelter ourselves for a time, and talking of divers things, demanded what countryman I was. Answered an Englishman. Then, replied he, I did well know a young English gentleman in Siena, the last year, who was called Signor Georgio, much frequented our College, and always confessed and communicated with us, and is now departed three or four months since, I know not whither, withal, said he, he was a good scholar, &c.

I do hold George Allen, a soldier, at Livorno, to be there placed for no other purposes, but only for a spy for Parsons. He hath in my presence commended him highly for a very virtuous and charitable man, which was no good example unto the mind of an honest subject.

#### N. 42 II.

*Priests.*—Dr. Roger Smith, about 55, of no great reach, not fit to be employed in matters of State, as Parsons confesseth, because that he could not keep Parsons' counsels in certain causes which he imparted unto him, and therefore Parsons is altogether incensed against Welsh, and then said that two Welshmen should never be of the College at once during such time as he was Rector, for if there were three they would set the house on fire. His reason for this cause that Richard Powell, of Myllayne [Milan], and Bennett, now priest in England, curbed him, and made their complaints to the Cardinals of misgovernment of the College.

Dr. Peirce, about 40, a Yorkshireman, who during the time he was in Flanders, was wholly and absolutely for the Jesuits, and now upon some discontentment is out of favour and grace, and not worthy therefore of any preferment or promotions.

<sup>17</sup> In margin, "I know not where to find them."

Dr. Haddocks, Parsons' coachman, for that he keepeth his coach and horses, and are at his sole command, but sayeth or may say, *Hos ego versiculos feci tulit alter honores*. For it is well known unto the world that Dr. Haddocks is not able to keep a coach and two horses at Rome, for it is very chargeable, and his living small, besides two men to attend him, but the poor scholars pay for all, and whereas the College formerly was well able to maintain seventy scholars, now is not able to maintain fifty, although the living or revenues is rather increased than decreased; only except that Parsons, in despite and revenge of the scholars, sold away a great vineyard, the goodliest in Rome, both for vines, walks, fruits, houses, waters, and other necessities whatsoever, and a thousand crowns under the value as would have been given for the same. The said Mr. Doctor is President of the Council at the College, and generally every afternoon do they sit to deliberate of all causes. The Councillors names are these following: Parsons, judge, Walpole, Stephens, Smythe, Owen, Dr. Haddock, Mr. Thomas Fitzherbert, Mr. Roger Baines, and Mr. Sweete, when he was there. When the case is litigious then Father Harrison is sent for to censure his opinion in the same.

They cannot well agree amongst themselves who should be Cardinal, some will have Father Parsons, Mr. Fitzherbert, Mr. Mumpsons, or Dr. Haddock, but the Pope will take an order for making of English Cardinals, for he is well persuaded of their sedition and . . .<sup>18</sup>-tion bishoprics will not serve their turns, but must presently become Cardinals.

Mr. Thomas Fitzherbert is held to be worthiest of our nation, a man of great learning . . .<sup>19</sup> knowledge, worthy to be employed in matters of State for that he hath [applied<sup>20</sup>] himself absolutely thereunto from the beginning, and in regard of his worthiness . . .<sup>21</sup> King of Spain, hath made him equal to Sir Francis Ingleby for pension . . .<sup>22</sup> sixty crowns a month, and wherefore because he was a man that . . .<sup>23</sup> for the destruction of his country and the overthrow of her Majesty, as in that case Parsons' letters may appear.

Baines, who sometime served Cardinal Allen, is wholly for the Jesuits, and unto me confessed that the strife now in question did not proceed of piety and godliness, but choler and revenge, and that they were no honest men nor worthy to be received into the Church of God that would once presume to speak against the Jesuits, their associates, or their proceedings, for they were both wise, discreet, learned, religious, and godly men, abandoning all worldly preferment, and labouring only for settling of . . .<sup>24</sup> their country, and it cannot come to pass without the Jesuits' means, by joining themselves together with the King of Spain, so that when occasion did require he should have [engaged] them to settle the Catholic faith in England, and without great severity it cannot be brought to pass, for that the land is rather in a worse course now at this instant than ever heretofore, and chiefly because of this schism and faction amongst the Catholics themselves. . . .<sup>25</sup> Owen, brother of Mr. Hugh Owen, a canon, in France, twenty miles from Blois, is . . . to hearken unto the proceedings of the Frenchman and the priests against the Jesuits, and now remaineth at Paris, to associate himself with Dr. Dairson, who giveth all intelligence of

<sup>18</sup> MS. damaged.<sup>19</sup> Damaged.<sup>20</sup> Damaged.<sup>21</sup> Damaged.<sup>22</sup> Few words lost.<sup>23</sup> Damaged.<sup>24</sup> MS. damaged.<sup>25</sup> MS. damaged.



matters unto the Jesuits, and it [is] said that the Jesuits do allow him a pension therefore, for it is very probable, for that continual letters pass between him and . . . to Flanders, and to Rome, neither dare any of the priests there passing give any credit in any matters of weight whatsoever.

*Brussels.*— . . . berts and Penkeville, priests of the English cloister, and are altogether Jesuits.

*Tournay.*—Mr. Edward and Mr. Dobford, as the rest are.

*Lille.*—Mr. Dr. Gifford, Dean thereof, and I protest I do take him for an honest man and a well-willer to his country, for that no Englishman, whatever condition soever he be of, but doth relieve him, give him money in his purse, and procureth him a pass to depart quietly throughout the country, and therefore, and for other occasions, the Jesuits cannot endure him, but continual hatred is amongst them for their unlawful proceedings.

*Arras.*—Mr. Ithel, about 50, who sometimes was favoured of the Jesuits, is now hated, only because he will not be as fastidious as they are. He himself hath told me that they have entreated his counsel of some matters of their plots, answered, I will not, for it may be I shall return unto my country; if I die for my conscience I hope God will receive me unto His mercy, but if for treason the case is more dangerous, for I knew her to be the lawful Queen of England and none other but she, I will pray for her conversion and not work her subversion if I might.

There is there one brother, William A. Capo, an honest man, and God knoweth not factious, but all good to his country.

*At Louvain.*—Mr. Ferme, priest and confessor of the English cloister, as the rest are.

*At Ghent.*—Mr. Clarke, 40, Canon of the great church there, Jesuited also, and all for the King of Spain.

Mr. Matthews, an ancient man, he hath apprehend there. . . .

Mr. Wright, a Dean, in a town between Lille and Ghent, who is the hottest man for the King of Spain that I have talked with, for that he said he would take a sword in hand himself to defend the King's title and the Infanta likewise, and that all English Catholics were bound to pray for the King of Spain, for that he is their comforter and their succourer in their adversities, and gave them preferment when they are in extremity and banishment, and those priests that wrote against the Jesuits and their government were worthy of severer punishment, for they were not worthy of priesthood that should refuse to be ruled or governed by them.

There is an English merchant in the same town, likewise, who came forth upon the rebellion of Sir Thomas Wyatt.

Mr. Story, cousin or nephew to Dr. Story, Canon in a town near Brussels, quick-witted, very proud, and altogether Jesuited, followeth the camp likewise.

*Mentz.*—An English Jesuit. I know not his name, and therefore must learn, unless that he be Father Wheeler.

*Milan.*—Mr. Gryffin, although in the King of Spain's country, yet is absolutely against their unlawful proceedings. I will not speak over much of the man. . . . A very honest man.

*At Venice.*—Father Gregorie, and other new come English Jesuit. What he is I know not, but hear that he was sent there from Rome; and for Gregorie I cannot speak so much of him as yourself knoweth.

*At Newhaven.*—John Baptista, confessor to the King's mistress and sister, who can certify to all the villainy of the traitorous Jesuits and their assistants.

Charles Floyd, near St. Melleys [Mellory], in France, who likewise was sent out of the College of Rome, before he had read his course in divinity, but because that Parsons was weary of him, and would have him out of the College, he put him in the roll or number of the priests to go for England, and so the Pope demanded whether they had all heard their courses; Parsons answered yea; which in truth was merely false; for Floyd had not heard half his course. Judge you what this man will do behind a man's back, seeing he would lie so openly before his face, but he hath such use and taste of lying that all sounds alike, whether they be false or true, and this Floyd going onwards in his travel, by the bait of Parsons fell into the snare, for he caused him to be intercepted by the way and his faculties to be taken away from him, and so was forced to stay in France, but liveth in Brittany and giveth Parsons his due reward and commendation.

It was never more needful nor necessary to look unto priests coming to England than at this present, for that Parsons now will use all the drifts he may to overthrow both the laws and State, because of these complaints made against him at Rome, and especially if he be disgraced, and his villainy made apparent unto the world. And as he himself confessed, for three principal causes came I to Rome from Spain—the first was to know to whom the Infanta of Spain was fit to be married unto; the second to settle the State of England, and to reduce into a better order and frame than now it is, for that it was not well governed; thirdly, to know who should succeed the crown of England, three [small<sup>28</sup>] matters to trouble the brains of a religious man, as he termeth himself to be, but “the habit doth not make the monk,” nor himself will never be canonized, &c.

Mr. Laborne, his brother, was executed [*sic*.? employed] in the north by his own name.

Mr. Barrouse by his own name.

Mr. Clarke by his own name.

John Bennett by the name of Baker, in the north.

Mr. Edward Bennett by the name of Cook.

Lynglesby by the name of Lewis.

Mr. Greene by his name.

Mr. Anthony Rouse by his name.

Mr. Powell, a Monmouthshire man, lately gone to England.

Mr. Barneby by his own name.

Mr. Tempest by the name of Johnson.

More priests in England I know not, but only Mr. Watford [Watson], who is always in his velvet jerkin and white satin doublet, chain of gold, and all things thereunto agreeable, and sits at the Bishop of London's table.

Father Parsons, and the residue of this confederacy, have appointed their College in the Strand, and where but Cecil House, for that is the most convenient and necessary house for them to erect a College, and have appointed for the Society certain Colleges in all the greatest cities and towns of England, and this have I heard at Douay in general of them all.

John More<sup>29</sup> coming over the seas by my Lord Treasurer's

<sup>28</sup> MS. torn.

<sup>29</sup> Mr. More seems to have duped the Treasurer.

warrant. The effect of his warrant was that he should go unto the parts beyond the seas, amongst the Queen's friends, and contrary to his warrant or order goeth through Flanders and continued at Douay four or five days by the least, where he was worthily entertained, and extraordinarily befriended. Dr. Worthington brought him out of the town, and Dr. Harrison a mile on towards his road, which is more than common courtesy, and so to St. Thomas [St. Omers]; but I meeting him at Pont-a-Musson, but only in the hearing of Dr. Ely, did commend the Jesuits for very good men, virtuous, religious, and godly, and full of charity, &c. ; besides letters passed between him and Dr. Worthington and Mr. Blynkinsop, who fled from the camp when he heard that he was departed the camp, whereof he was right glad. Besides he would not miss a day to hear a Jesuit's Mass, and in our travels towards Padua he did [not] omit any town where the Jesuits were, to enquire for them and make himself known unto them, and upon the way between Augusta and Fusbrooke, in the way met two Jesuits, and he entreated them to sup, and very courteously entertained them, and extraordinary fare provided for them, and was exceeding inquisitive of English Jesuits in those parts, saying he would go twenty miles to see an English Jesuit, but not a priest, and arriving at Fusbrooke, in Germany, we without any business at all arrived there about eleven of the clock where we remained all night, only to have further conference with the Jesuits. I know not his reason; besides enquired earnestly whether there were any English Jesuits at Padua, whereby he might make himself acquainted, which was told there was an Irishman, but no Englishman; and I certified him of Mr. Fortescue there, but that would not serve his turn. It should seem his liberalities upon them were extraordinary, for that he detained the duties of others absolutely, and would pay them none at all whereby to make his sums in form and order, whereby he might reap no discredit for his lavish expenses. He himself told me likewise that although Mr. Sackville pay £60 yearly for him and his man, yet his father bestowed £60 in money of a [word wanting] and three geldings, and the least was valued at twenty marks, besides other trifles. Thus much have I thought fit to certify you in that point, to give notice unto others how to grant warrant to pass over and become knaves to their country.

Besides Mr. Sackville gave Hamond, a very knave that is at Pont-a-Musson, a French crown a day during such time as he was absent, to convey or otherwise carry letters unto England, which did amount to a great sum of money, and would not give half the money to an honest man.

*Dom. Eliz.* vol. xxxii. n. 64. Addenda (unbound) endorsed, "Names of Jesuits, Seminarists, and Priests sent from Lord of Huntingdon" [to Burleigh].

January 20, 1593.

*Jesuits, Seminaries, and old Priests.*

Mr. Henry Garnet.	} Jesuits.	Mr. Johns, an old priest.	} South parts.
Mr. Robert Southwell.		Mr. John Gerrard.	
Mr. Currye (I hear).		Mr. Jettarre.	
Mr. Richard Holtby.		Mr. Stanney, <i>alias</i> Pmke. [?]	
The priests of Wisbeach.		Mr. Barrowes.	
About 30, as Father Weston,		Mr. Nightingale (I hear say).	
&c.		Mr. Burcroft, <i>alias</i> Crosse.	

Mr. Elizeus.  
 Mr. Cornelius.  
 Mr. Sherwin, *alias* . . .  
 Mr. [*sic. in* } About Winches-  
 Mr. *orig.*] } ter.  
 Mr. Civills [*?* Cecil].  
 Mr. Warnford.  
 Mr. Fixar.  
 Mr. Oliver Almonde.  
 Mr. Blunt.  
 Mr. Samuell.  
 Mr. Charnocke, *alias* . . .

South parts.

Mr. Hassells, *alias* Hougne.  
 Mr. Wharton, *alias* Murrice.  
 Mr. Francis Middlete [*?* Middle-  
 dleton], *alias* Stafford.  
 Mr. John Pullen, *alias* Old  
 Master.  
 Mr. John Mushe, sen. *alias*  
 Ratcliffe.  
 Mr. Mushe, jun. *alias* . . .  
 Mr. Swerwood, *alias* Psalter.  
 Mr. Blackbourne, *alias* . . .  
 Mr. Oldcorne.  
 Mr. Snaweals, *alias* Sharpe.  
 Mr. Richmond, *alias* Roberts.  
 Mr. Stapleton, *alias* . . .  
 Mr. Jackson (as I hear).  
 Mr. Hunswith, *alias* . . .  
 Mr. Martin Nelson, *alias* . . .  
 Mr. Clanford  
 Mr. Fisher  
 Mr. Parker, *alias* Smith.  
 Mr. Roger.  
 Mr. Clarke.  
 Mr. John Nelson.

Yorkshire.

Mr. Younge.  
 Mr. Greenfield (as I hear).  
 Mr. } About the Fylde.  
 Mr. }  
 Mr. Cloudesley (as I hear).  
 Mr. Cowper.  
 Mr. Cowpe.  
 Mr. Dakinge, *alias* Greine.  
 Mr. Mitchell, *or* Mitchall.  
 Mr. Braddie, *alias* Smith.  
 Mr. Mychaell, an old priest.  
 Mr. Smithe.  
 Mr. R. Bell.  
 Mr. Fister [*?* Fisher].  
 Mr. Blackwell.  
 Mr. Bramley, *alias* . . .  
 Mr. Cleyton.

Lancashire.

Mr. Wambesleye [*?* Walmesley].  
 Mr. Dudley, *alias* . . .  
 Mr. . . .  
 Mr. Pattingson, *alias* Littleman.  
 Mr. Gray, *alias* Davison.  
 Mr. John Grose, *alias* . . .  
 Mr. Francis Stapherton, *alias* (mark on cheek).  
 Mr. Hodson, *alias* Medcalfe.  
 Mr. } About Wakefield.  
 Mr. }

Richmondshire,  
 the Bishopric,  
 and Northum-  
 berland.

Sir William Horne.  
 Fr. Hugh, *alias* Blundharpe.  
 Fr. Henry Staphard, *alias* Black Henry.  
 Fr. Ninny Atkinson.  
 Fr. Richardney, *alias* Dersey.  
 Fr. Robert Payne, *alias* Fr. Mychaell.

Old Priests.

*Masses said by him.*

In the Marshalsea, unto the company as Mr.  
 Webster.  
 In the White Lion, unto certain there, as Mrs.  
 Sherwin.  
 In the Clink unto all there, as Mr. Gray, &c.  
 Mr. John Gardner, Mr. Owen, and others his  
 kinsfolk, and Mrs. White and her neighbours.

London.



Mrs. Lyne and her acquaintance, Mr. Shelly and others, in the Earl of Worcester's house.

Mrs. Wells and hers ; Mrs. Rigby and her daughters ; Mrs. Bell, with her son and daughter, wife to Capt. George ; Mrs. Hennefield, and young Mrs. Cornwallis, her daughter ; Mrs. Lucy and her sisters ; Mrs. Hewbert and her household and husband Henry ; Mrs. Suatspooll, Mr. Mensby and others.

Mr. Robert Catesbey, with some of his father's house ; Mr. Elcopthe, and Mr. Thompson, of Lincoln's Inn ; Mr. Anderton, of Gray's Inn ; Mr. Ephraie Copley, of Lincoln's Inn ; Mr. Eascers and others in Southampton House ; Mr. Thomas Ingleby and others at their chambers ; Mr. John Howbert's chamber and acquaintance ; Mrs. Greene, of Buckinghamshire ; Mrs. John Garner and her son ; Mrs. Starkie and others there ; Mrs. Pierpoint.

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- Walter (a judge) 311.
- Younger, *or* Young, James, D.D.  
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- “Young’s Fiddle,” a rack so-called  
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